The Psalter

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The PSALTER

WITH DOCTRINAL STANDARDS,
LITURGY, CHURCH ORDER,
AND ADDED CHORALE SECTION



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Grand Rapids, Michigan

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INTRODUCTION

This new edition of The Psalter is issued in response to repeated requests from churches which continue to use this metrical version of the Psalms in public worship. This version was first published in 1912 by the United Presbyterian Church, based on the work of a joint committee representing nine American and Canadian denominations, and was afterward adopted by several other church groups. As in the previous edition, the Doctrinal Standards, Liturgy, and Church Order are retained in this volume, and there has been added a special Chorale Section containing versions of many of the best-loved Dutch Psalms.

THE PUBLISHERS
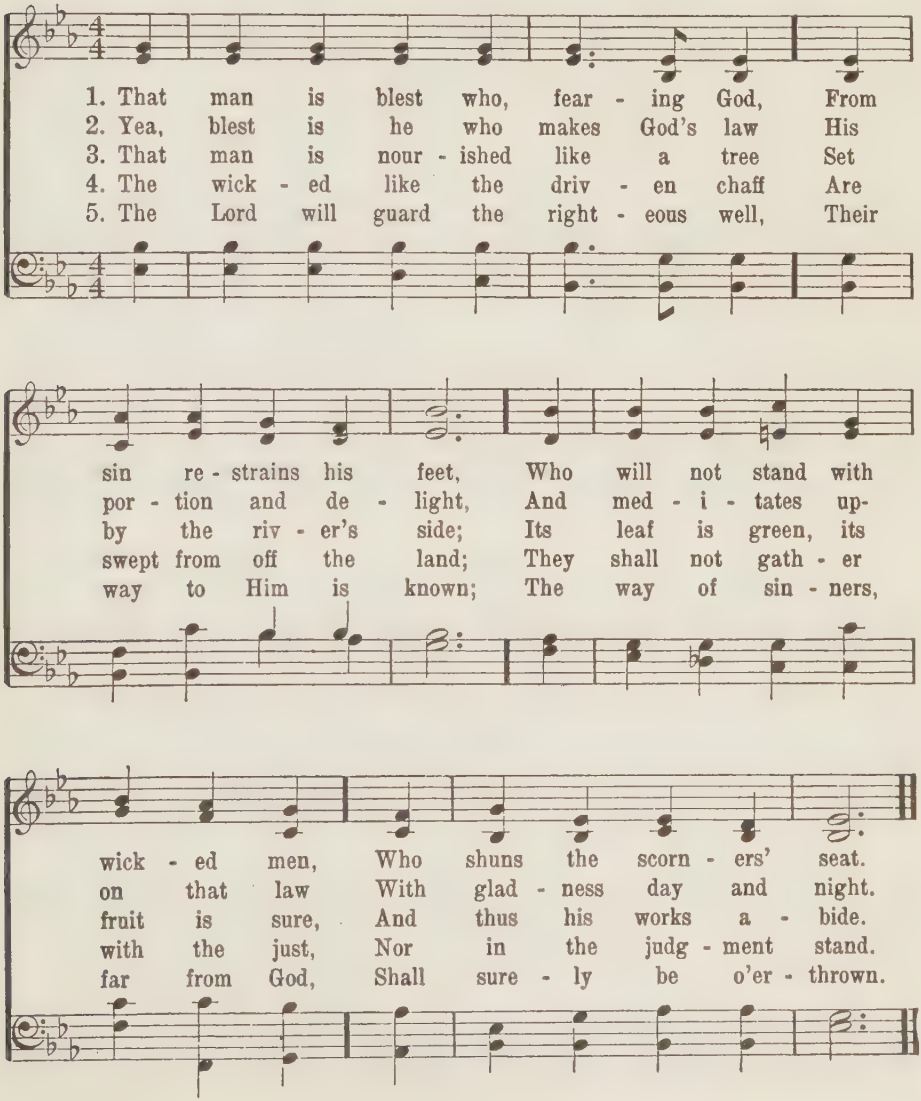
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THE PSALTER

1 The Blessedness of the Godly

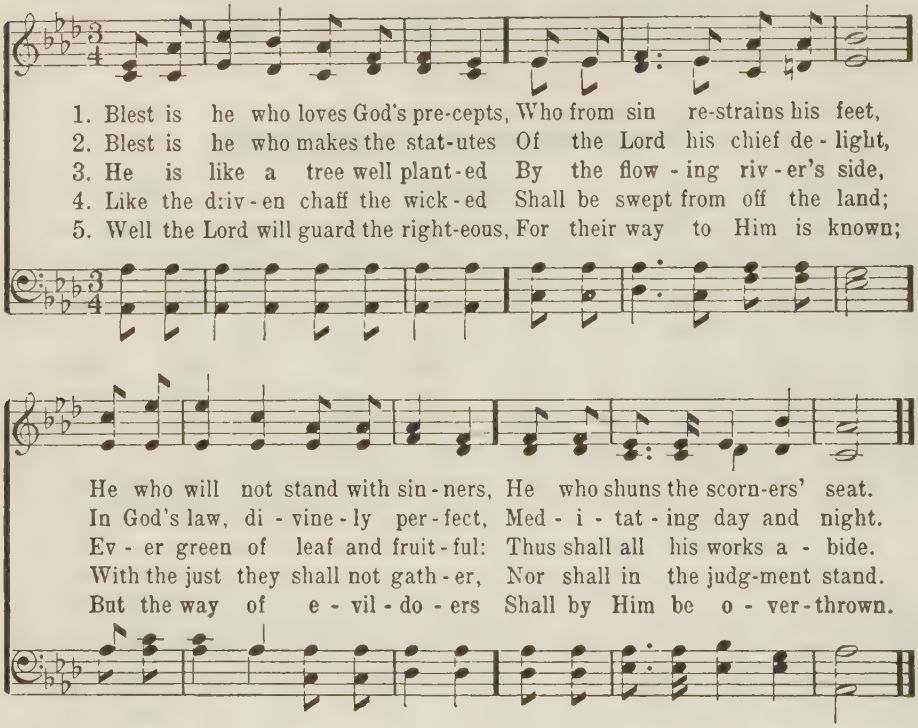
PSALM 1 C. M. MEDITATION John H. Gower



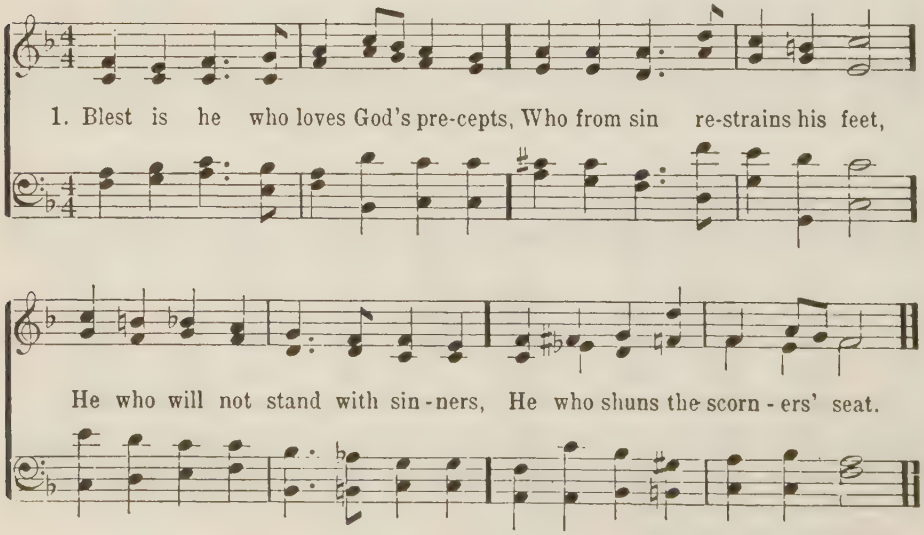
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2 The Righteous and Unrighteous

PSALM 1 8s and 7s REDEEMER Luther O. Emerson

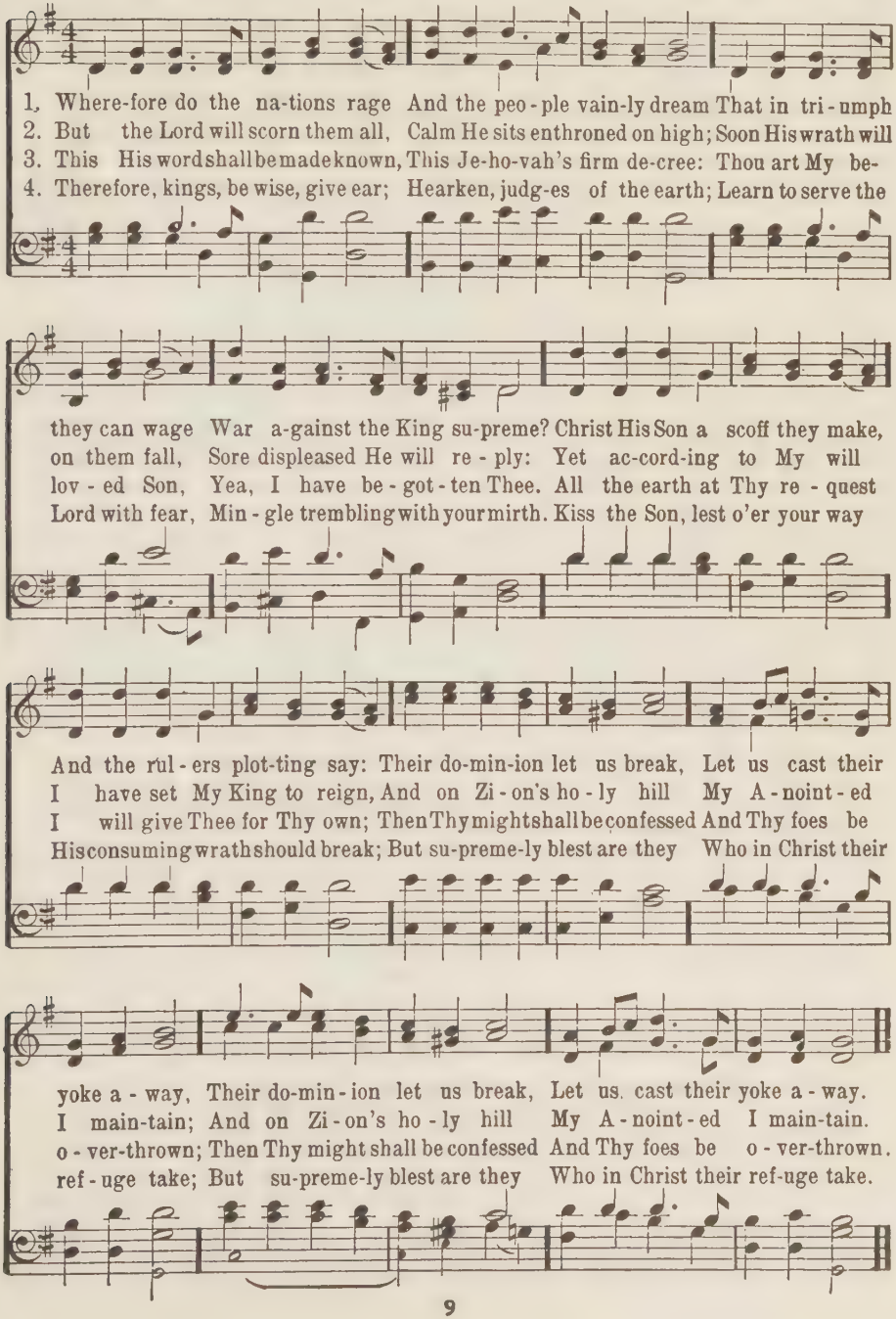


SECOND TUNE SARDIS Arranged from Beethoven
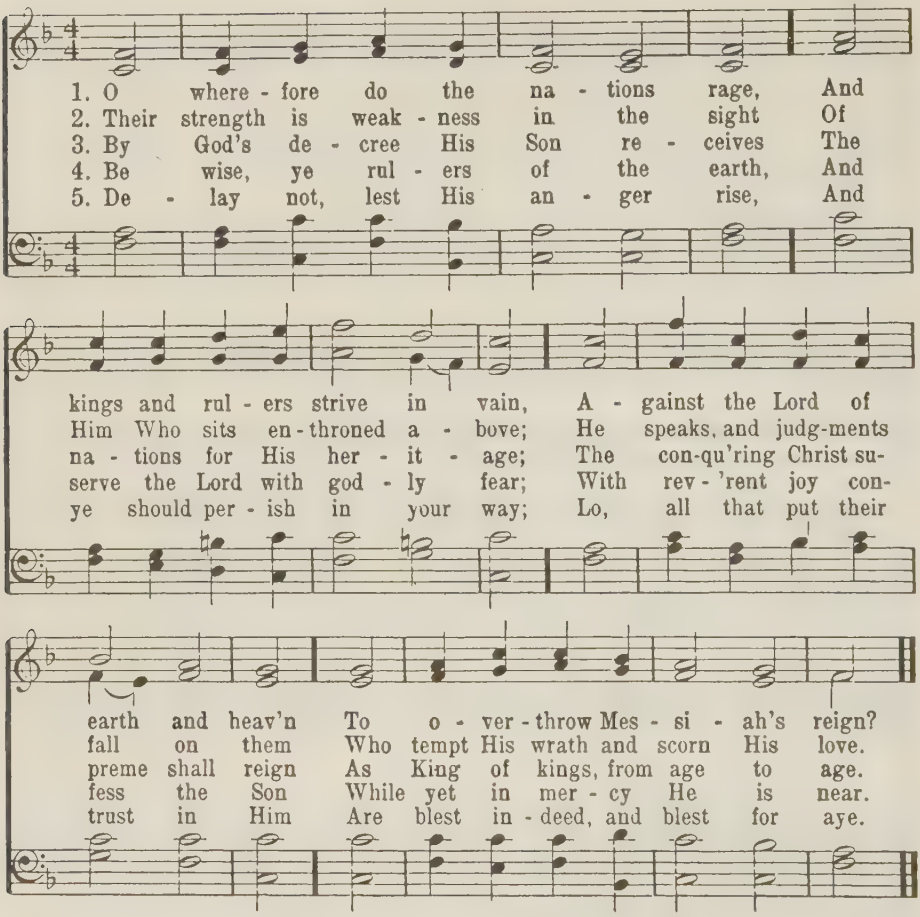


3 The Kingship of Jesus Christ

PSALM 2 7s HERALD ANGELS Arranged from Mendelssohn



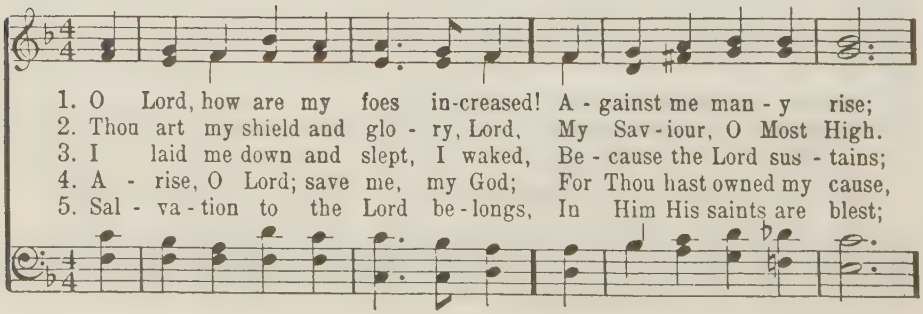
4 Christ's Inheritance

PSALM 2 L. M. UXBRIDGE Lowell Mason

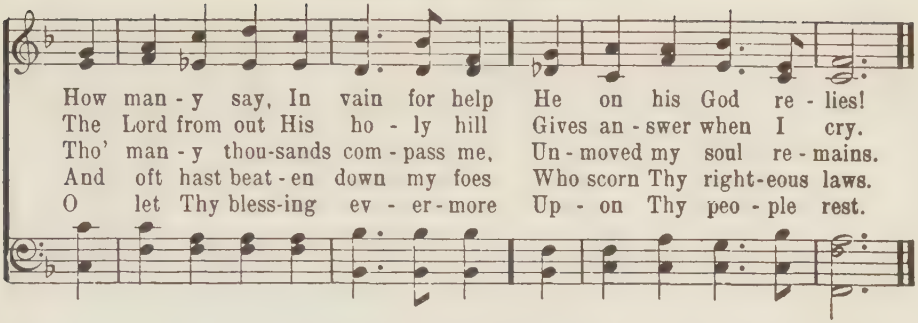


5 God Our Guardian

PSALM 3 C. M. DALEHURST Arthur Cottman
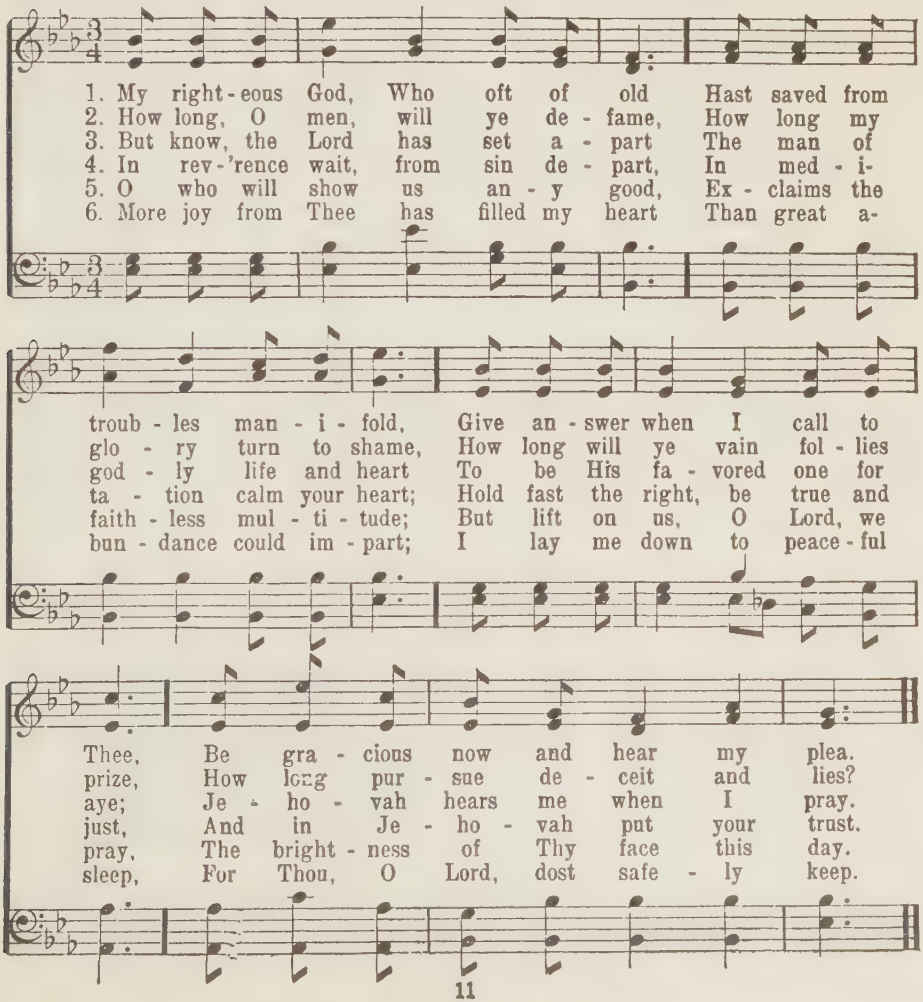


God Our Guardian



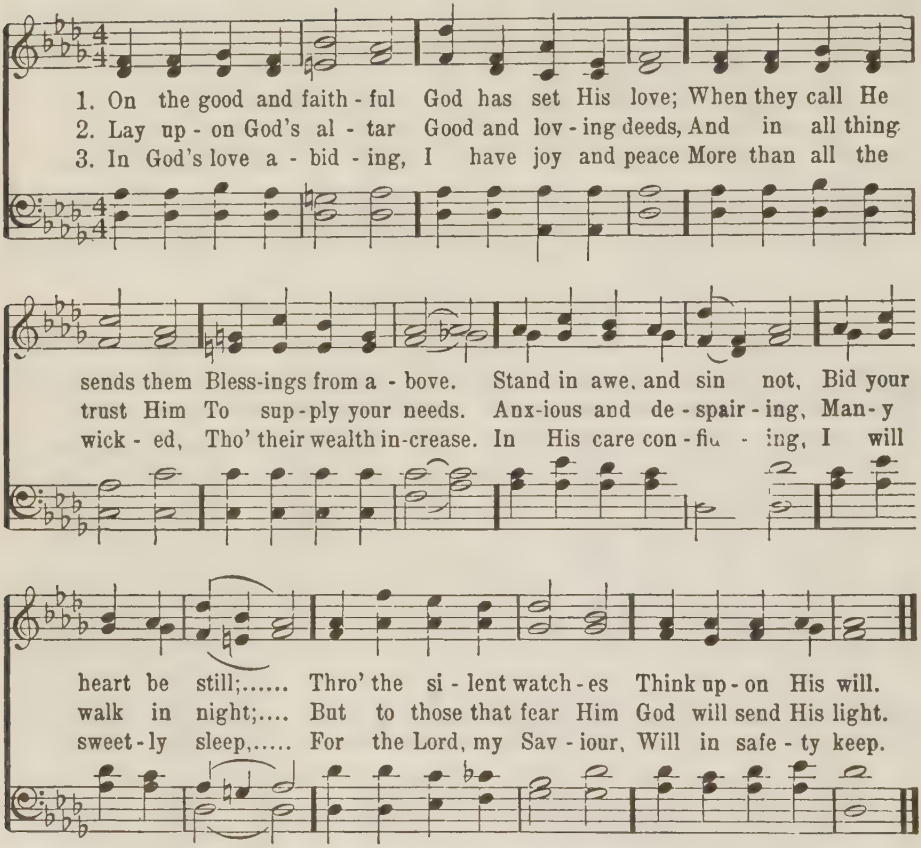
6 A Trustful Appeal to God

PSALM 4 L. M. REST William B. Bradbury



7 Quieting Thoughts

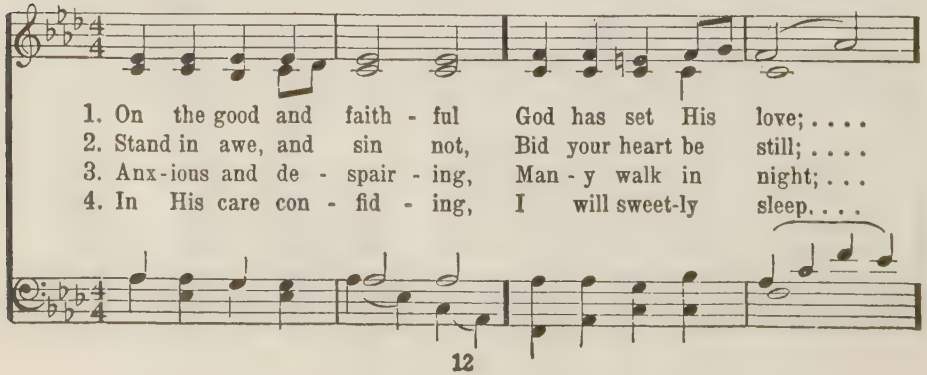
PSALM 4 6s and 5s PENITENCE Spencer Lane

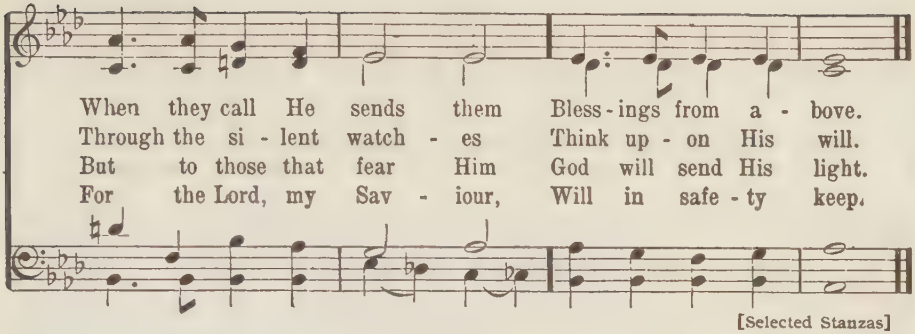


By per of C L. Hutchins [Selected Stanzas]

8 Faith and Peace

PSALM 4 6s and 5s MERRIAL Joseph Barnby

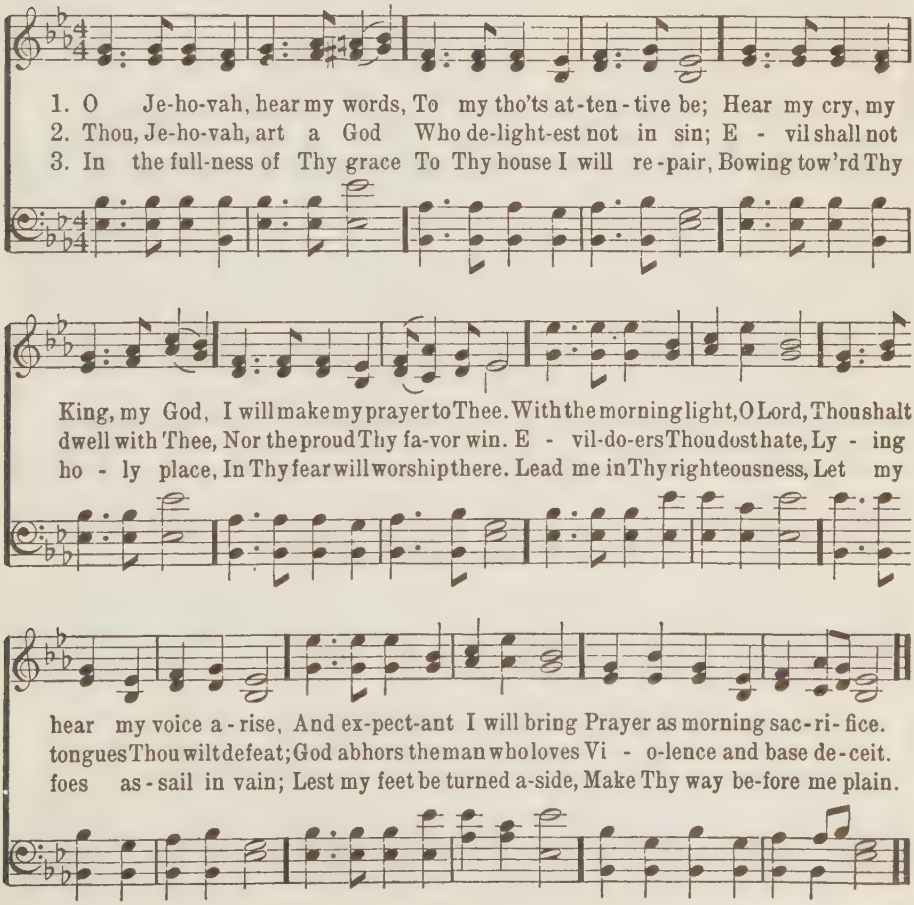




[Selected Stanzas]
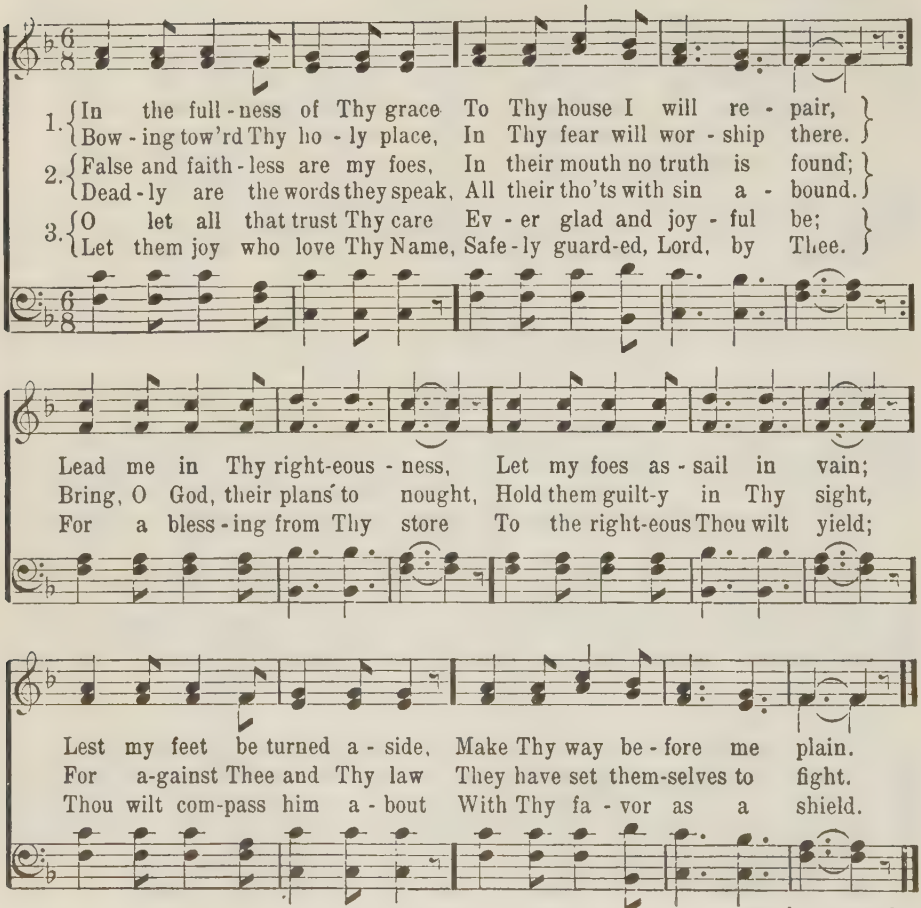
9 An Entreaty for Guidance

PSALM 5 7s COMFORT English Melody



10 Confident Access to God

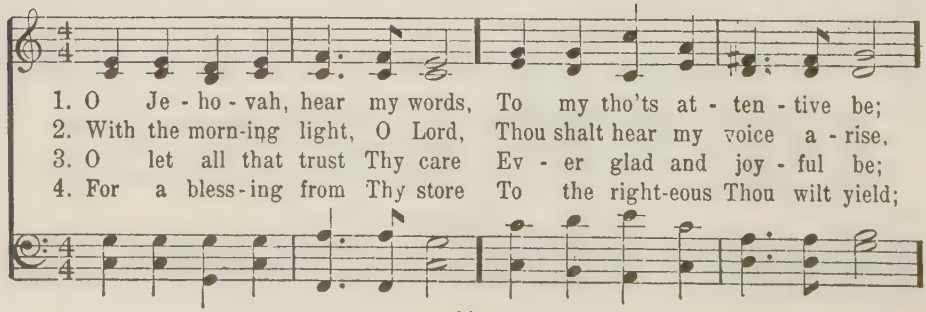
PSALM 5 7s — MARTYN — Simeon B. Marsh



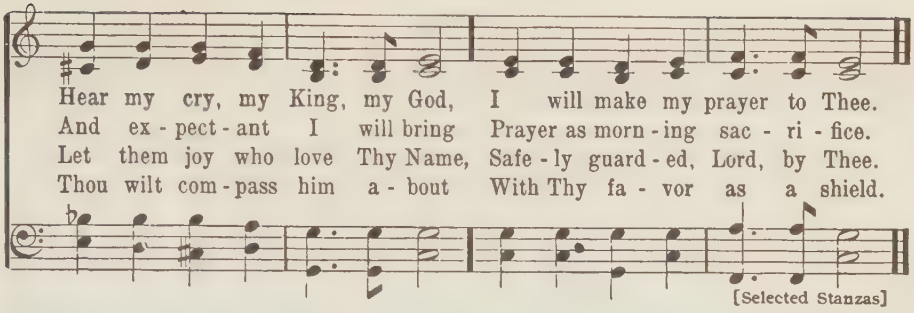
[Stanzas 3 5]

11 Prayer and Protection

PSALM 5 7s — REDHEAD — Richard Redhead



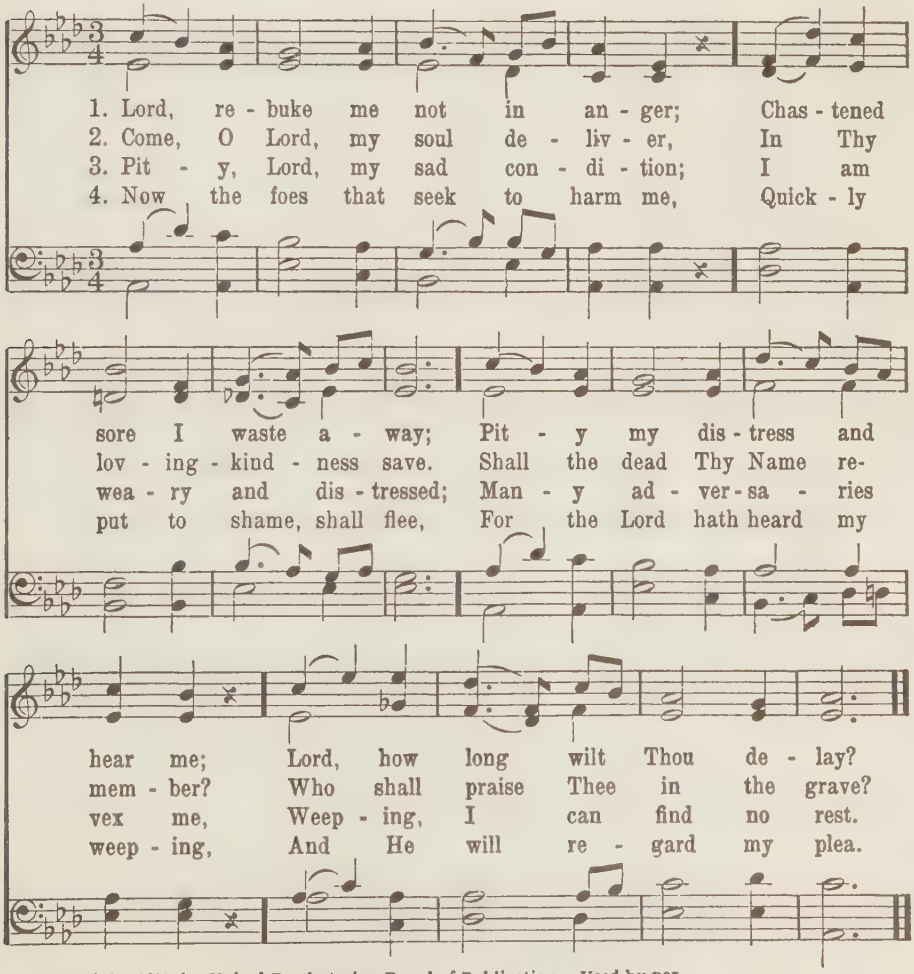
Prayer and Protection



[Selected Stanzas]

12 Divine Chastisement

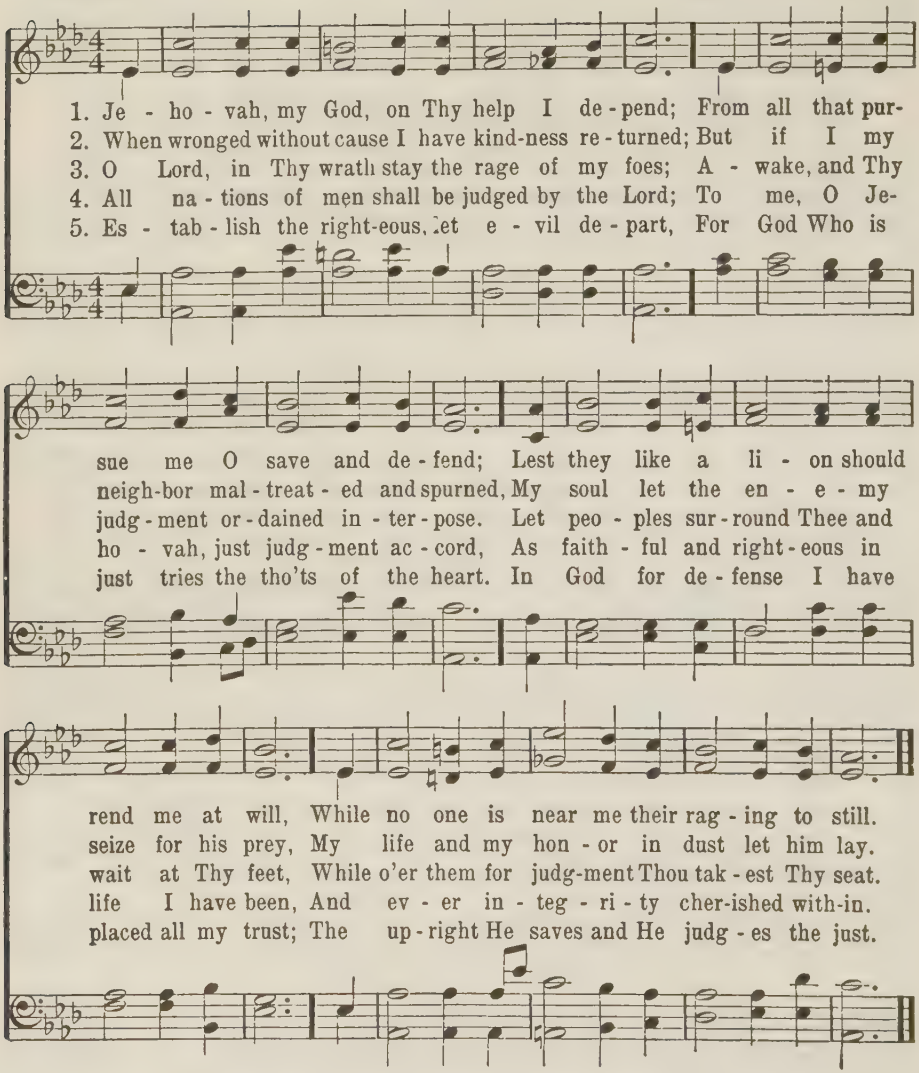
PSALM 6 8s and 7s ZENO Alexander B. Morton



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13 Confidence in Divine Justice

PSALM 7 11s — PAULINA — Arranged from Donizetti
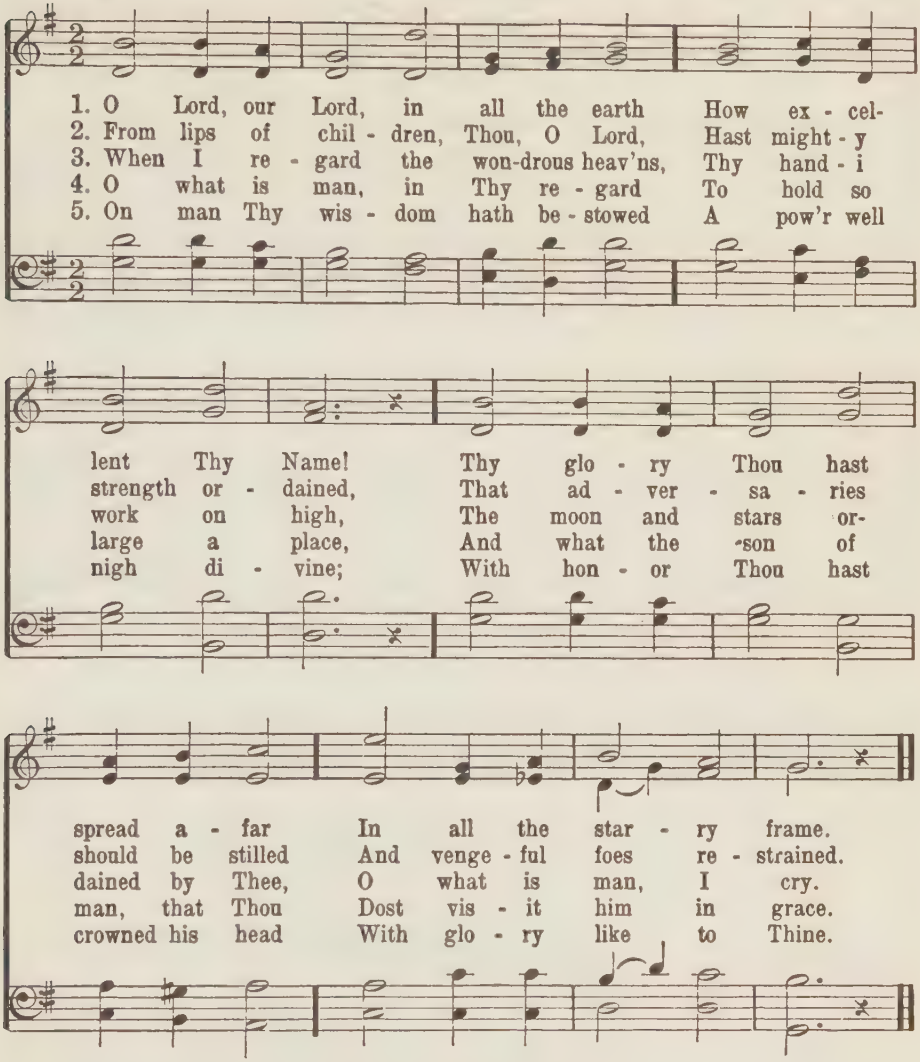


6 The Lord with the wicked is wroth every day,
And if they repent not is ready to slay;
By manifold ruin for others prepared
They surely at last shall themselves be ensnared.

7 Because He is righteous His praise I will sing,
Thanksgiving and honor to Him I will bring,
Will sing to the Lord on Whose grace I rely,
Extolling the Name of Jehovah Most High.

14 The Name of the Lord

PSALM 8 C. M. CLINTON Joseph P. Holbrook

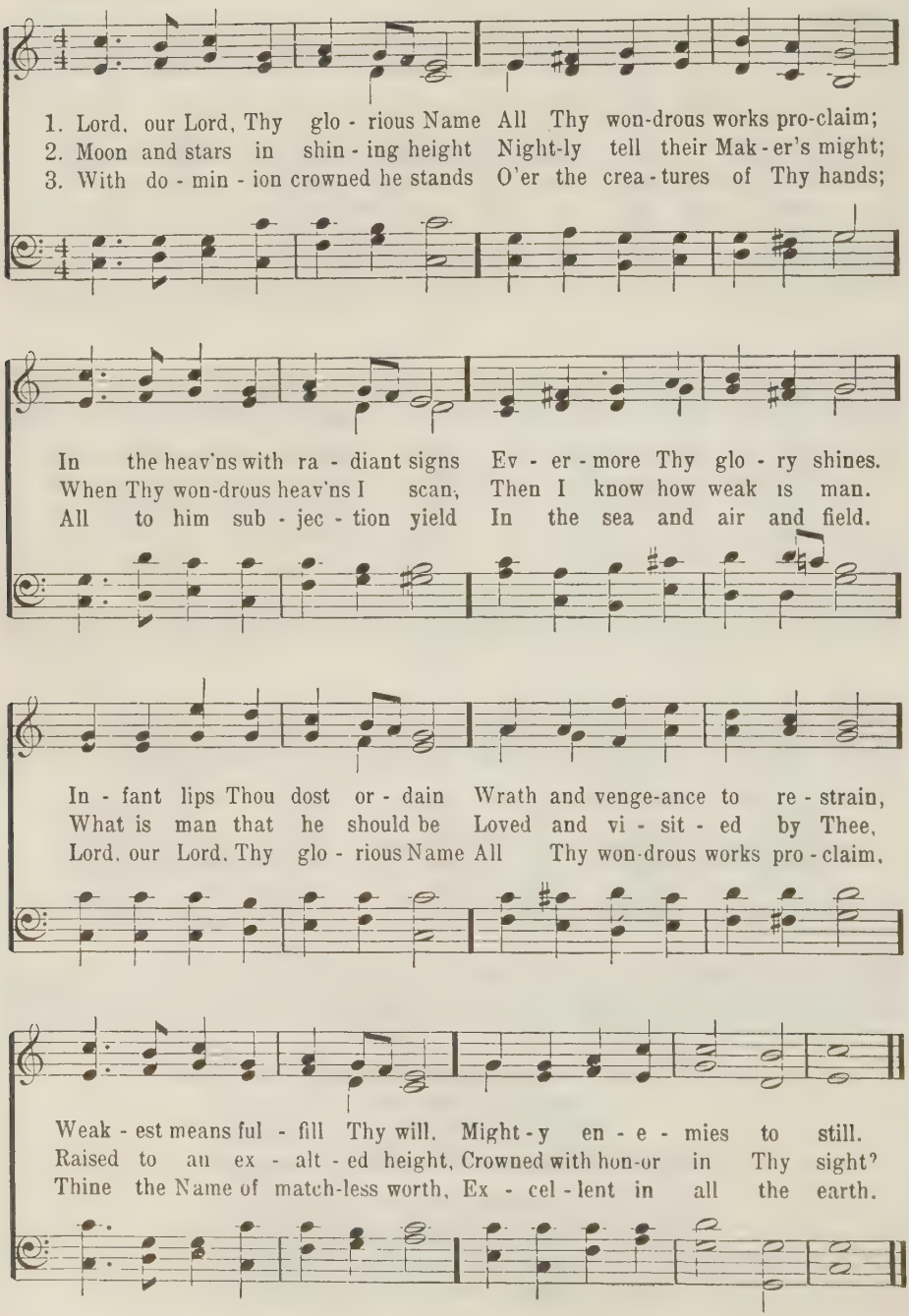


6 Thou has subjected all to him,
And lord of all is he,
Of flocks and herds, and beasts and birds,
And all within the sea.

7 Thy mighty works and wondrous grace
Thy glory, Lord, proclaim.
O Lord, our Lord, in all the earth
How excellent Thy Name.

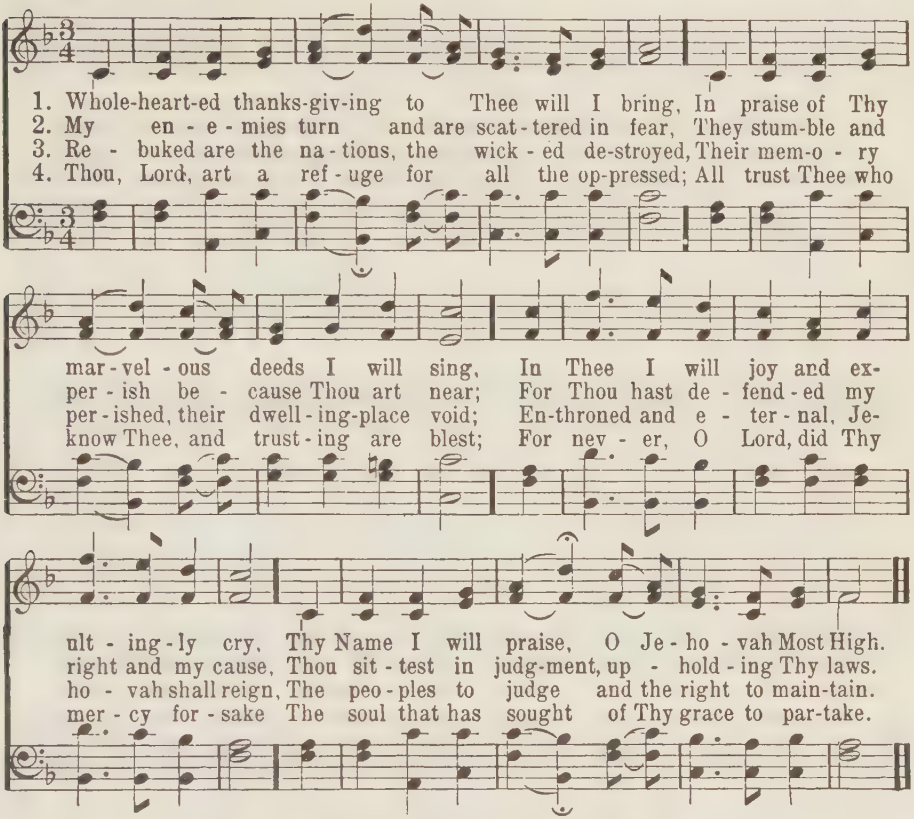
15 God's Glory in His Works

PSALM 8 7s THANKSGIVING Walter B. Gilbert



16 The Lord the Righteous Judge

PSALM 9 11s FREDERICK George Kingsley



5 Give praise to Jehovah, the mighty deeds tell
Of Him Who has chosen in Zion to dwell,
Of Him to Whom justice and vengeance belong,
Who visits the lowly and overthrows wrong.

6 Behold my affliction, Thy mercy accord,
And back from death's portals restore me, O Lord,
That I in the gates of Thy Zion may raise
My song of salvation and show forth Thy praise.

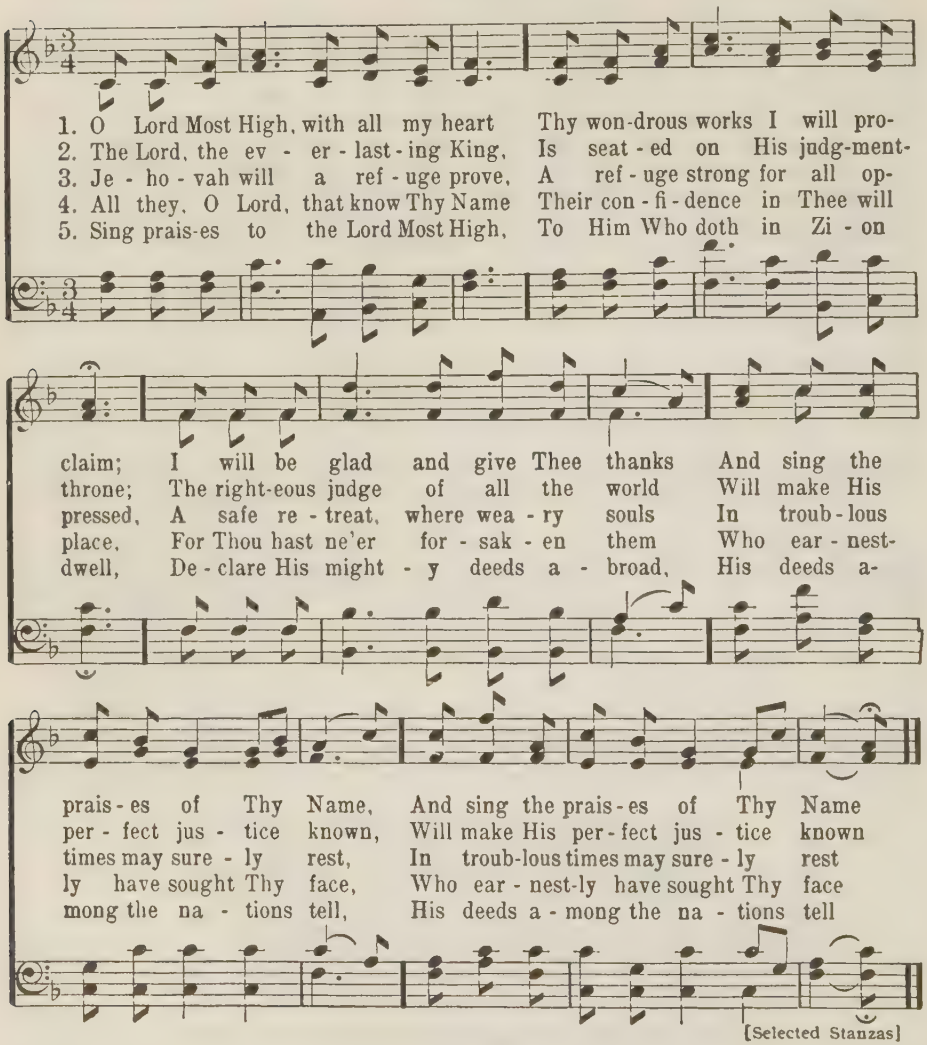
7 The sins of the nations their ruin have wrought,
Their own evildoing destruction has brought;
In this the Lord's justice eternally stands,
That sinners are snared in the work of their hands.

8 The wicked shall perish, the nations shall fall,
Forgetting their God, Who is God over all;
But God will remember the prayer of the weak,
Most surely fulfilling the hope of the meek.

9 Arise in Thy justice, O Lord, and Thy might,
No longer let sinners prevail in Thy sight;
Great Judge of the nations, in judgment appear
To humble the proud and to teach them Thy fear.

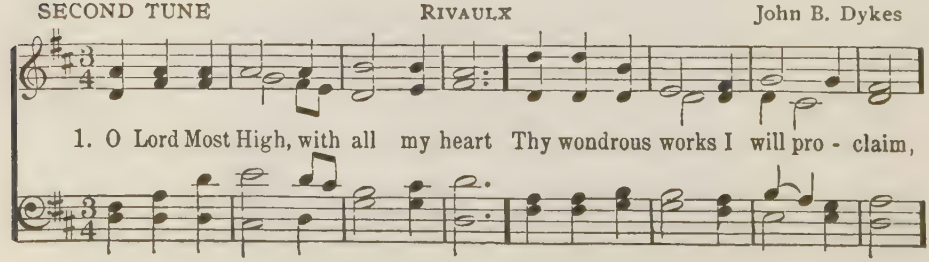
17 Whole-Hearted Praise

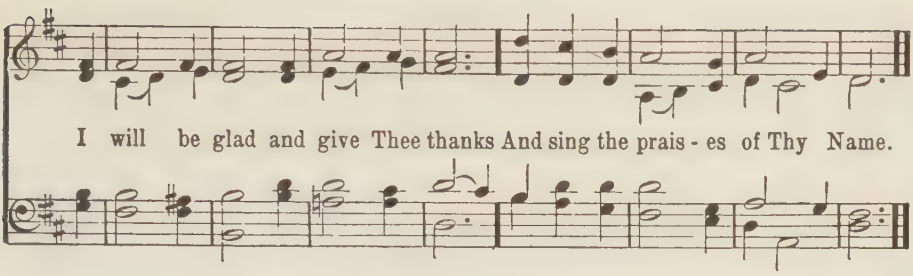
PSALM 9 L. M. ANVERN Arranged by Lowell Mason



[Selected Stanzas]

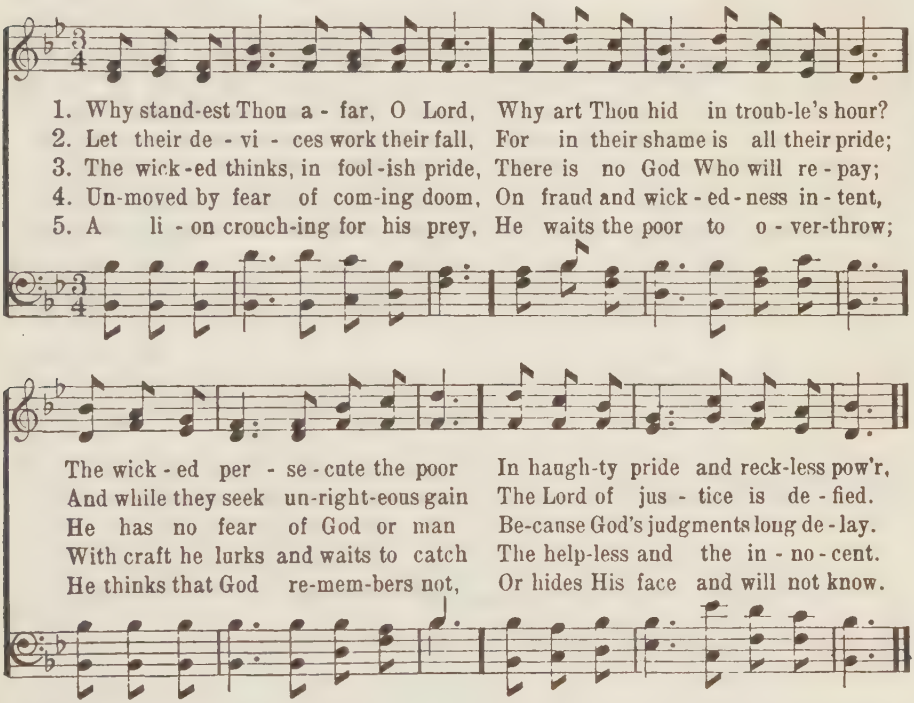
SECOND TUNE RIVAULX John B. Dykes





18 Complaint Against the Wicked

PSALM 10 L. M. BRIGGS William A. Tarbutton



6 Arise, O Lord, lift up Thy hand,
O God, protect the poor and meek;
Why should the proud Thy justice doubt,
And words of bold defiance speak?

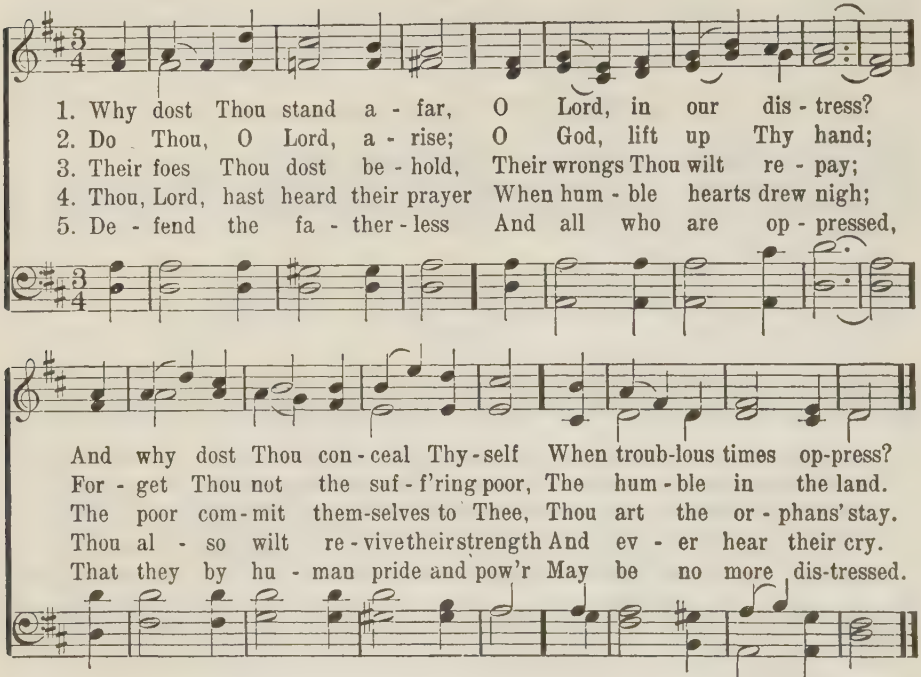
7 O Lord, Thou wilt indeed requite,
The sin and sorrow Thou dost see;
The helpless and the fatherless
Commit themselves, O Lord, to Thee.

8 Break Thou the pow'r of wicked men
And let their works no longer stand;
The Lord is King for evermore,
Who drove the nations from His land.

9 Lord, Thou hast heard the lowly prayer,
The fainting heart Thou wilt restore,
The helpless cause Thou wilt maintain,
That mortal man may boast no more.

19 Prayer for the Oppressed

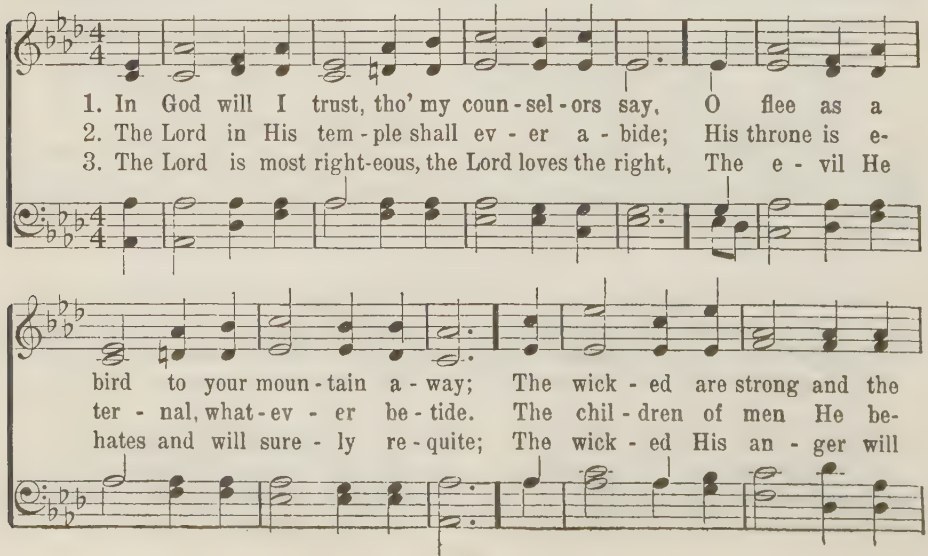
PSALM 10 S. M. CLIFTON C. Warwick Jordan



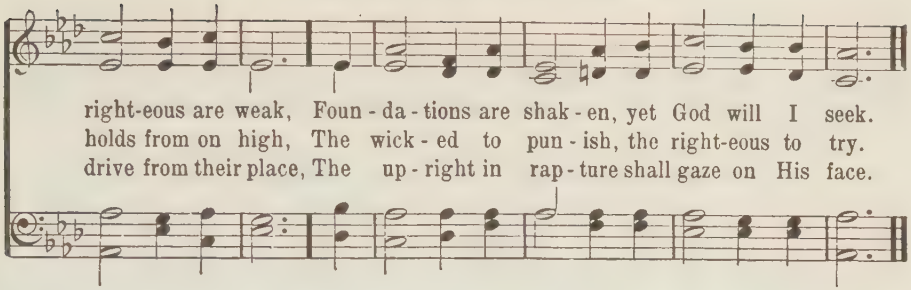
[Selected Stanzas]

20 Unshaken Faith Amid Danger

PSALM 11 11s PROTECTION Anonymous

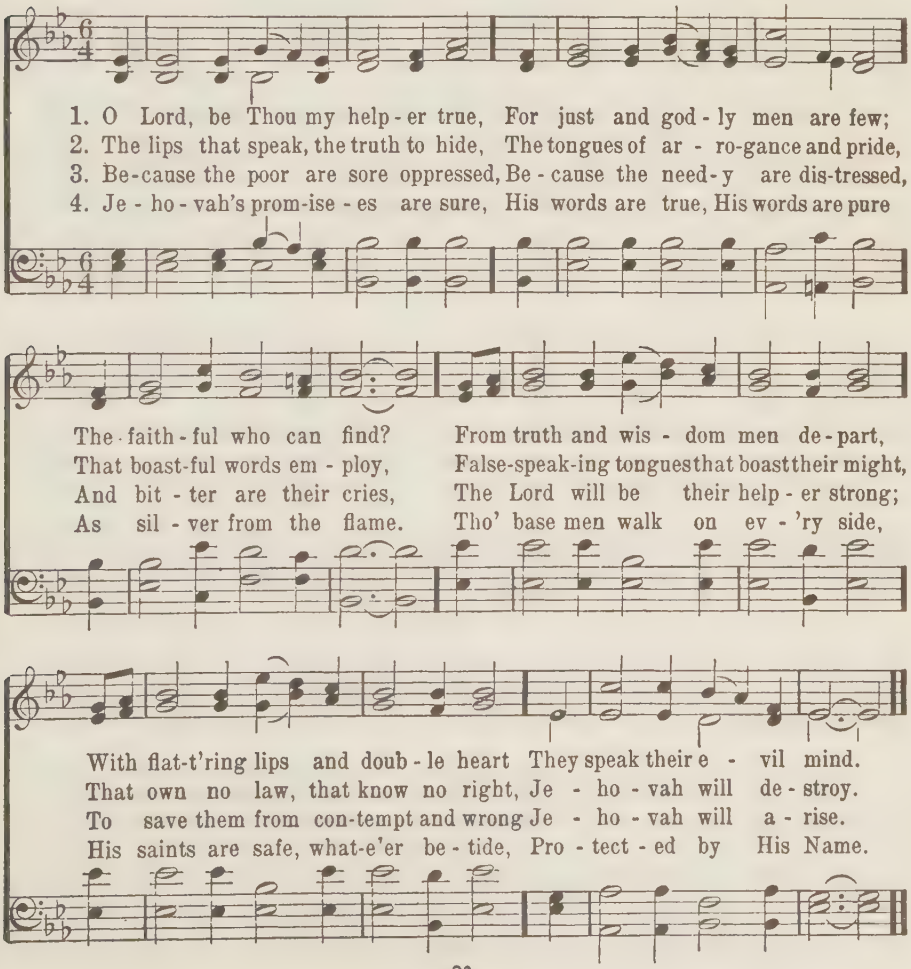


Unshaken Faith Amid Danger



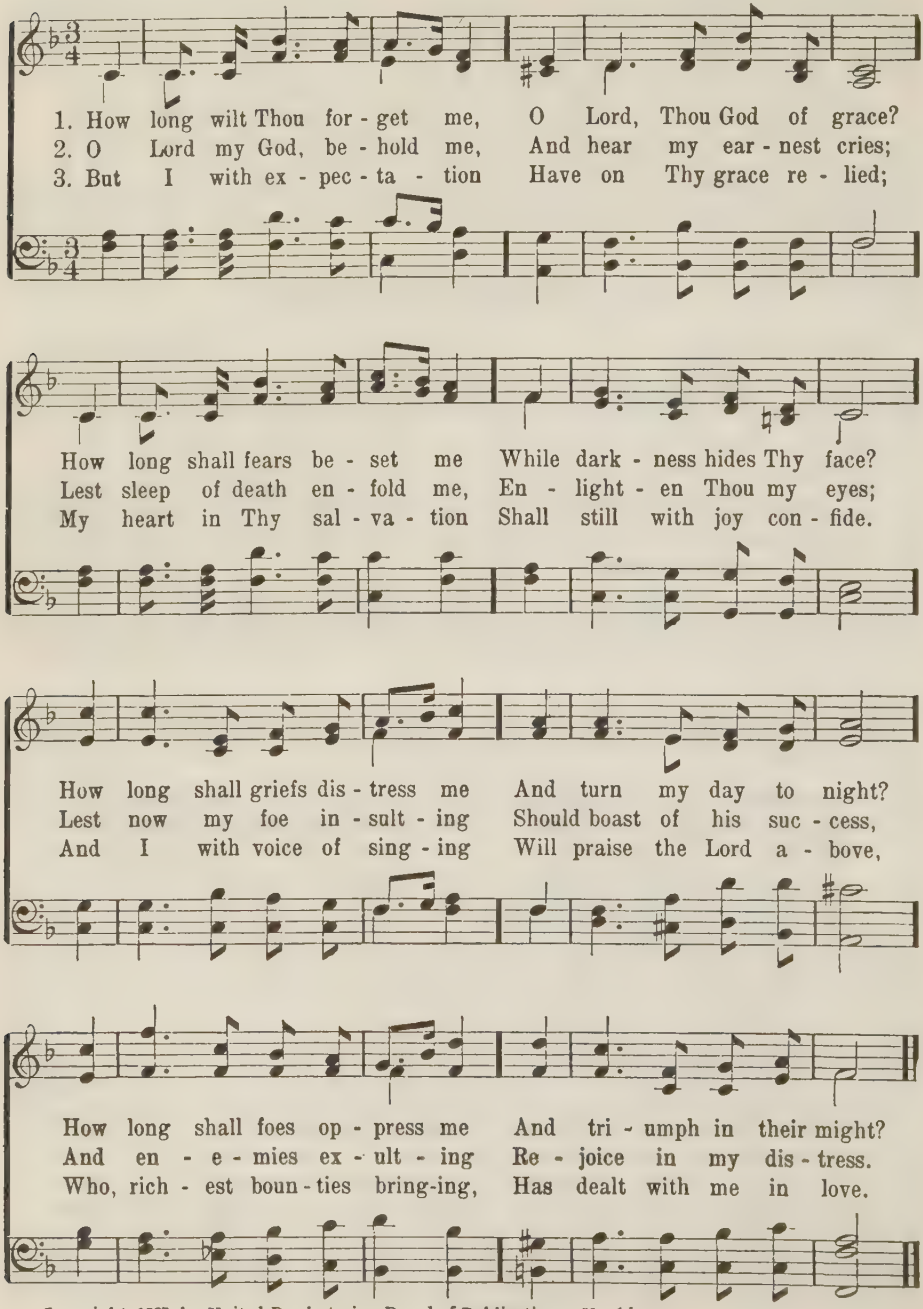
21 Assurances for Evil Days

PSALM 12 C. P. M. BREMEN Thomas Hastings



22 Trust in the Mercy of God

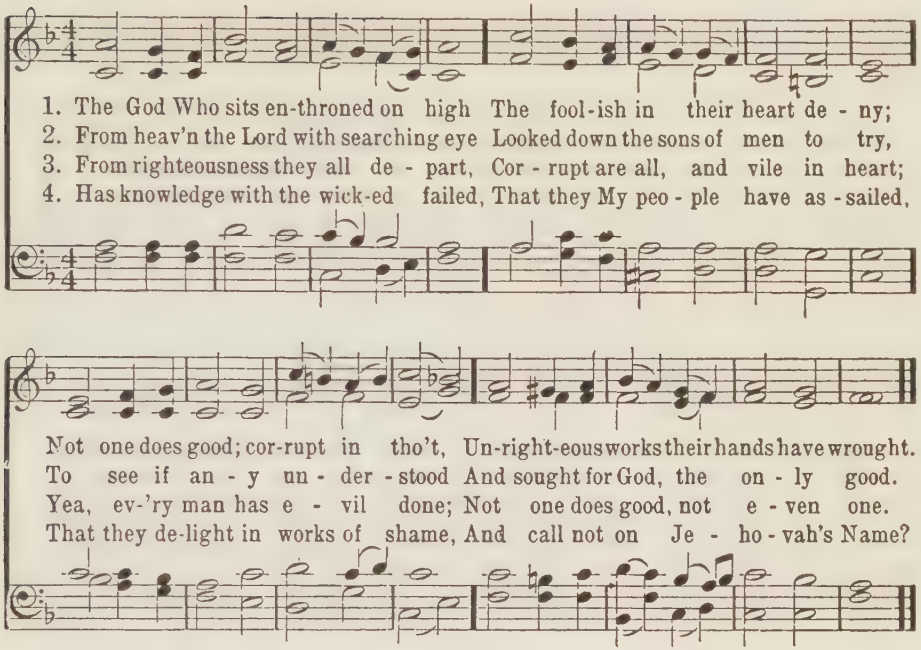
PSALM 13 7s and 6s — OLIVA — Alexander B. Morton



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23 Human Corruption

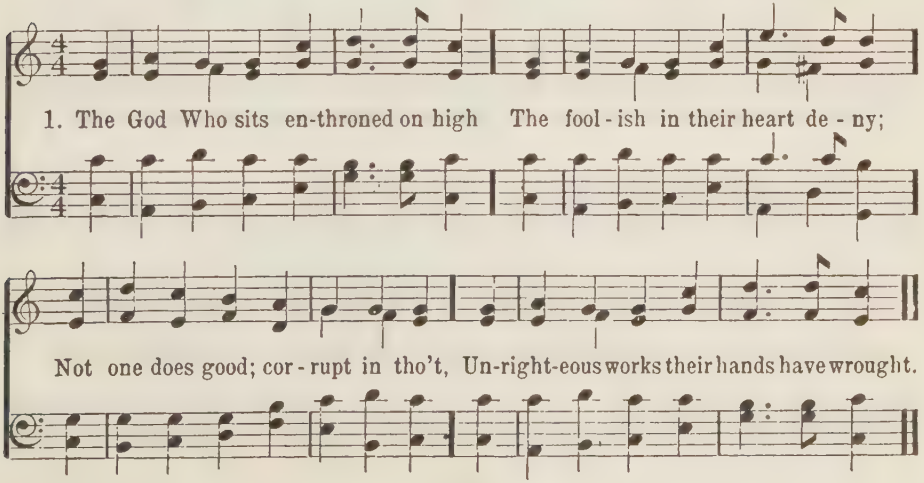
PSALM 14 L. M. BLACKBURN William M. H. Aitken



5 Thy lowly servant they despise,
Because he on the Lord relies;
But they shall tremble yet in fear,
For to the righteous God is near.

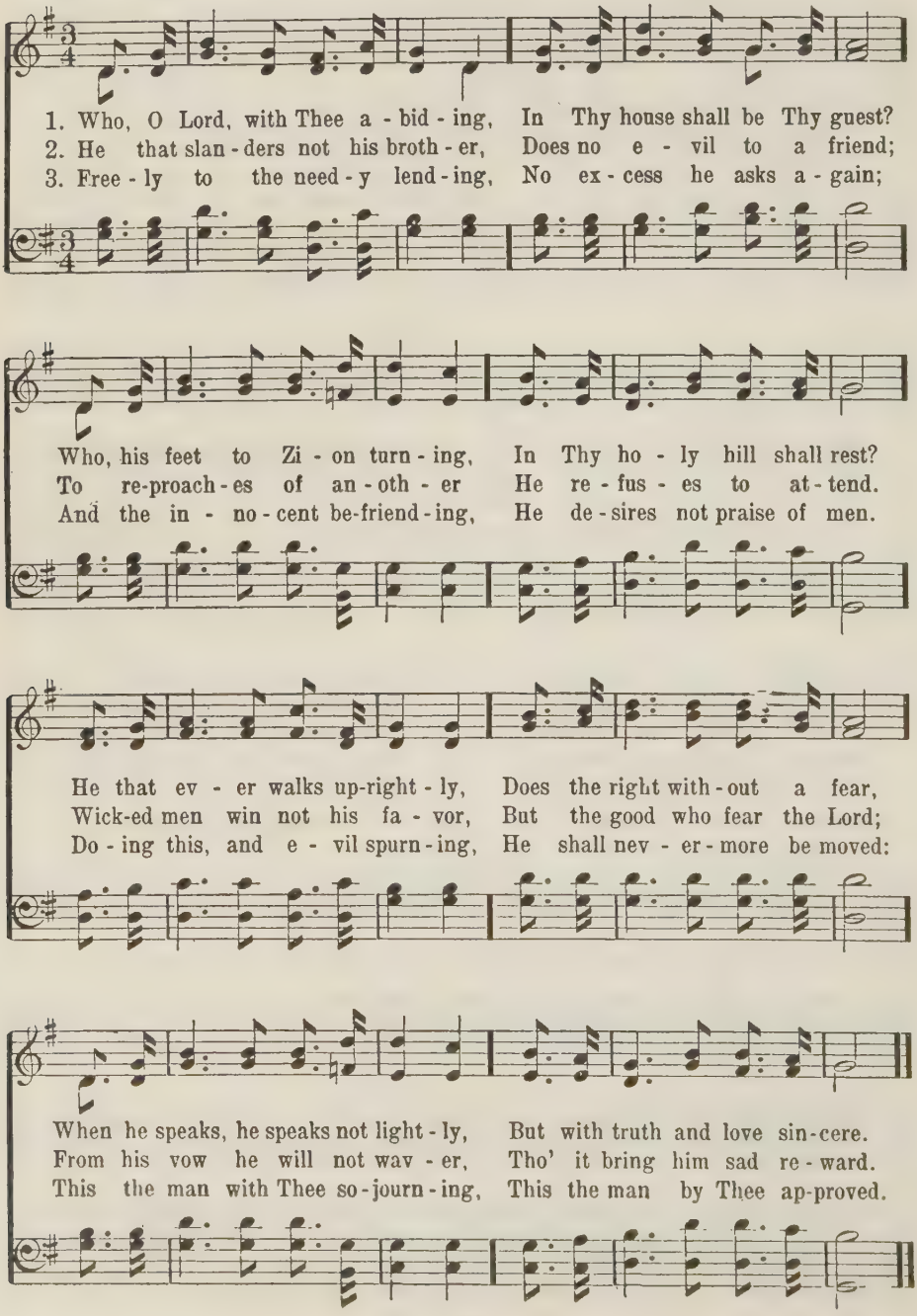
6 O that from Zion His abode
Salvation were on us bestowed!
When God His exiles shall restore,
They shall in song His grace adore.

SECOND TUNE LAUDS Arranged by Richard Redhead



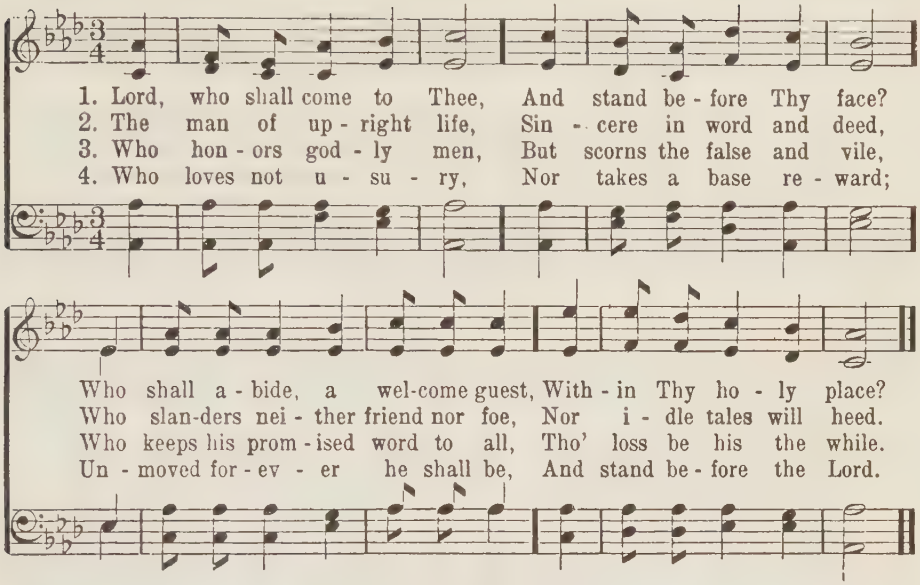
24 Tests of Christian Character

PSALM 15 8s and 7s HELEN Silas J. Vail



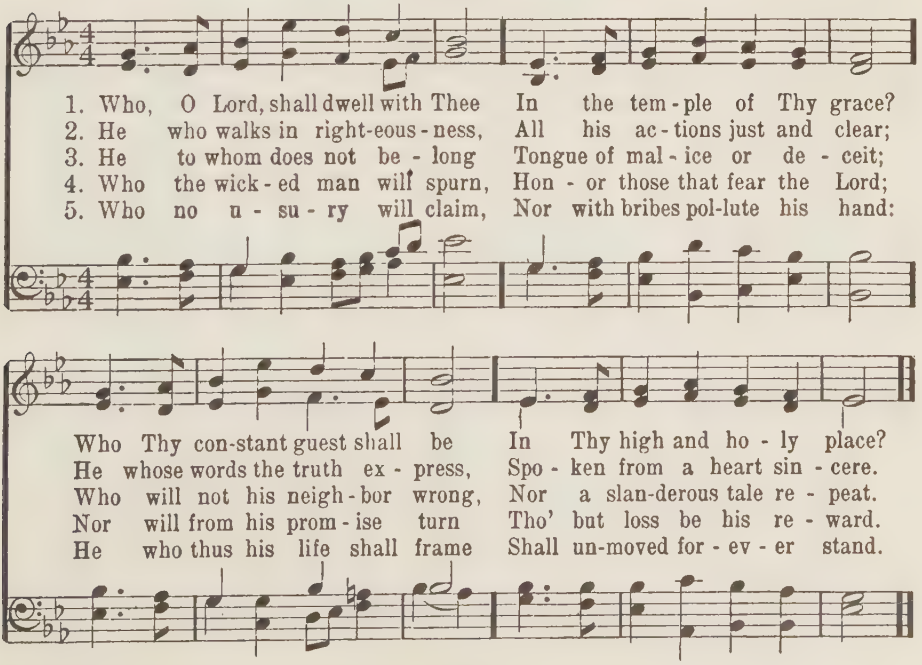
25 The Godly Man

PSALM 15 S. M. LISBON Daniel Read



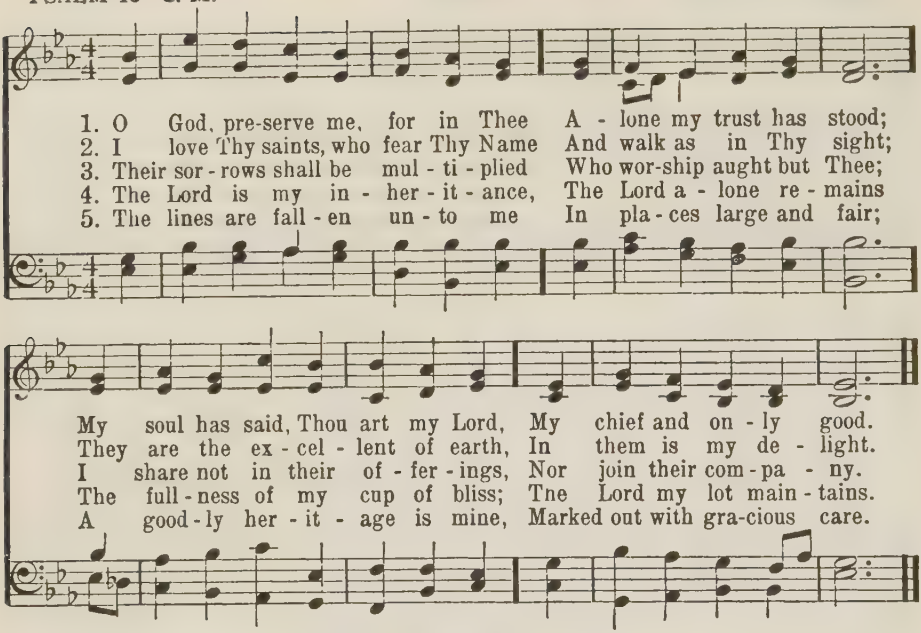
26 An Ideal Worshiper

PSALM 15 7s INNOCENTS The Parish Choir



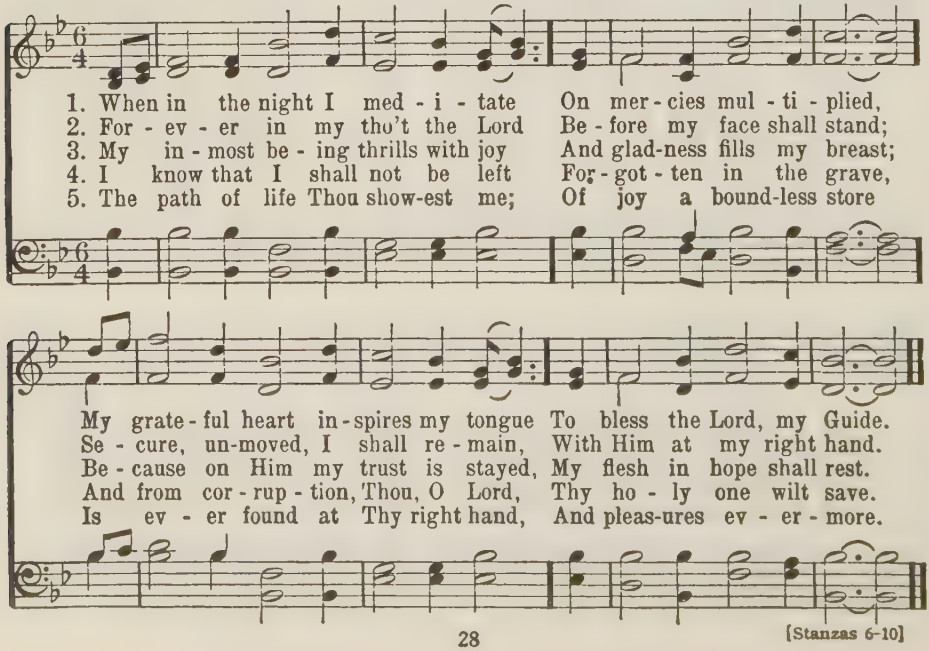
27 God the Highest Good

PSALM 16 C. M. ST. PETER Alexander R. Reinagle



28 Fellowship with God
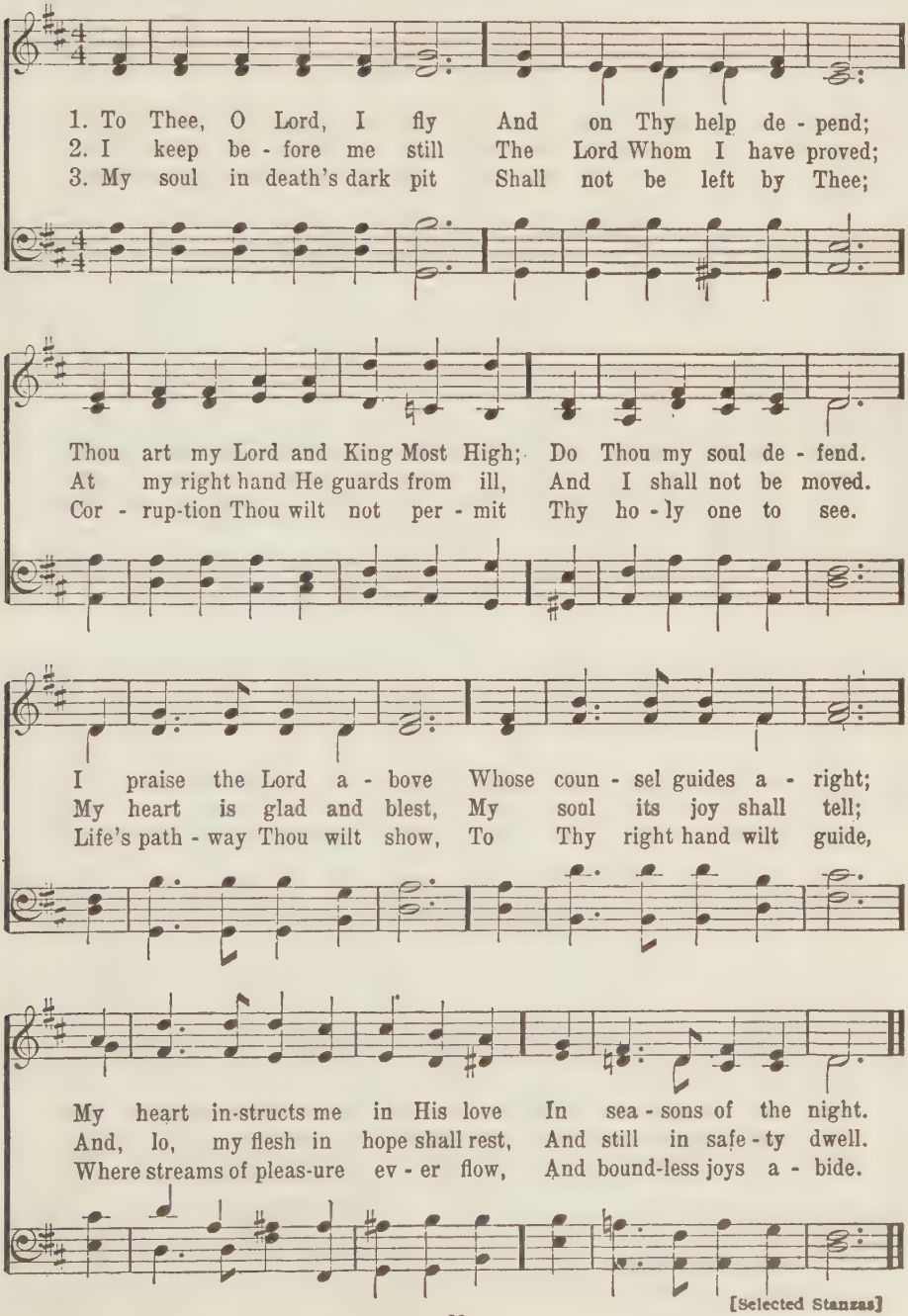
PSALM 16 C. M. MAITLAND George N. Allen



[Stanzas 6-10]

29 Immortality and Resurrection

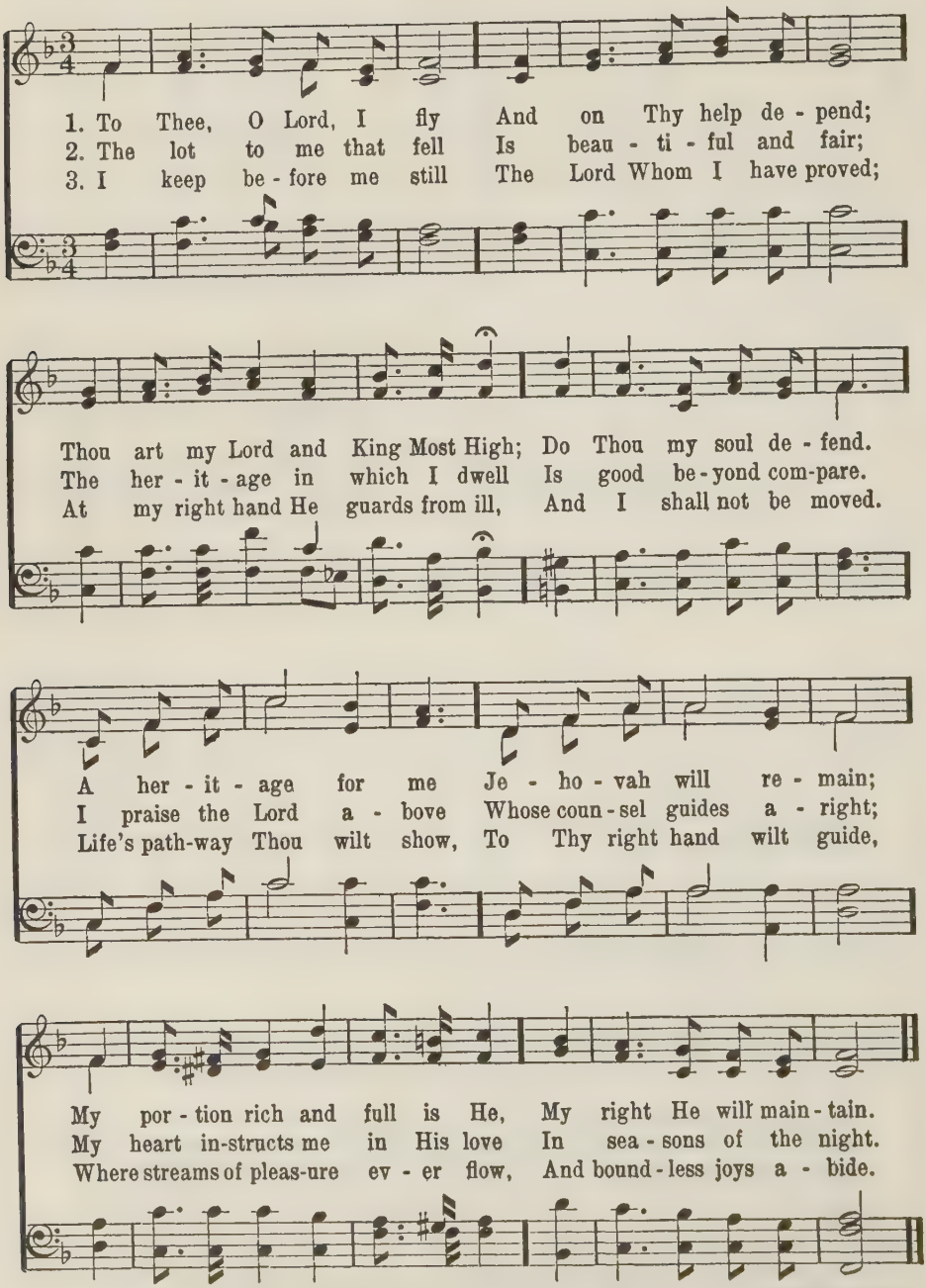
PSALM 16 S. M. LEOMINSTER George William Martin



[Selected Stanzas]

30 The Lord Our Inheritance

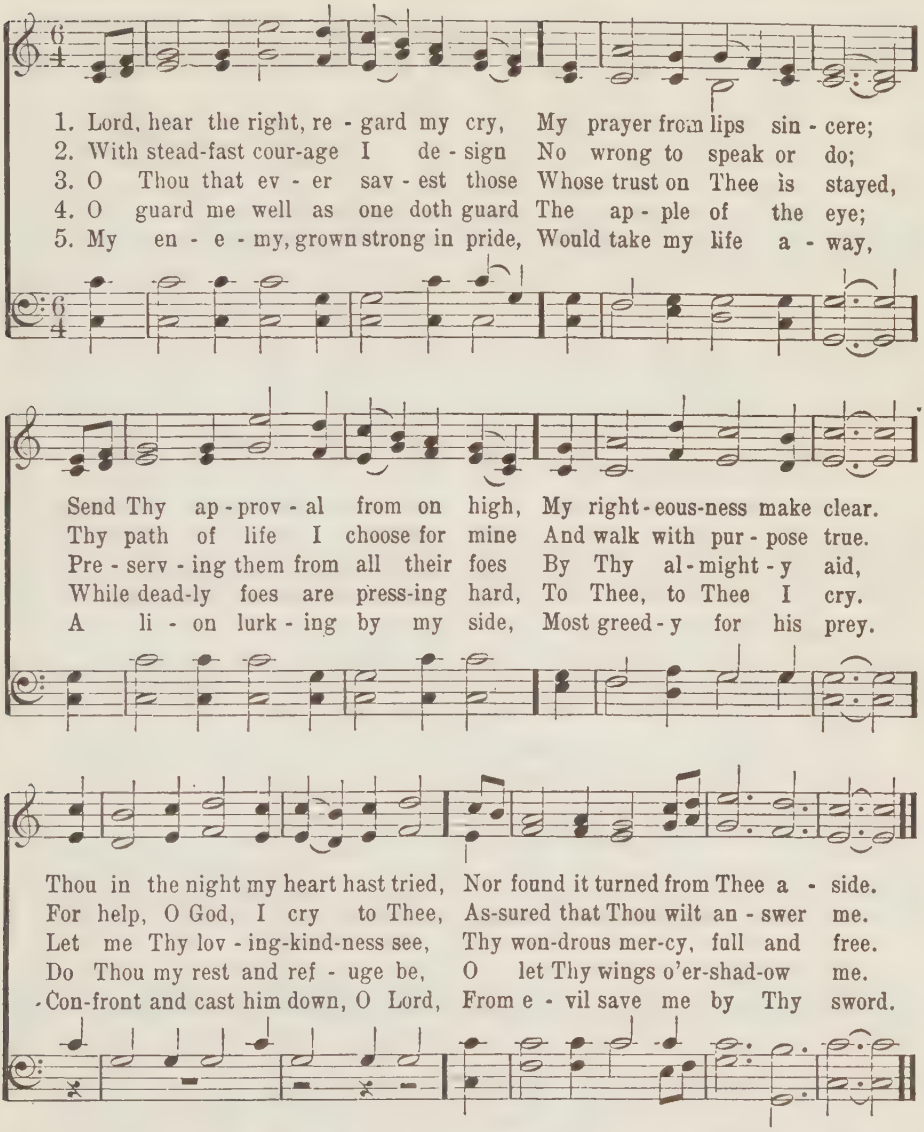
PSALM 16 S. M. MARY Henry A. Lewis



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31 The Prayer of the Righteous

PSALM 17 C. H. M. CALM Thomas Hastings
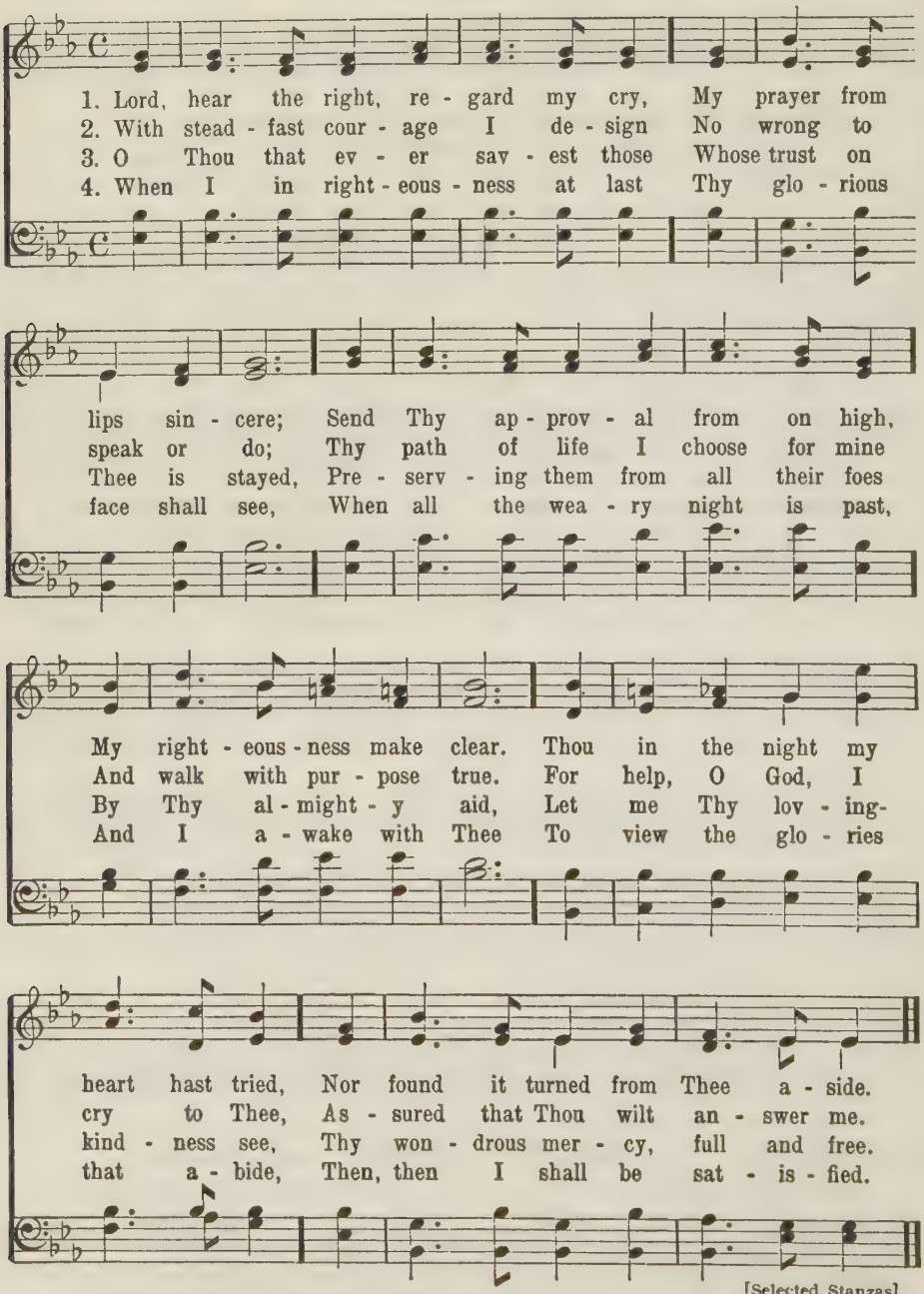


6 Defend me from the men of pride,
Whose portion is below,
Who, with life's treasures satisfied,
No better portion know;
They, with earth's joys and wealth content,
Must leave them all when life is spent.

7 When I in righteousness at last
Thy glorious face shall see,
When all the weary night is past,
And I awake with Thee
To view the glories that abide,
Then, then I shall be satisfied.

32 Our Need of Divine Help

PSALM 17 C. H. M. LONGFELLOW Frederic F. Bullard

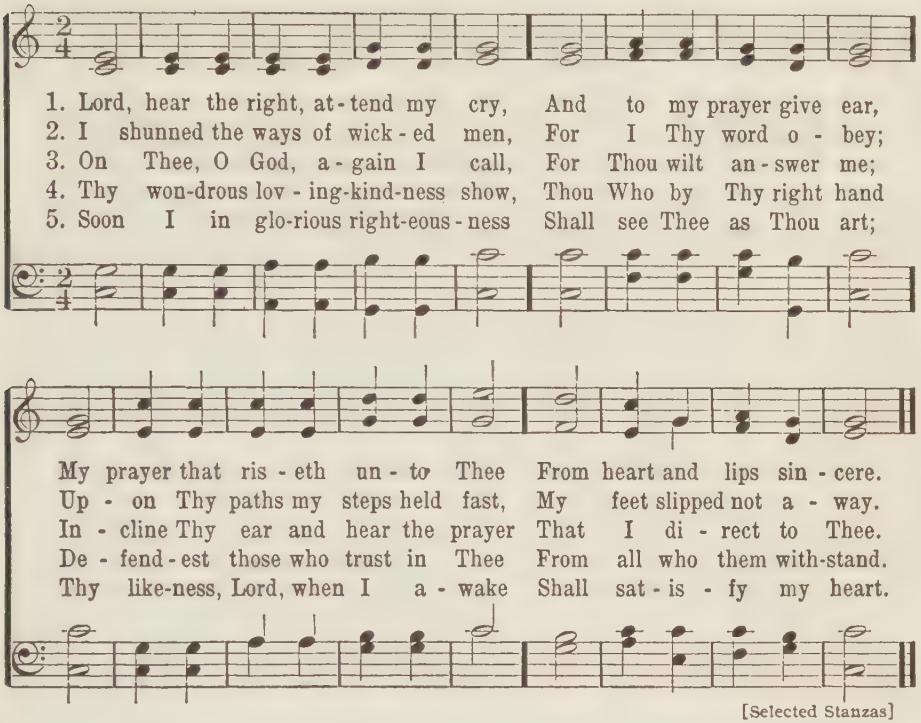


[Selected Stanzas]

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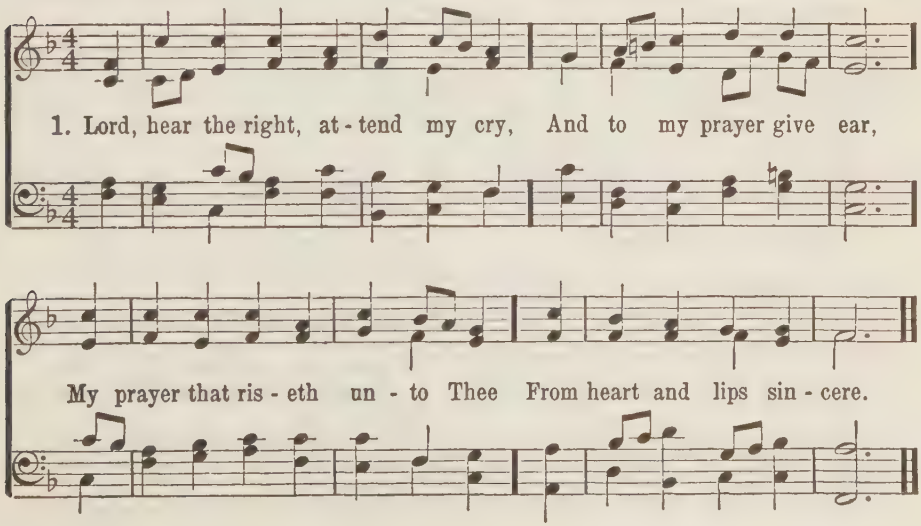
33 Our Refuge in the Lord

PSALM 17 C. M. AGAWAM William B. Bradbury
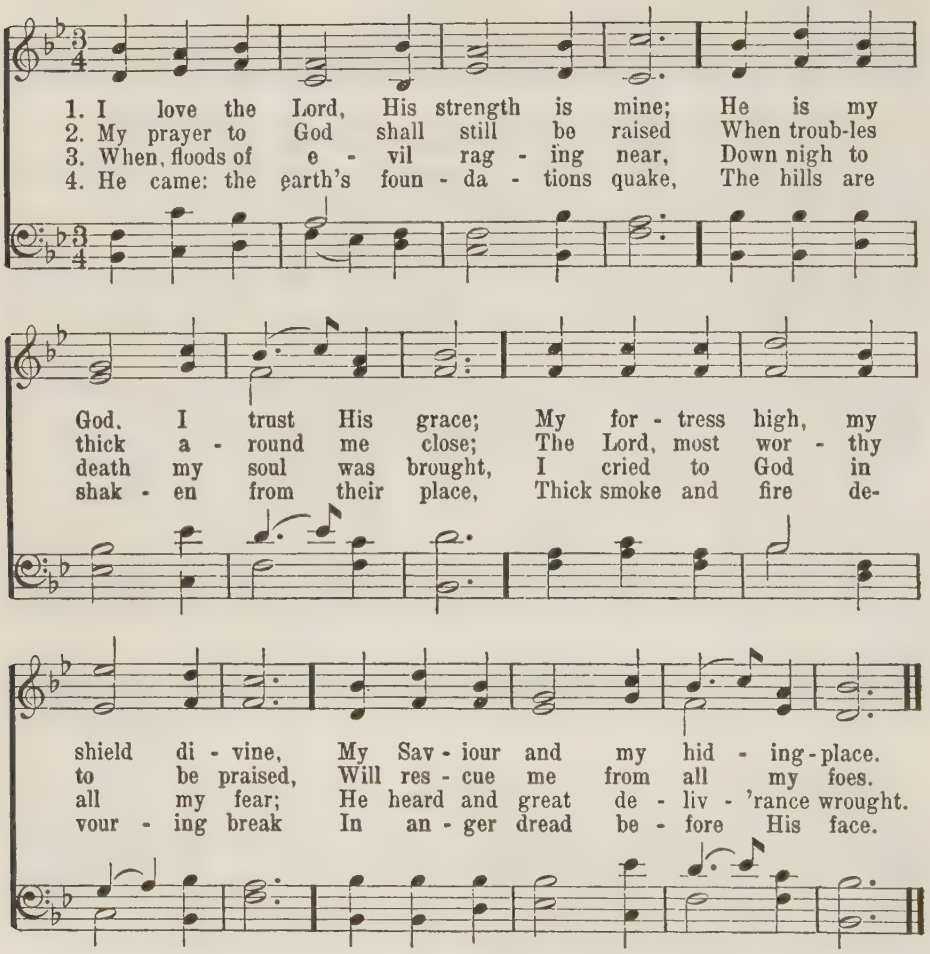


[Selected Stanzas]

SECOND TUNE HERMANN Arranged from Nicolaus Hermann



34 God's Strength Our Protection

PSALM 18 L. M. MENDON German Melody



5 Descending through the bending skies,
With gloom and darkness under Him,
Forth through the storm Jehovah flies
As on the wings of cherubim.

6 Thick darkness hides Him from the view,
And swelling clouds His presence veil,
Until His glorious light breaks through
In lightning flash and glistening hail.

7 Jehovah's thunders fill the heaven,
The dreadful voice of God Most High;
With shafts of light the clouds are riven,
His foes, dismayed, in terror fly.

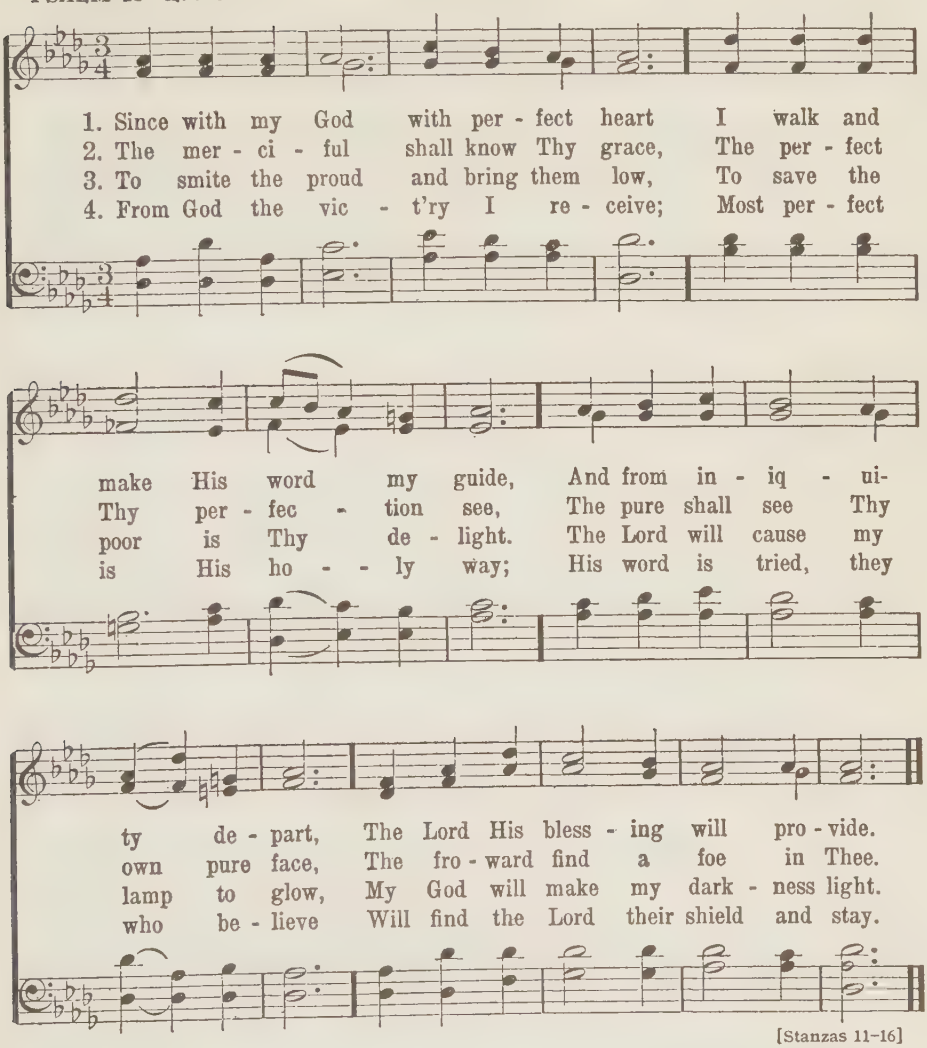
8 The raging torrents overflow,
And sweep the world's foundations bare,
Because Thy blasts of anger blow,
O Lord of earth and sea and air.

9 He took me from the whelming waves
Of bitter hate and sore distress;
The Lord, my stay and helper, saves,
Though mighty foes around me press.

10 From direful straits He set me free,
He saved the man of His delight;
For good the Lord rewarded me,
Because I kept His ways aright.

35 Holiness and Divine Favor

PSALM 18 L. M. CLOLATA W. St. Clair Palmer
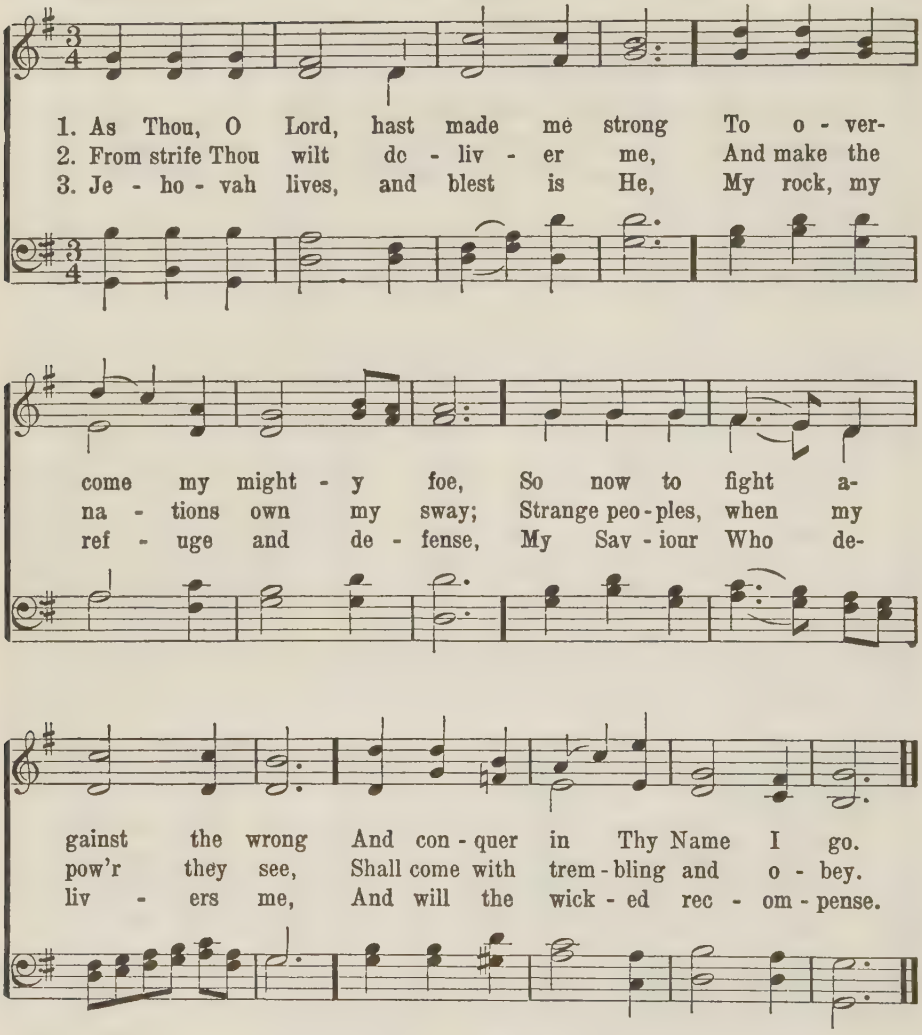


[Stanzas 11–16]

5 For who is God, and strong to save,
Beside the Lord, our God of might?
'Tis He that makes me strong and brave,
The Lord Who guides my steps aright.

6 Thy free salvation is my shield,
My sure defense in every strait;
Thy hand upholds me, lest I yield;
Thy gentleness has made me great.

36 Our Source of Strength

PSALM 18 L. M. MOZART Arranged from Mozart
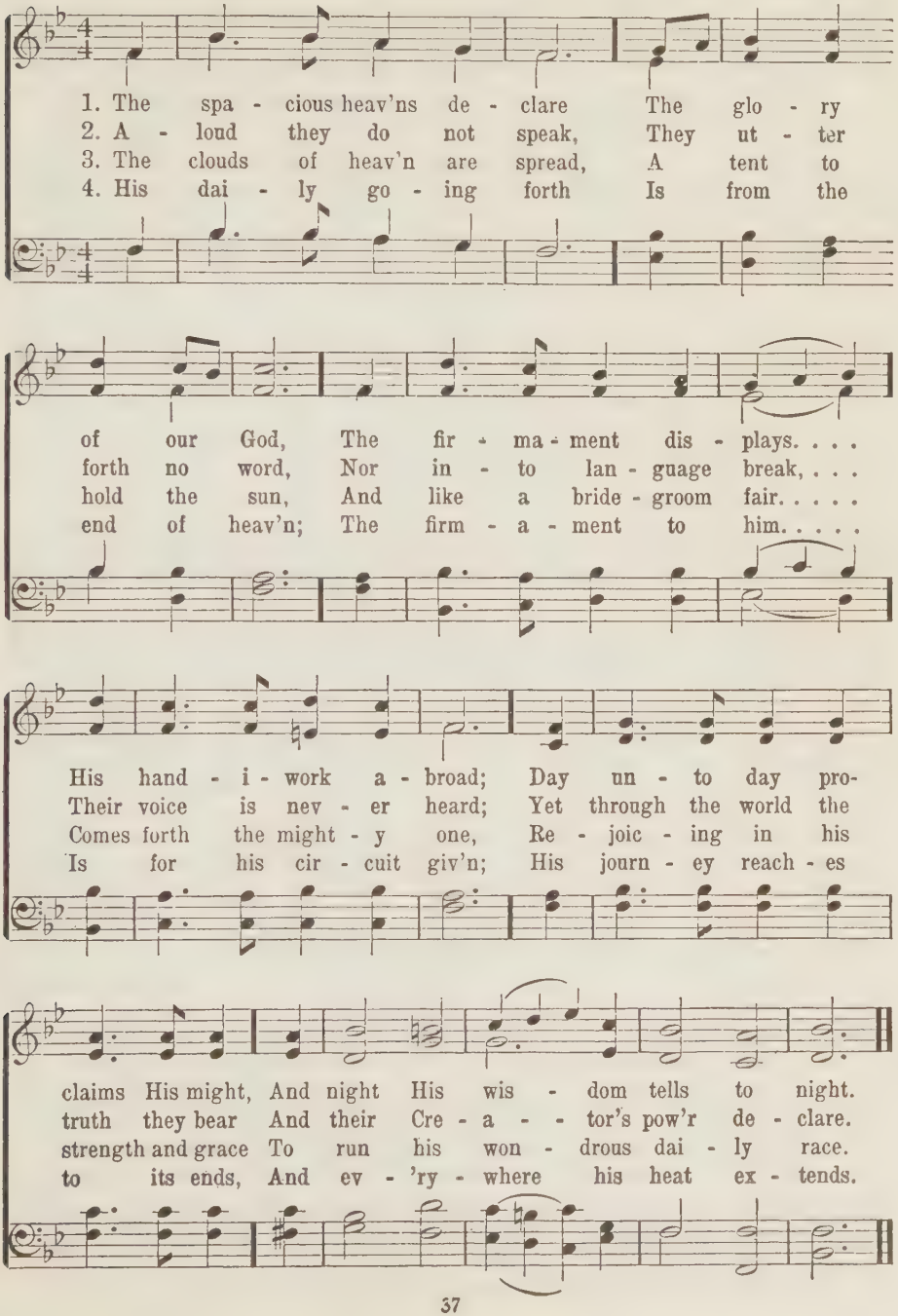


4 For grace and mercy ever near,
For foes subdued and victories won,
All nations of the earth shall hear
My praise for what the Lord has done.

5 To David, His anointed king,
And to his sons upon his throne,
The Lord will great salvation bring
And ever make His mercy known.
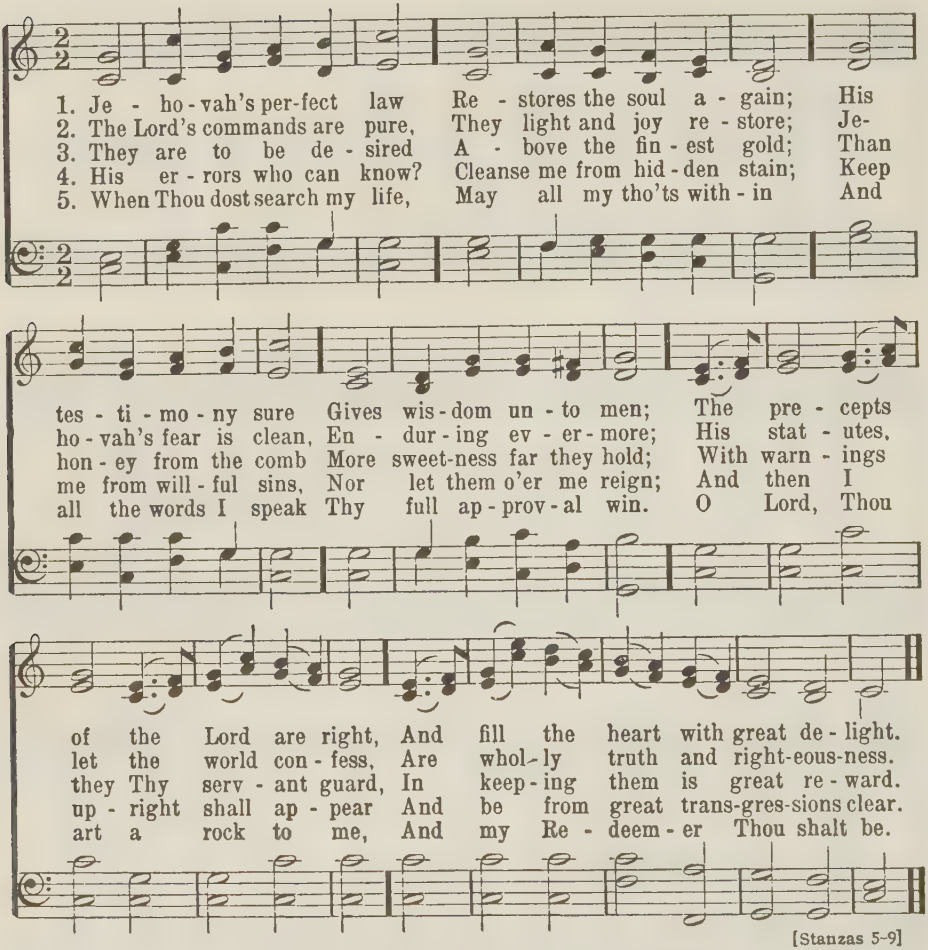
37 Nature's Tribute to God

PSALM 19 H. M. ARTHUR'S SEAT Arranged from John Goss



38 The Perfect Law of God

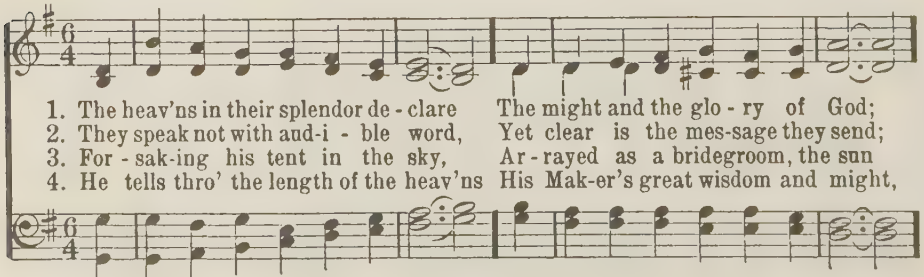
PSALM 19 H. M. HADDAM Arranged by Lowell Mason



[Stanzas 5-9]

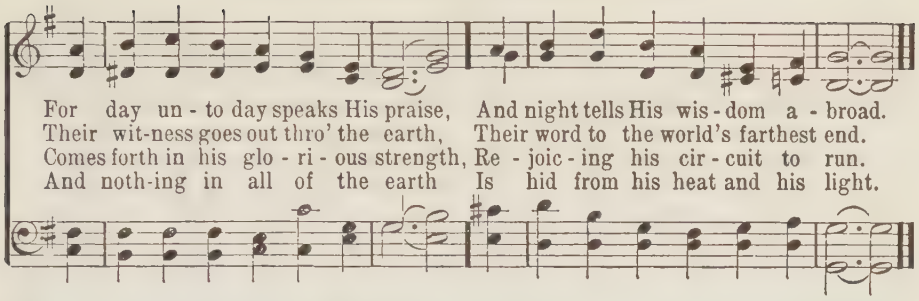
39 The Witness of Nature to God

PSALM 19 8s OLENA John B. Herbert
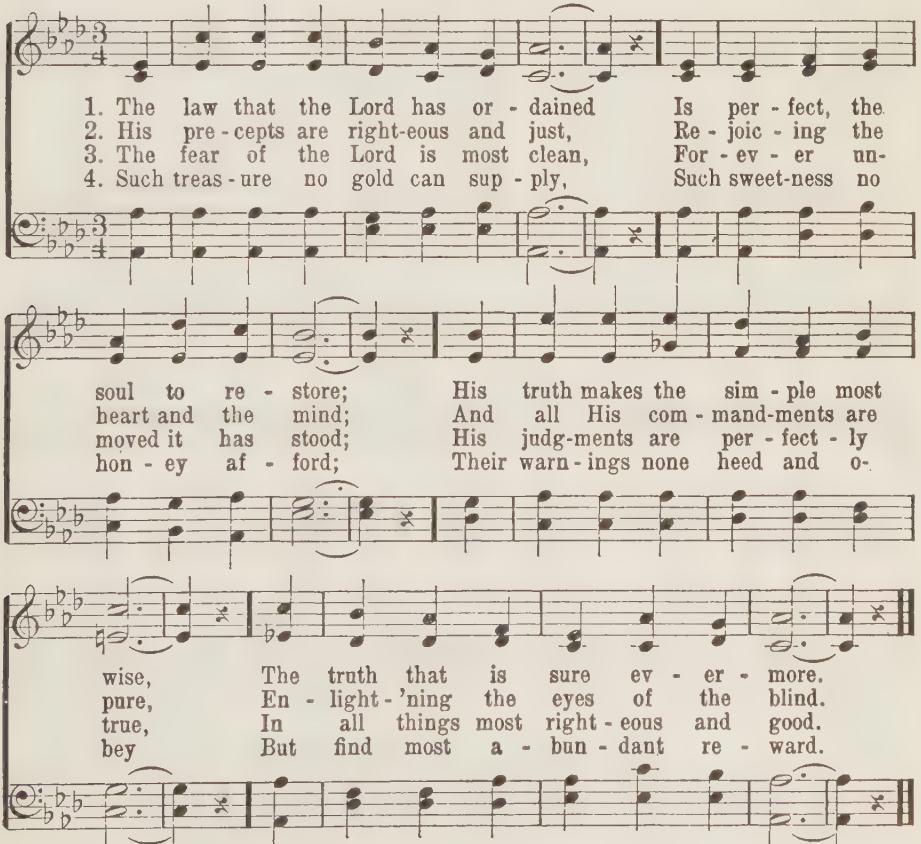


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The Witness of Nature to God



40 The Divine Law

PSALM 19 8s ESKRIDGE George C. Stebbins
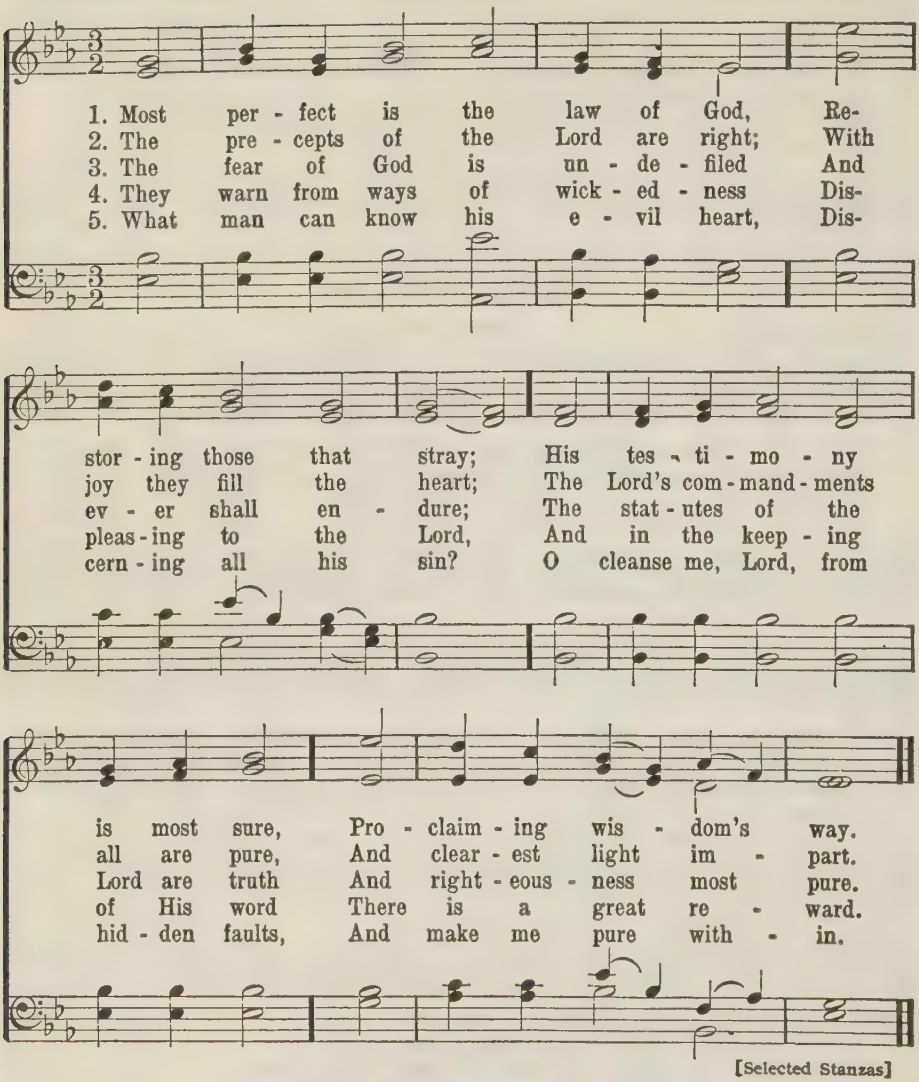


Copyright, 1912, by United Presbyterian Board of Publication. Used by per. [Stanzas 5-10]

5 O who can his errors discern?
From hidden faults, Lord, keep me free;
Let pride never reign in my heart,
And clear of great sin I shall be.

6 I pray that my words and my thoughts
May all with Thy precepts accord,
And ever be pleasing to Thee,
My rock, my Redeemer, my Lord.

41 The Value of Holy Scripture

PSALM 19 C. M. MOUNT AUBURN George Kingsley



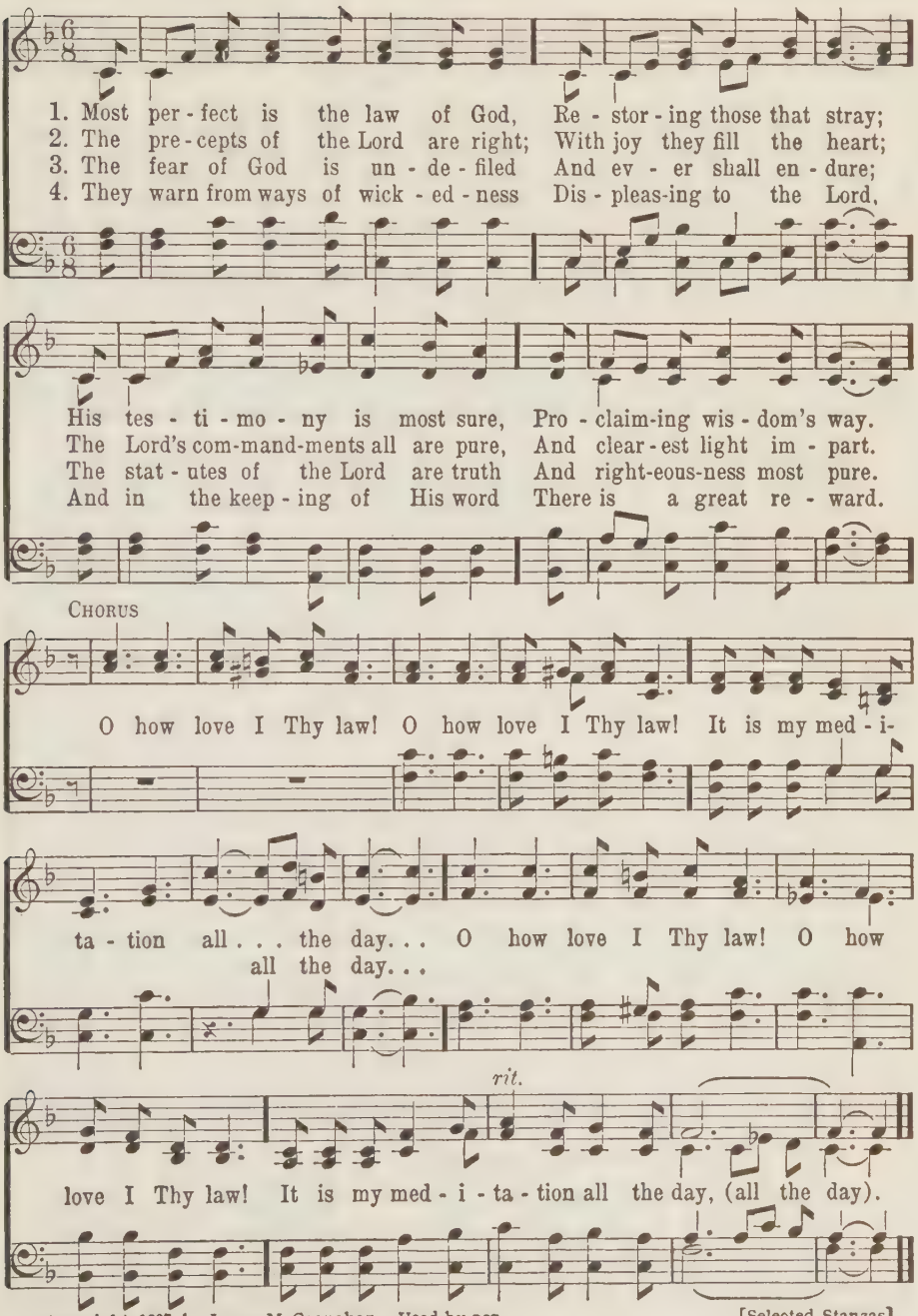
[Selected Stanzas]

6 From willful sins Thy servant keep,
No vantage let them gain;
From great transgression thus made free,
I upright shall remain.

7 The words which from my mouth proceed,
The thoughts within my heart,
Accept, O Lord, for Thou my Rock
And my Redeemer art.

Love for God's Word

PSALM 19 C. M. KINSMAN James McGranahan

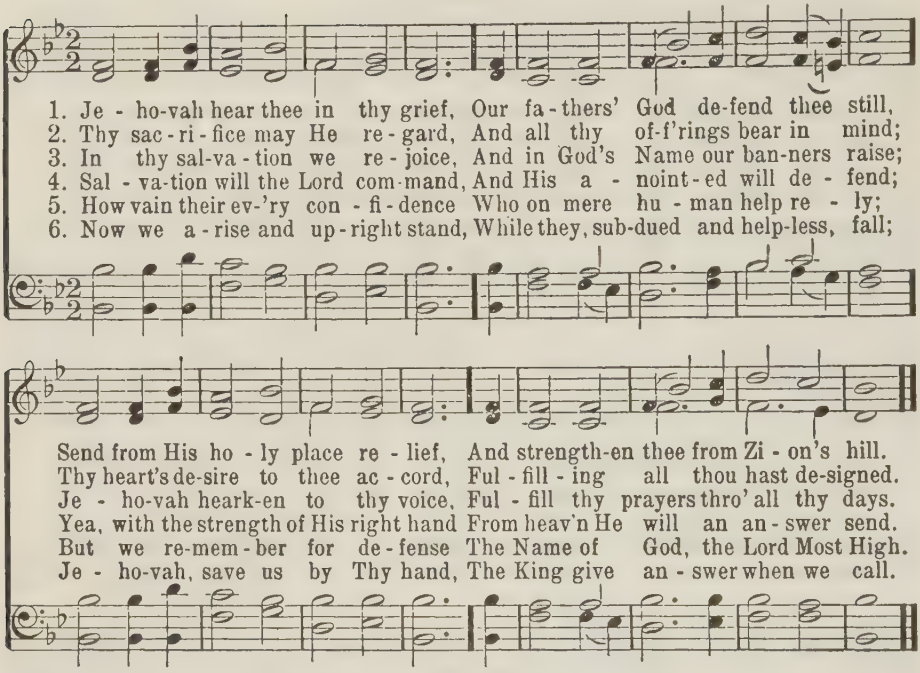


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[Selected Stanzas]

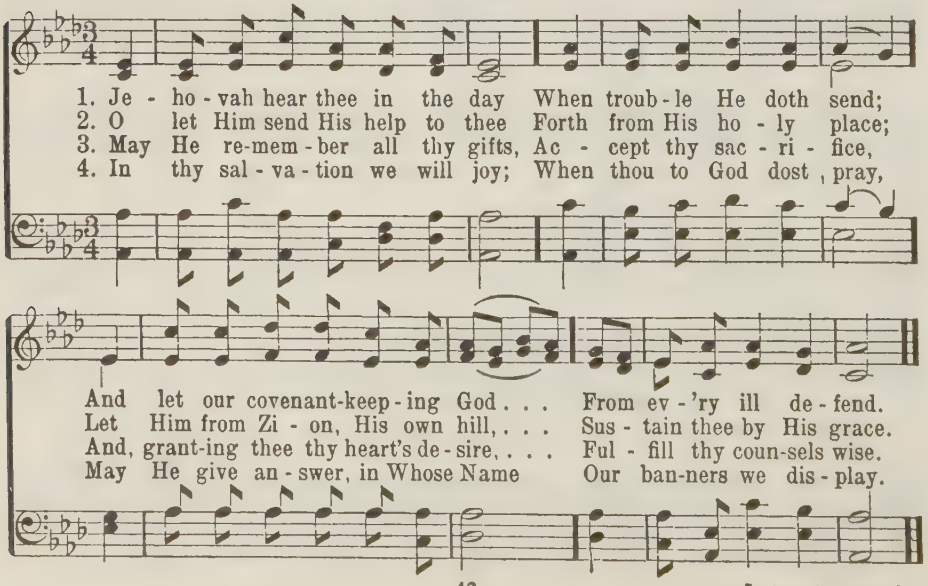
43 Mutual Intercession

PSALM 20 L. M. WARD Arranged by Lowell Mason



44 The Safeguards of Prayer
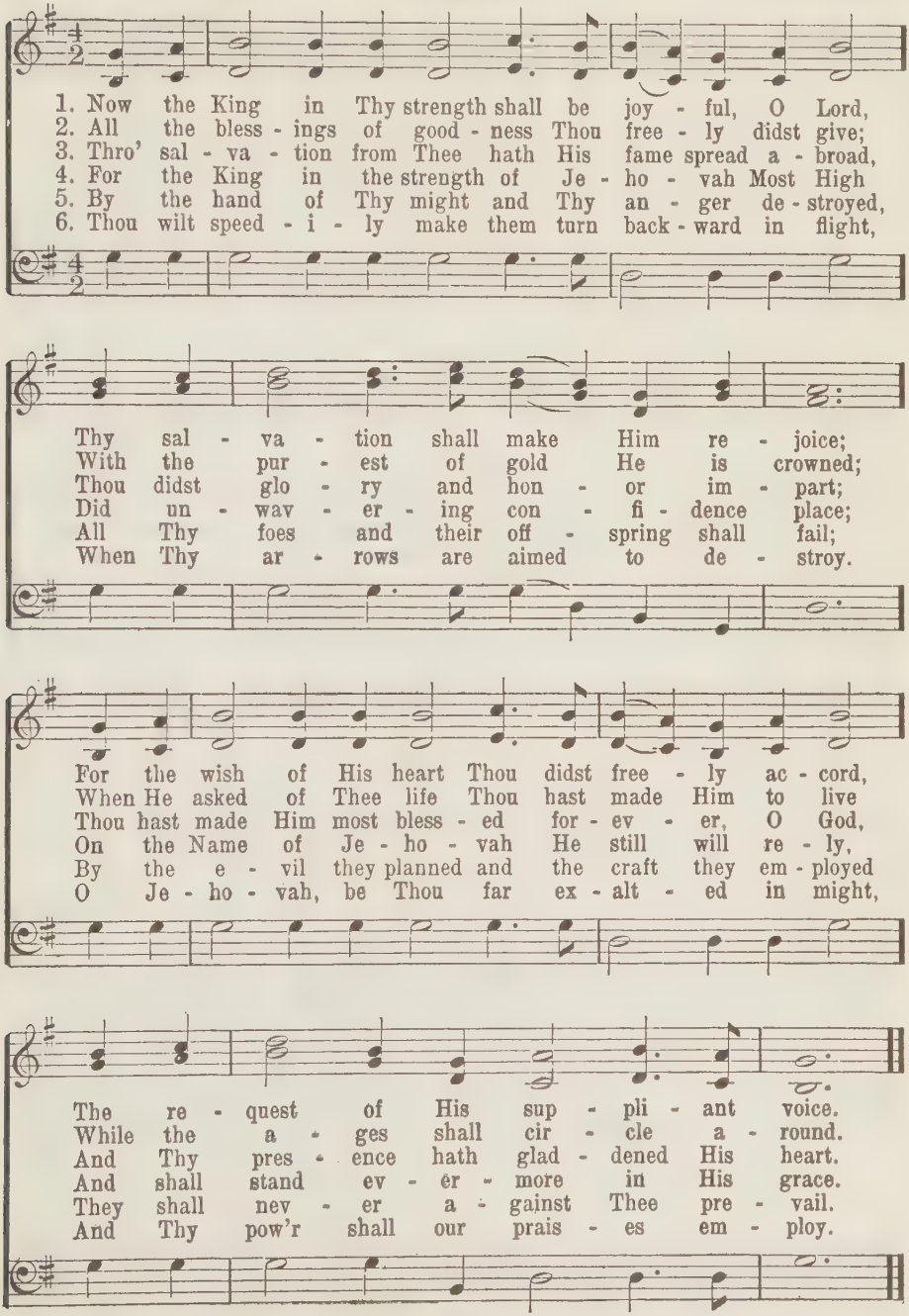
PSALM 20 C. M. WIRTH William B. Bradbury



[Selected Stanzas]

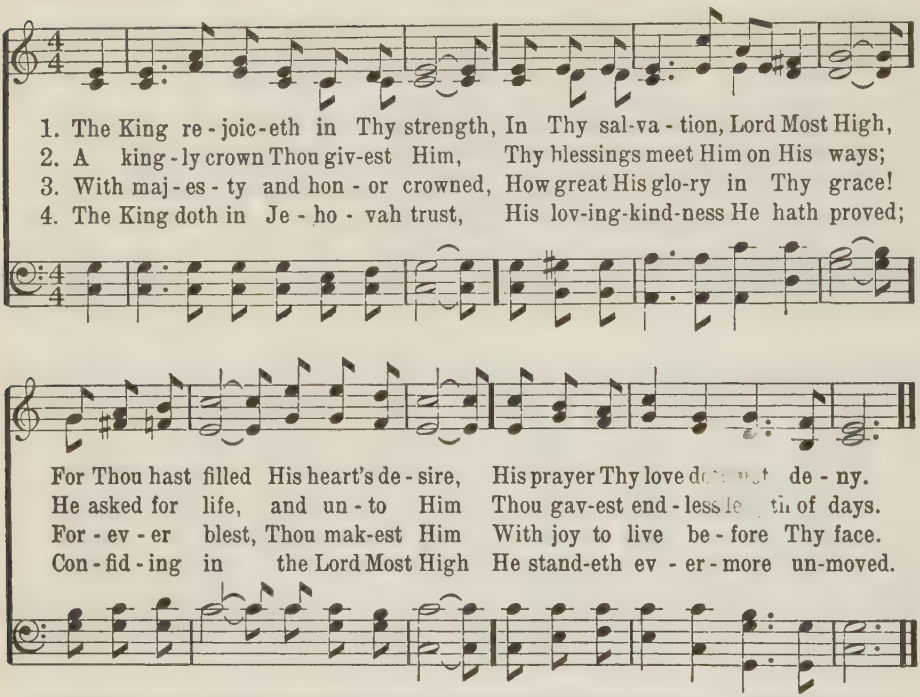
45 Jesus Crowned and Triumphant

PSALM 21 12s and 9s — LATAKIA — E. G. Taylor



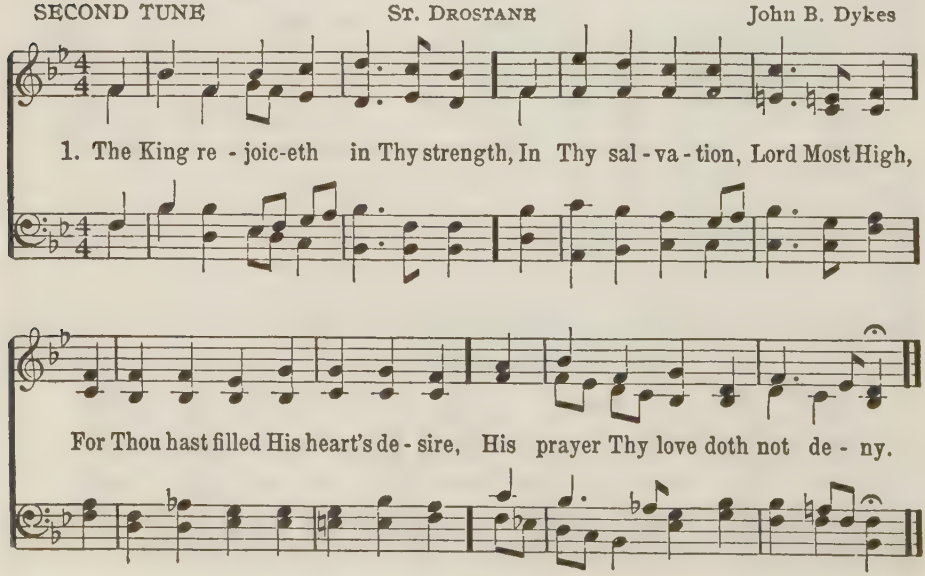
46 The Coronation of Jesus Christ

PSALM 21 L. M. FALCONER Alexander B. Morton
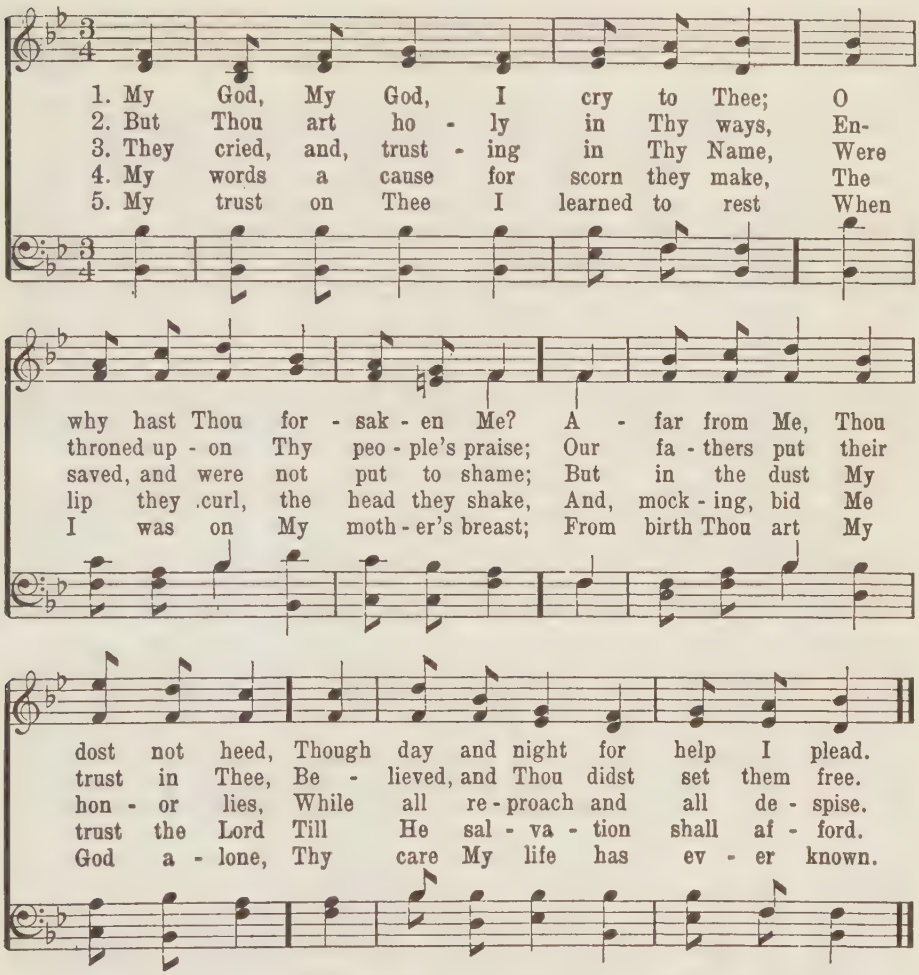


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SECOND TUNE ST. DROSTANE John B. Dykes



47 The Cross of Calvary

PSALM 22 L. M. HEBRON Lowell Mason



6 O let Thy strength and presence cheer,
For trouble and distress are near;
Be Thou not far away from Me,
I have no source of help but Thee.

7 Unnumbered foes would do Me wrong,
They press about Me, fierce and strong,
Like beasts of prey their rage they vent,
My courage fails, My strength is spent.

8 Down unto death Thou leadest Me,
Consumed by thirst and agony;
With cruel hate and anger fierce
My helpless hands and feet they pierce.

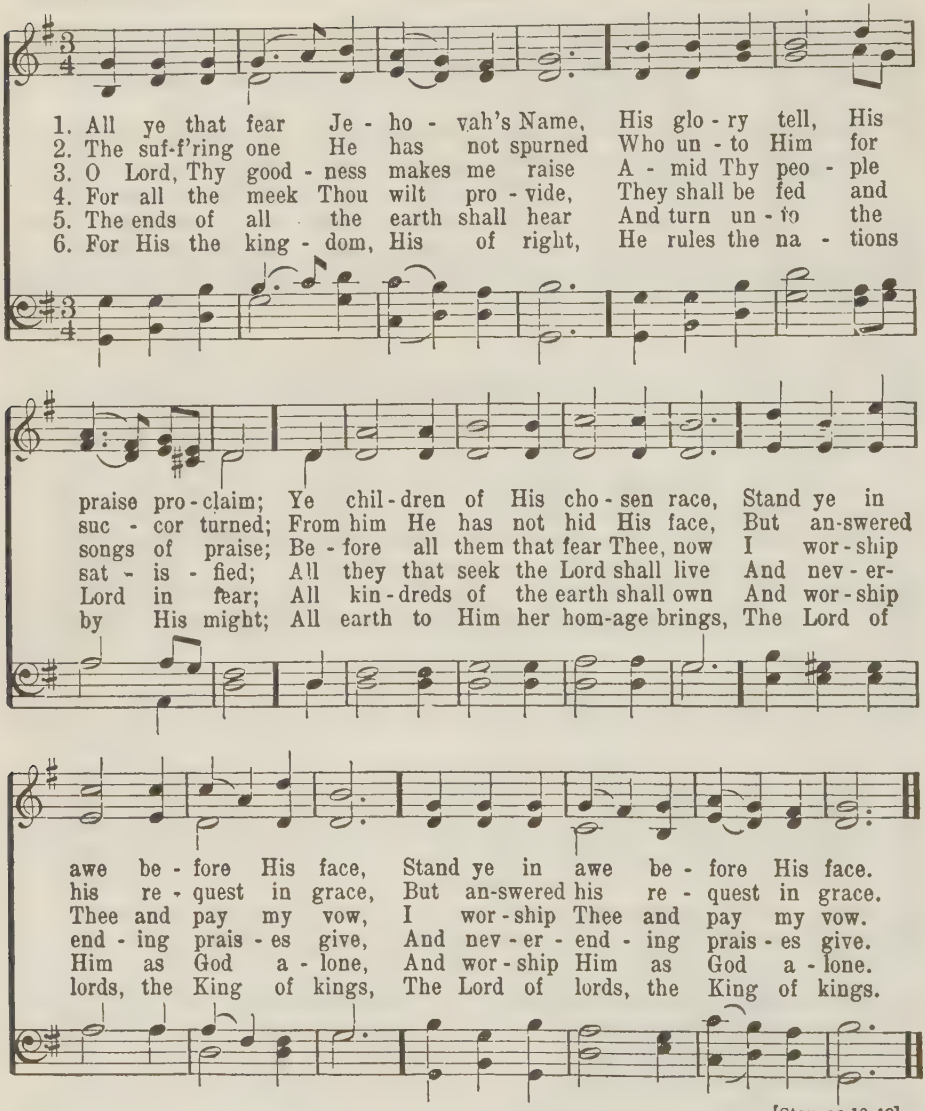
9 While on My wasted form they stare,
The garments torn from Me they share,
My shame and sorrow heeding not,
And for My robe they cast the lot.

10 O Lord, afar no longer stay;
O Thou My helper, haste, I pray;
From death and evil set Me free;
I live, for Thou didst answer Me.

11 I live and will declare Thy fame
Where brethren gather in Thy Name;
Where all Thy faithful people meet,
I will Thy worthy praise repeat.

48 A Call to Praise

PSALM 22 L. M. PARK STREET Frederick M. A. Venua



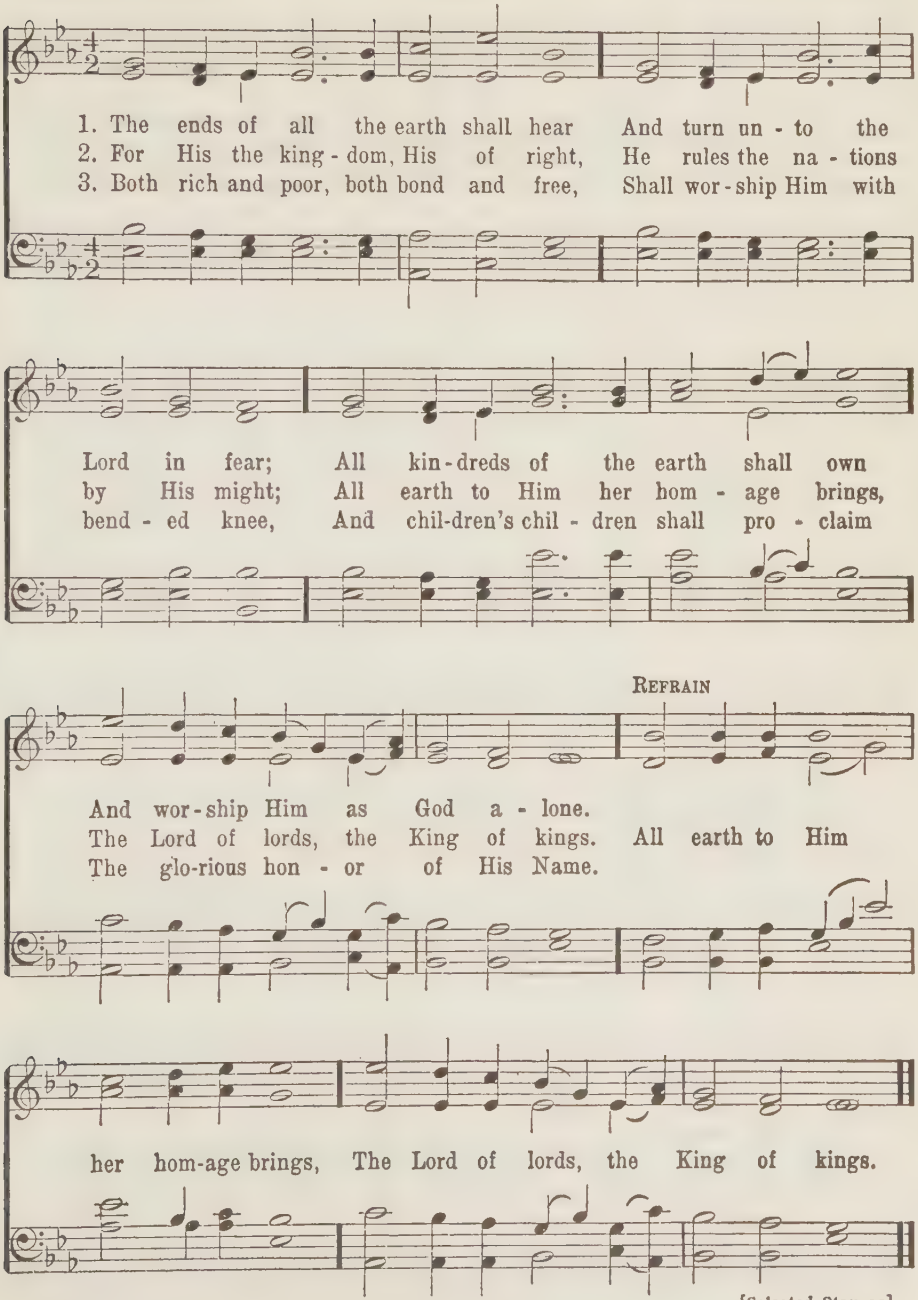
[Stanzas 12–19]

7 Both rich and poor, both bond and free,
Shall worship Him with bended knee,
And children's children shall proclaim
The glorious honor of His Name.

8 The Lord's unfailing righteousness
All generations shall confess,
From age to age shall men be taught
What wondrous works the Lord has wrought.

49 The Triumphs of the Gospel

PSALM 22 L. M. VISION William H. Doane

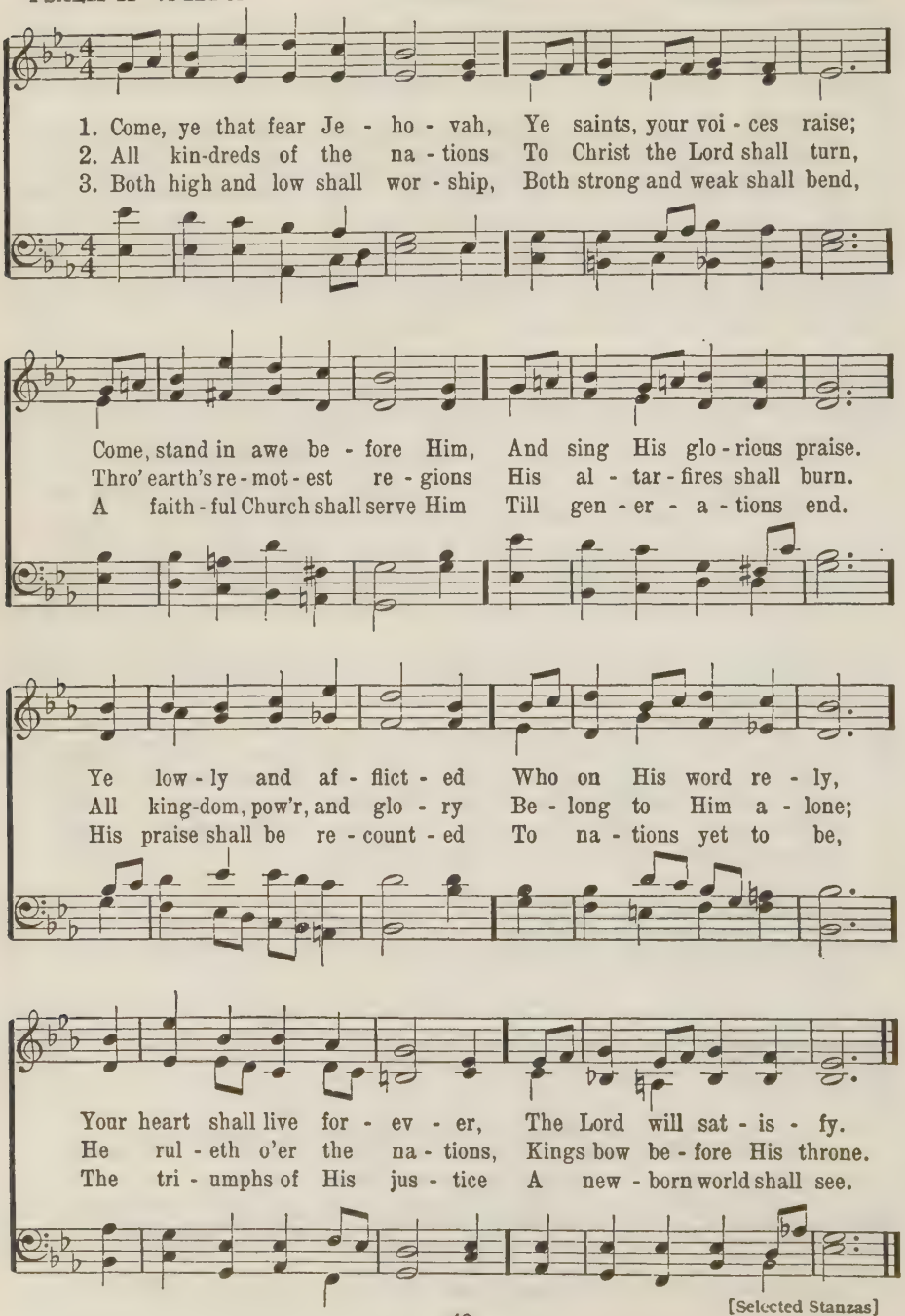


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[Selected Stanzas]

50 The Dominion of Jesus Christ

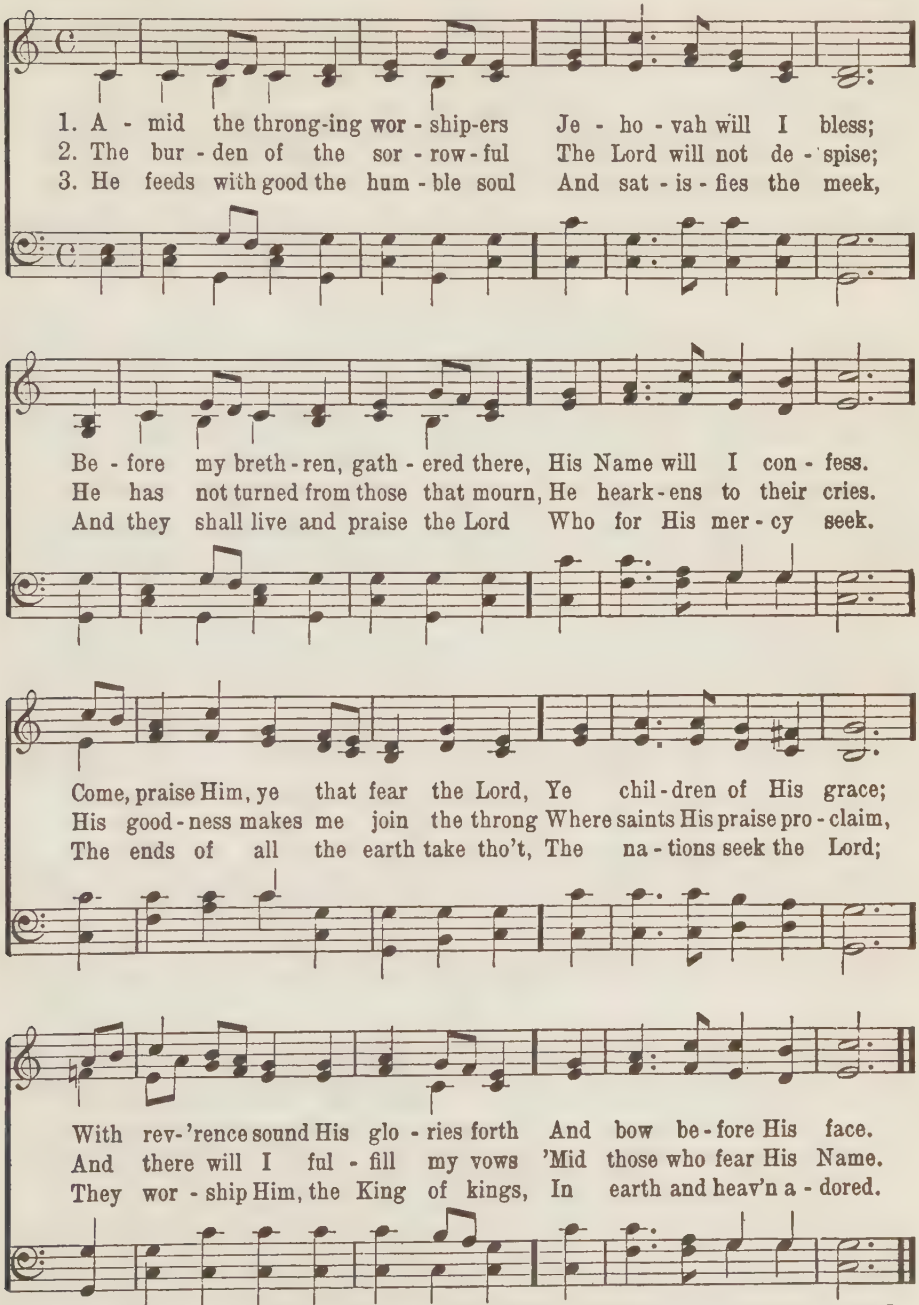
PSALM 22 7s and 6s — TOURS — Berthold Tours



[Selected Stanzas]

51 Witness-Bearing and Grateful Praise
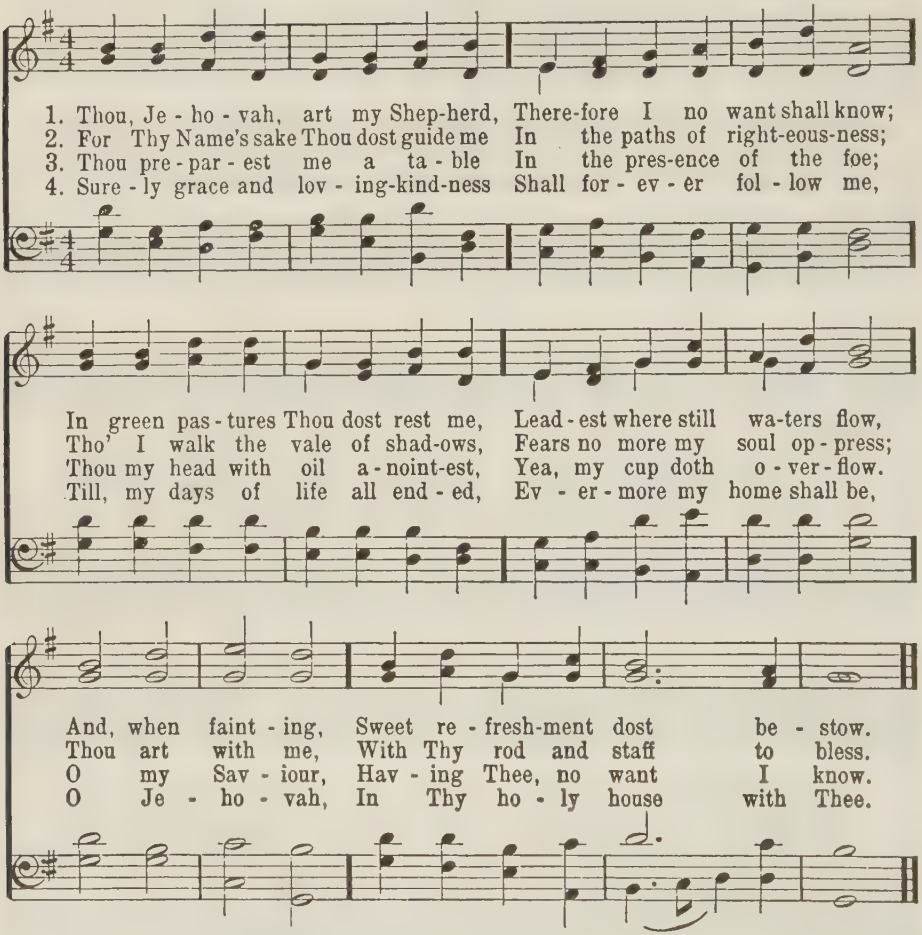
PSALM 22 C. M. BOVINA Laura A. Tate



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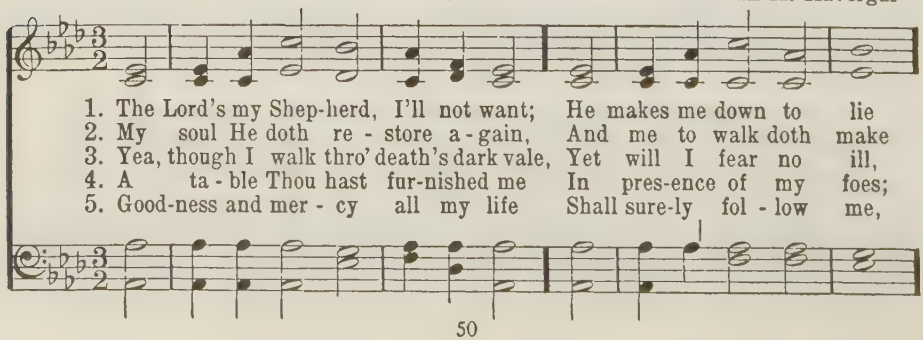
52 The Guardian Care of God

PSALM 23 8s, 7s, 4 — CORONÆ — William H. Monk

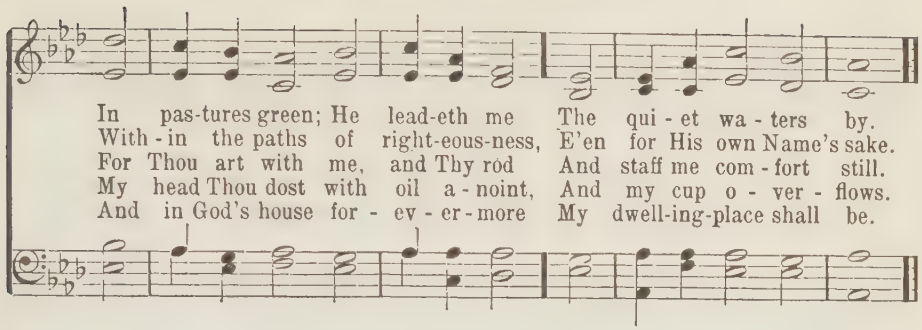


53 The Lord Our Shepherd

PSALM 23 C. M. — EVAN — William H. Havergal
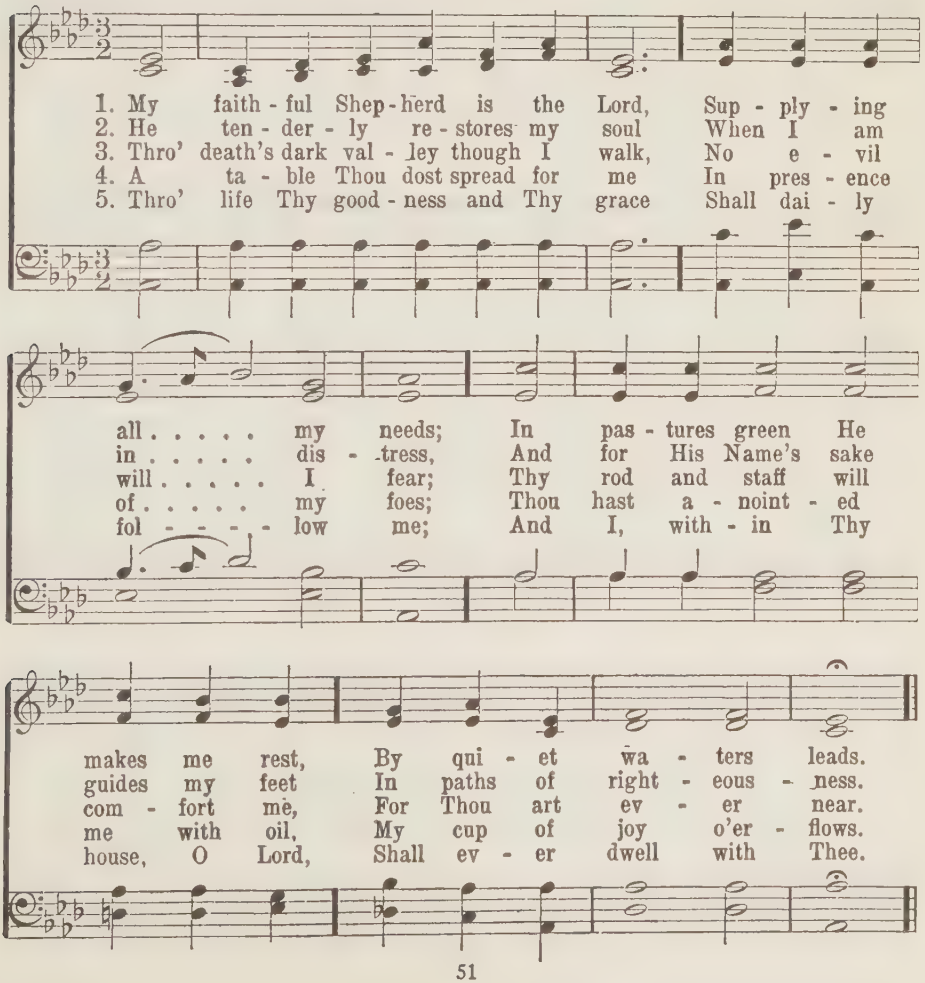


The Lord Our Shepherd



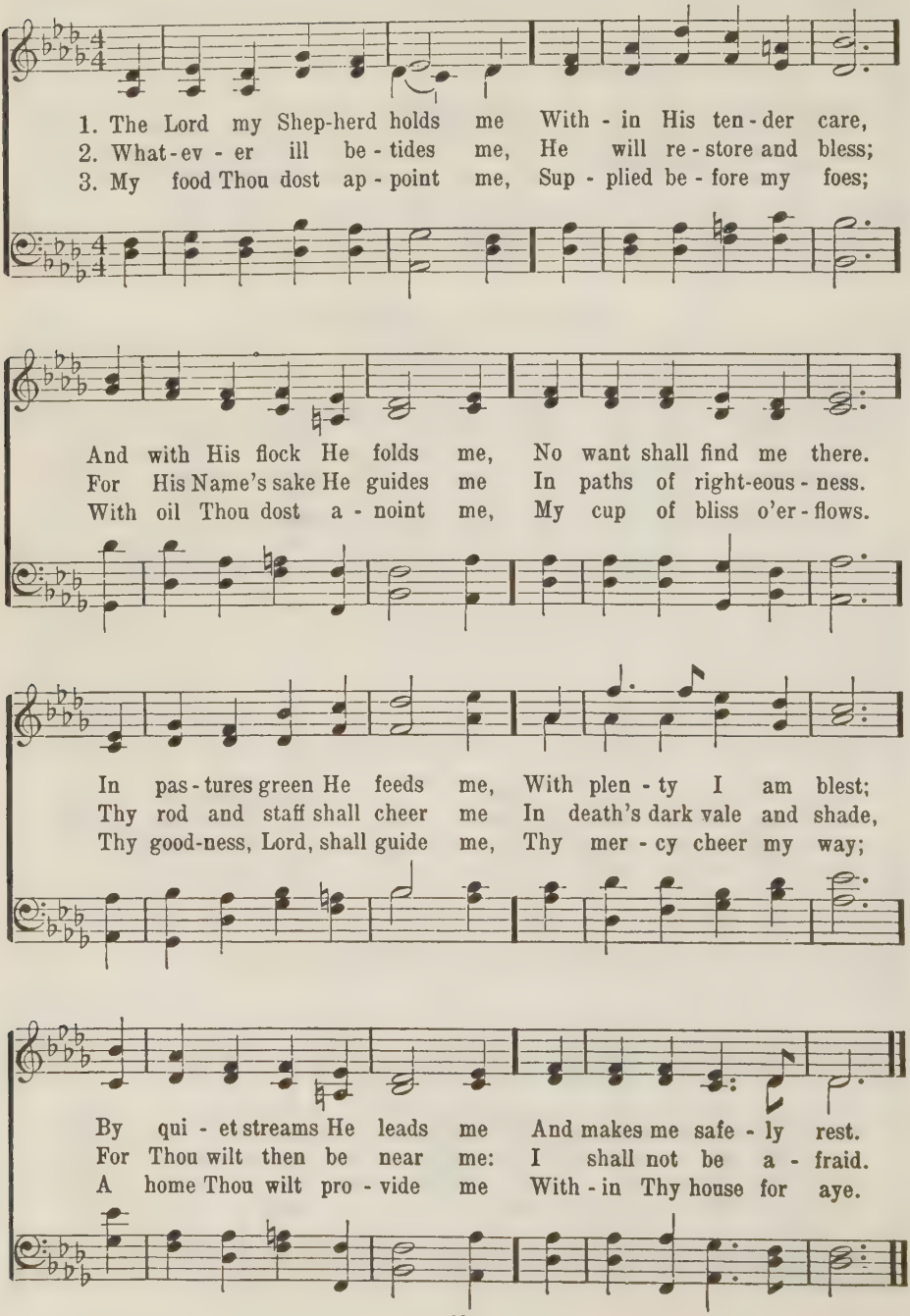
54 Jesus Our Shepherd

PSALM 23 C. M. HERMON Lowell Mason



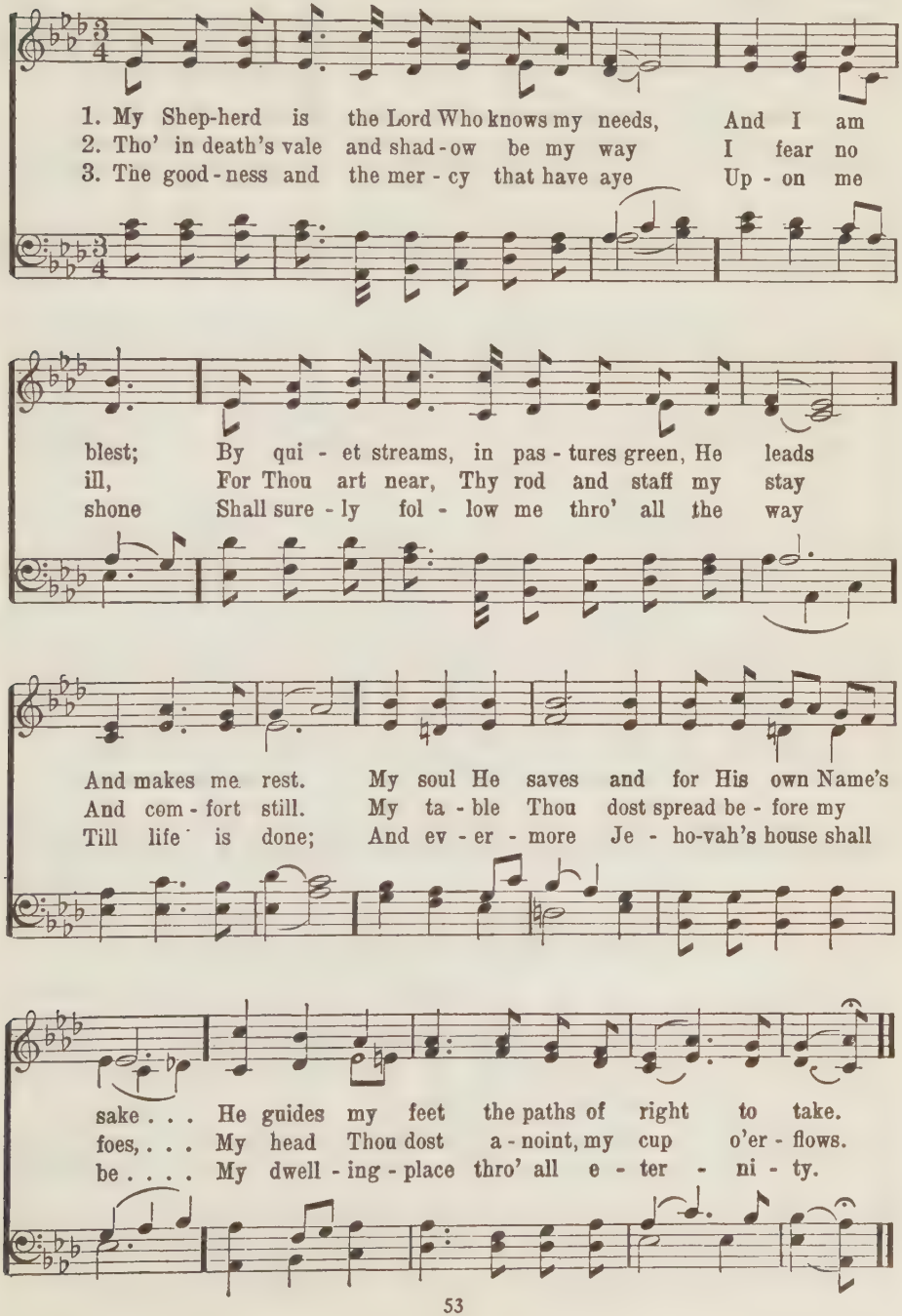
55 The Good Shepherd

PSALM 23 7s and 6s EWING Alexander Ewing



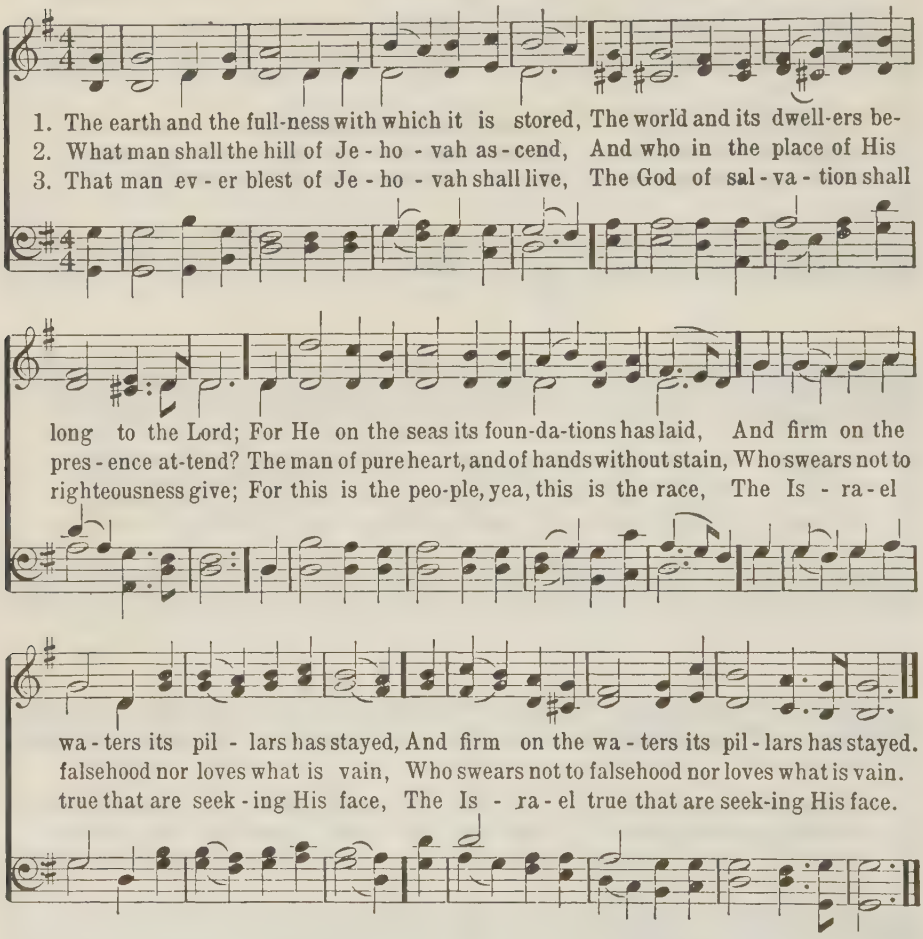
56 The Saviour's Constant Presence

PSALM 23 10s and 4s — LUX BENIGNA — John B. Dykes



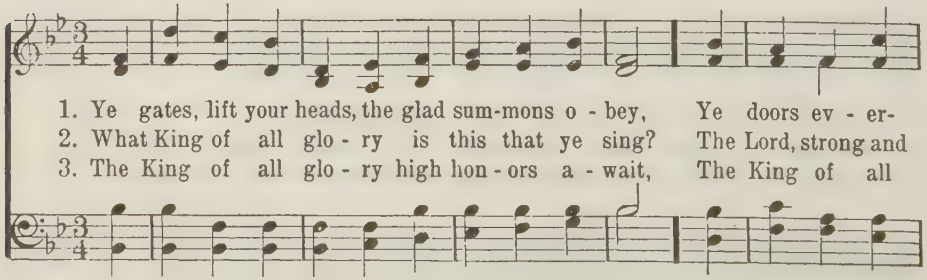
57 Conditions of Approach to God

PSALM 24 11s — ADESTE FIDELES — Anonymous



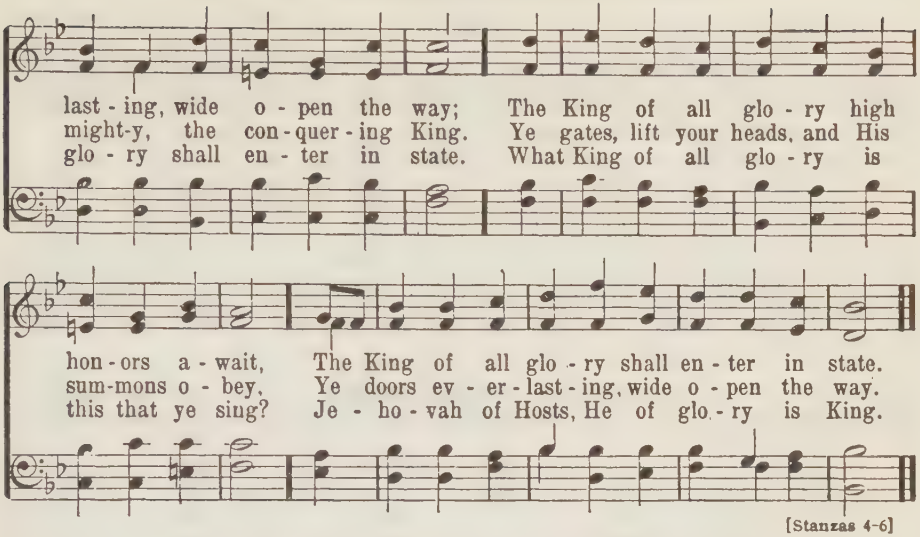
58 The Triumphal Ascension of Christ

PSALM 24 11s — LANSING — Charles H. Gabriel



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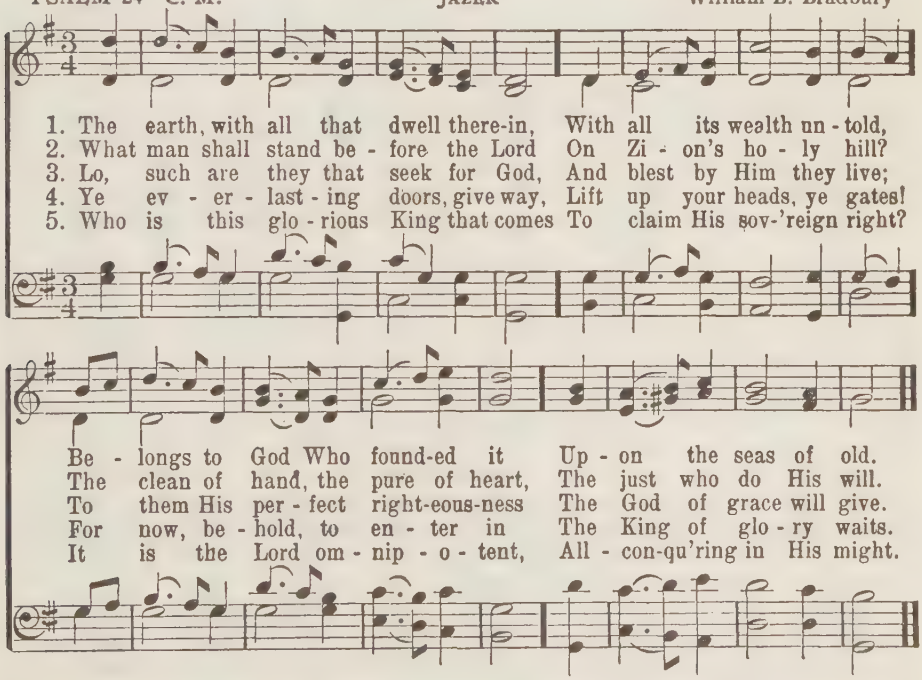
The Triumphal Ascension of Christ



[Stanzas 4-6]

59 The Divine King and the Worshiper

PSALM 24 C. M. JAZER William B. Bradbury
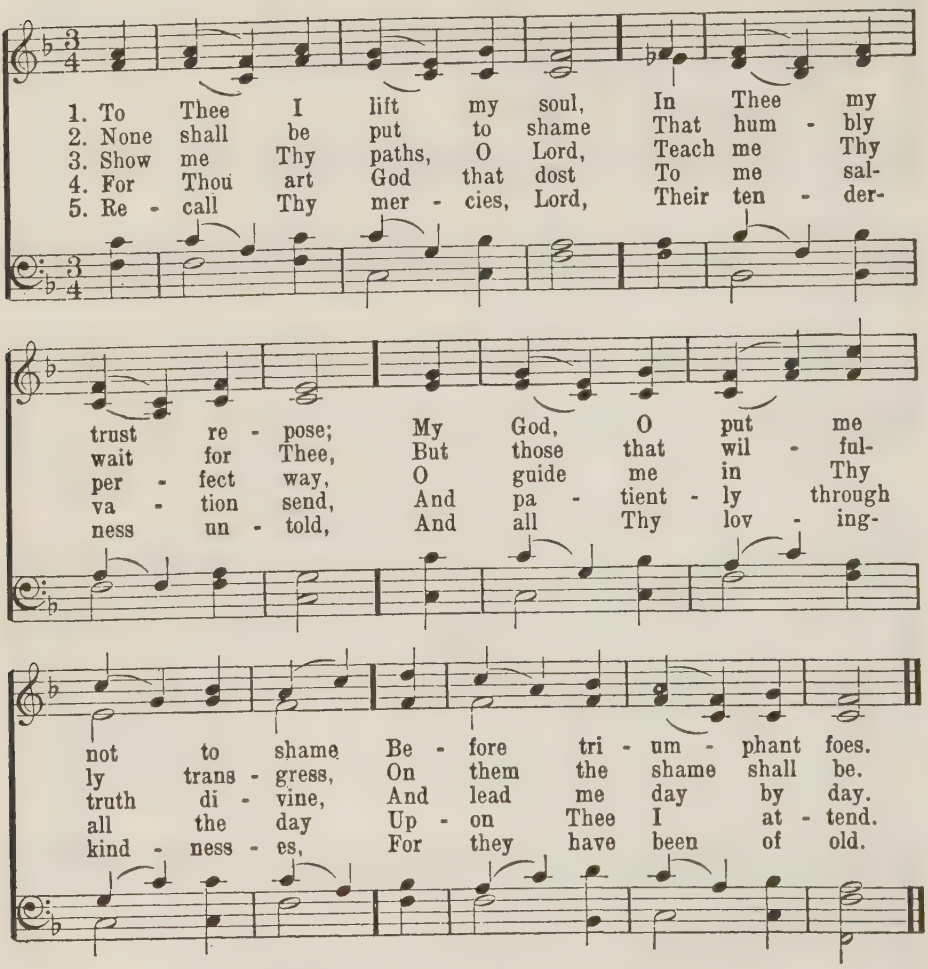


6 Ye everlasting doors, give way,
Lift up your heads, ye gates!
For now, behold, to enter in
The King of glory waits.

7 Who is this glorious King that comes
To claim His rightful throne?
The Lord of Hosts, He is the King
Of glory, God alone.

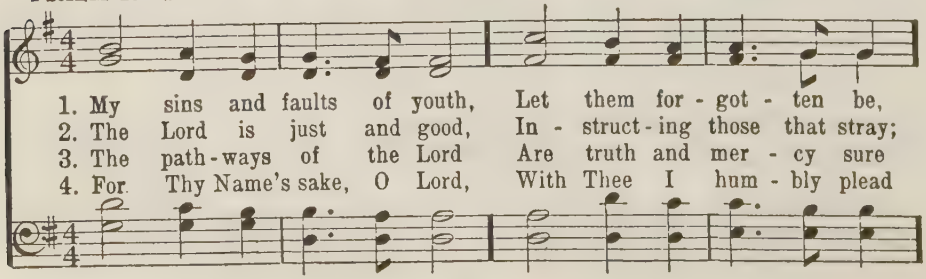
60 Prayer for Defense and Guidance

PSALM 25 S. M. DENNIS Arranged from Hans G. Nägeli

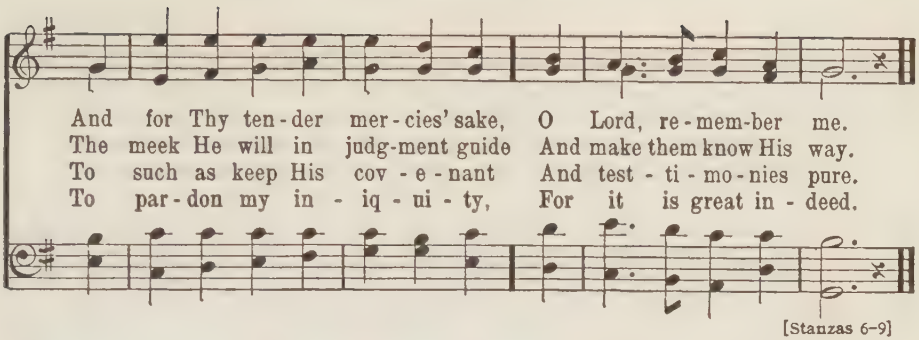


61 The Sins of Youth

PSALM 25 S. M. DEDICATION J. Baptiste Calkin
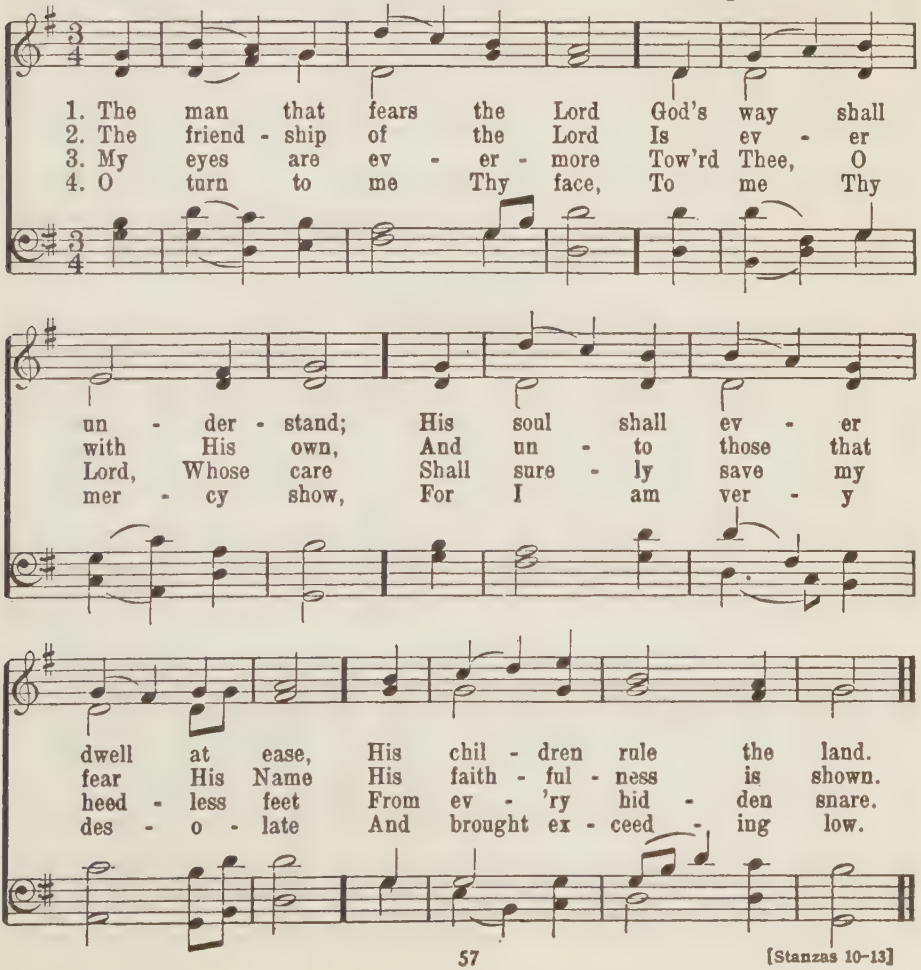


The Sins of Youth



[Stanzas 6–9]

62 The Friendship of the Lord
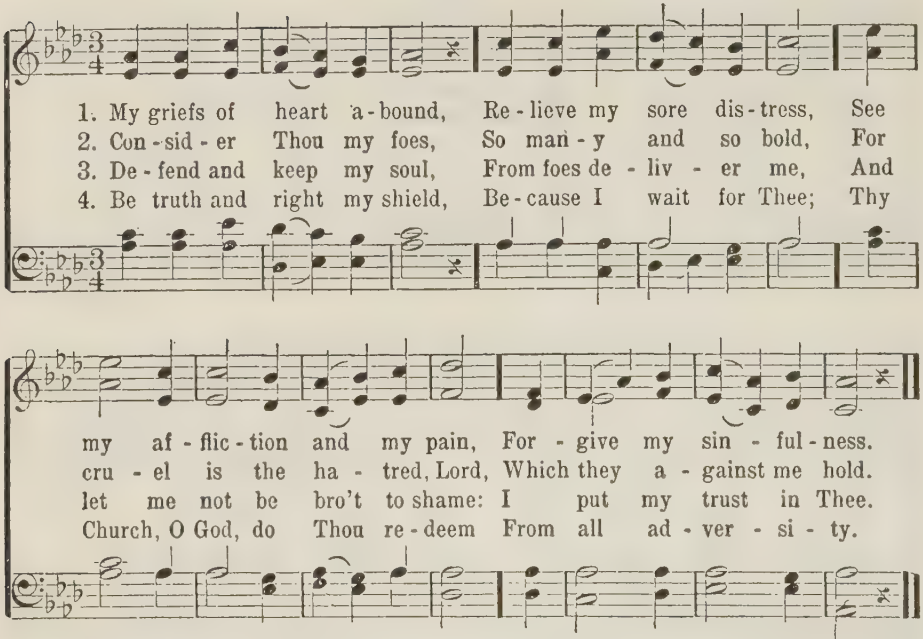
PSALM 25 S. M. THATCHER Arranged from Handel



[Stanzas 10–13]

63 Forgiveness and Deliverance

PSALM 25 S. M. PALMER Israel B. Sweezy

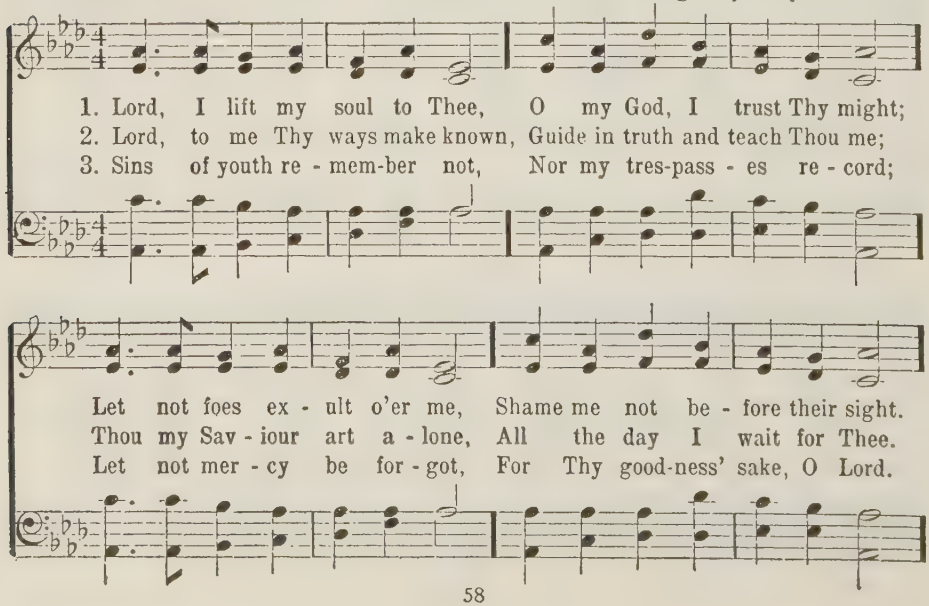


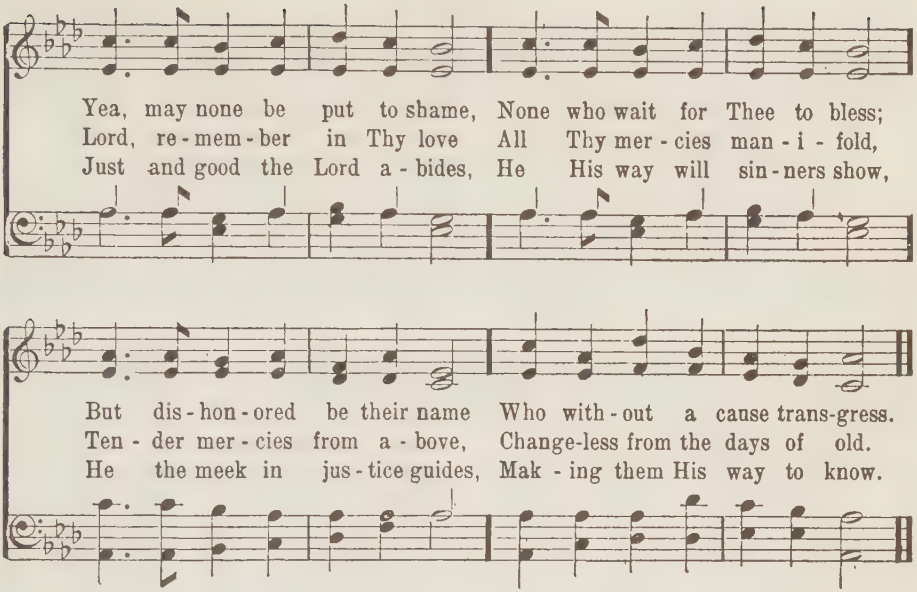
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[Stanzas 14–17]

64 Spiritual Aspirations

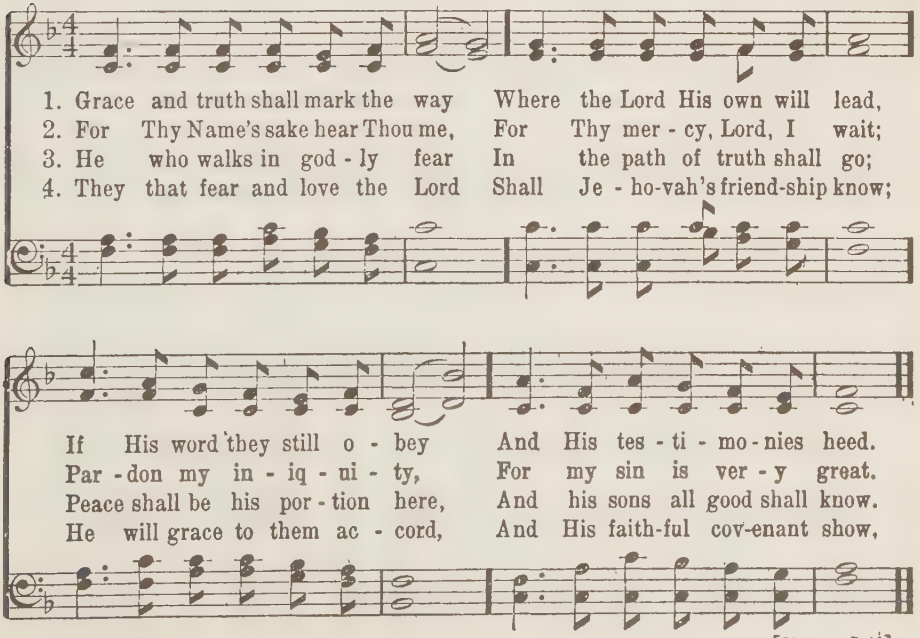
PSALM 25 7s SPANISH HYMN Arranged by Benjamin Carr





65 The Blessings of the God-Fearing
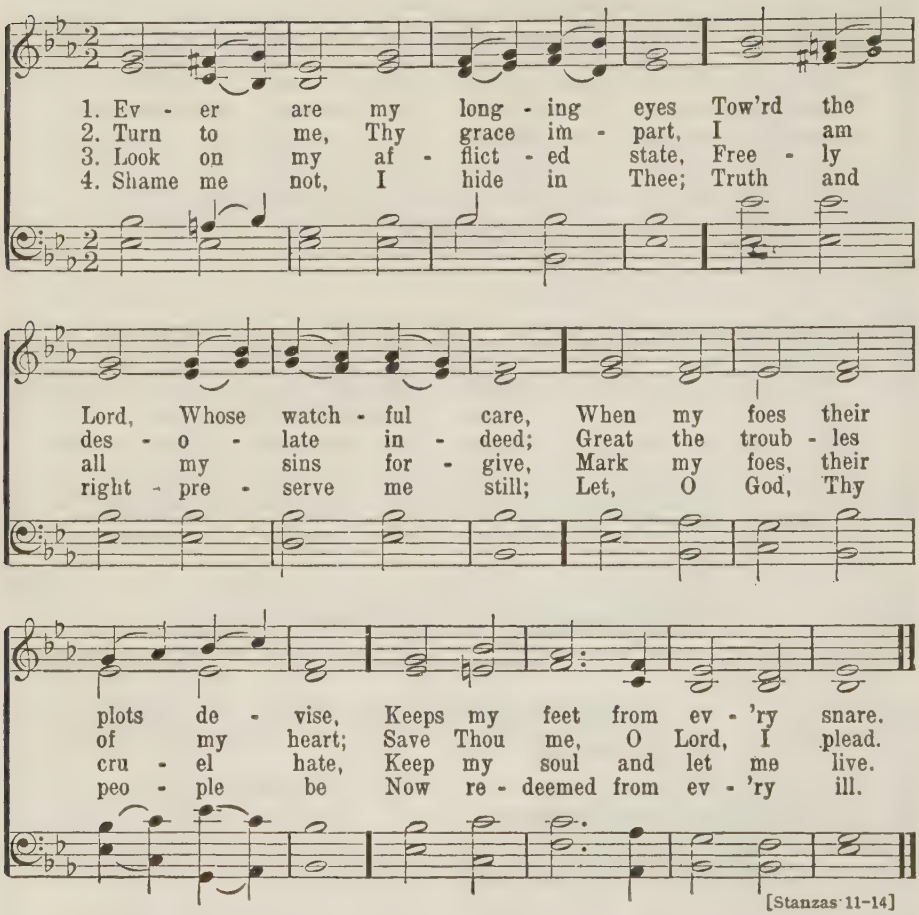
PSALM 25 7s EVENING PRAYER Alberto Randegger



[Stanzas 7-10]

66 The Look of Faith

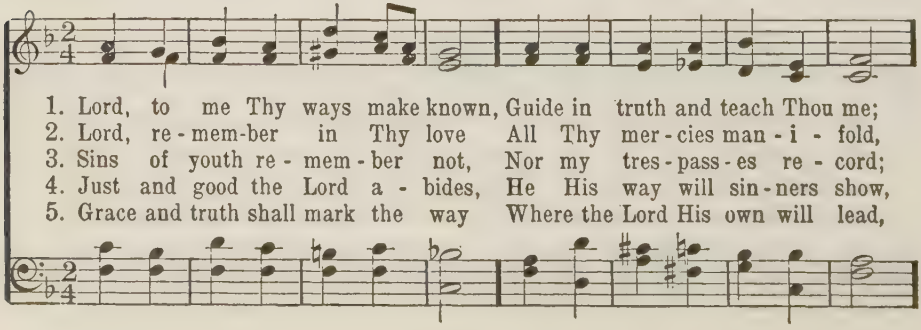
PSALM 25 7s — HOLLEY — George Hews



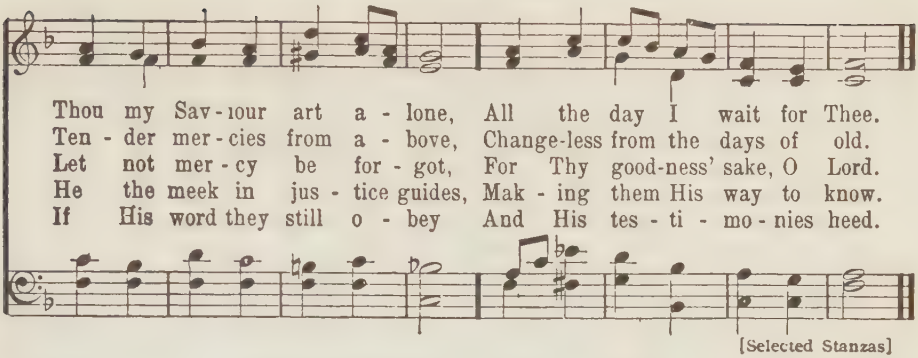
[Stanzas 11–14]

67 Aspiration and Supplication

PSALM 25 7s — SEYMOUR — Arranged from von Weber
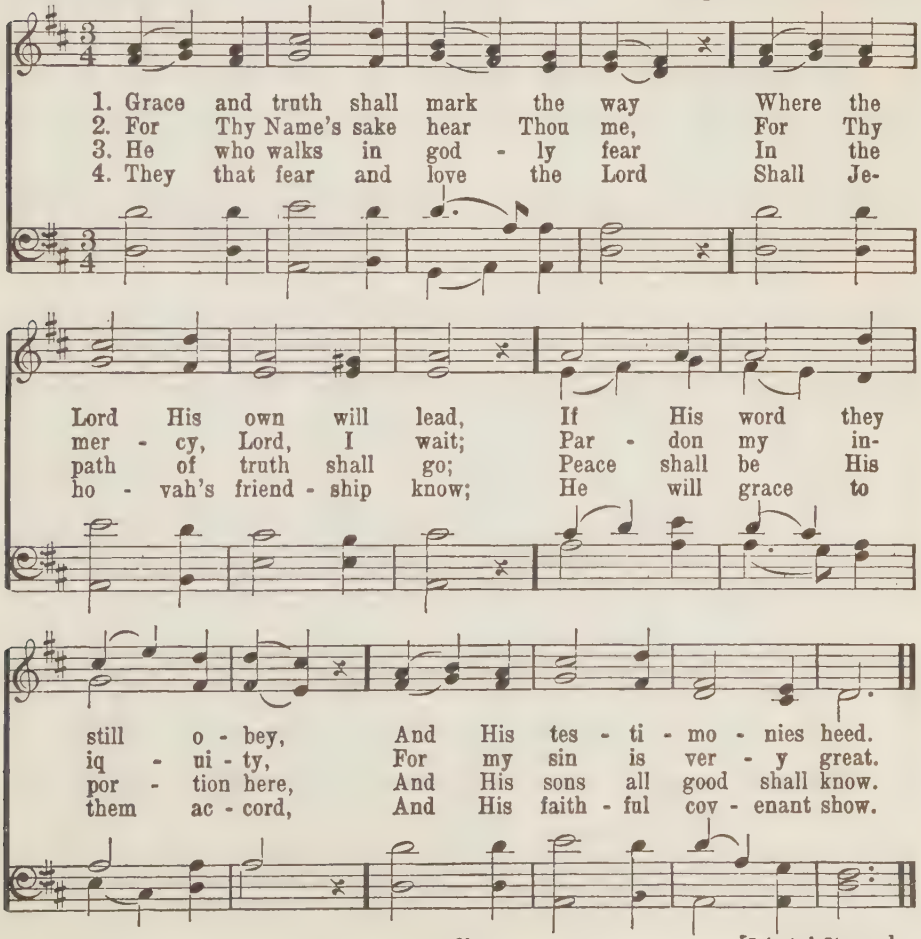


Aspiration and Supplication



[Selected Stanzas]

68 The Paths of the Lord

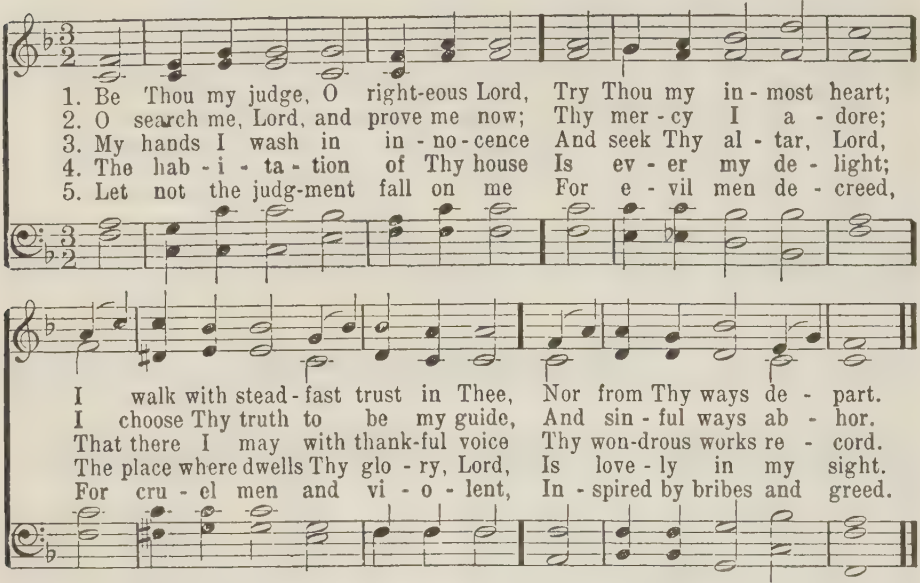
PSALM 25 7s DALLAS Arranged from Cherubini



[Selected Stanzas]

69 The Petition of a Good Conscience

PSALM 26 C. M. BELIEF English Melody

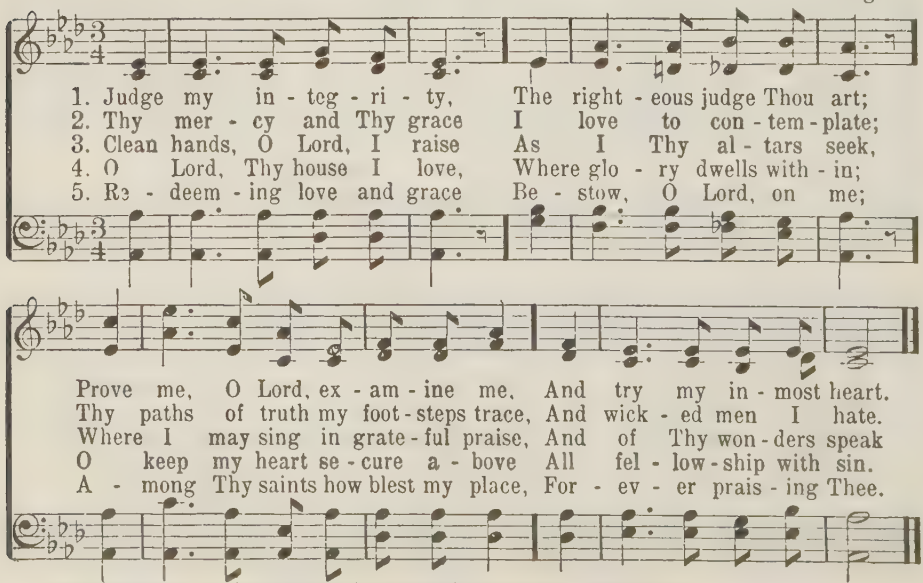


6 But I in my integrity
Will humbly walk with Thee;
O my Redeemer and my Lord,
Be merciful to me.

7 Redeemed by Thee, I stand secure
In peace and happiness;
And in the Church, among Thy saints,
Jehovah I will bless.

70 Integrity of Character
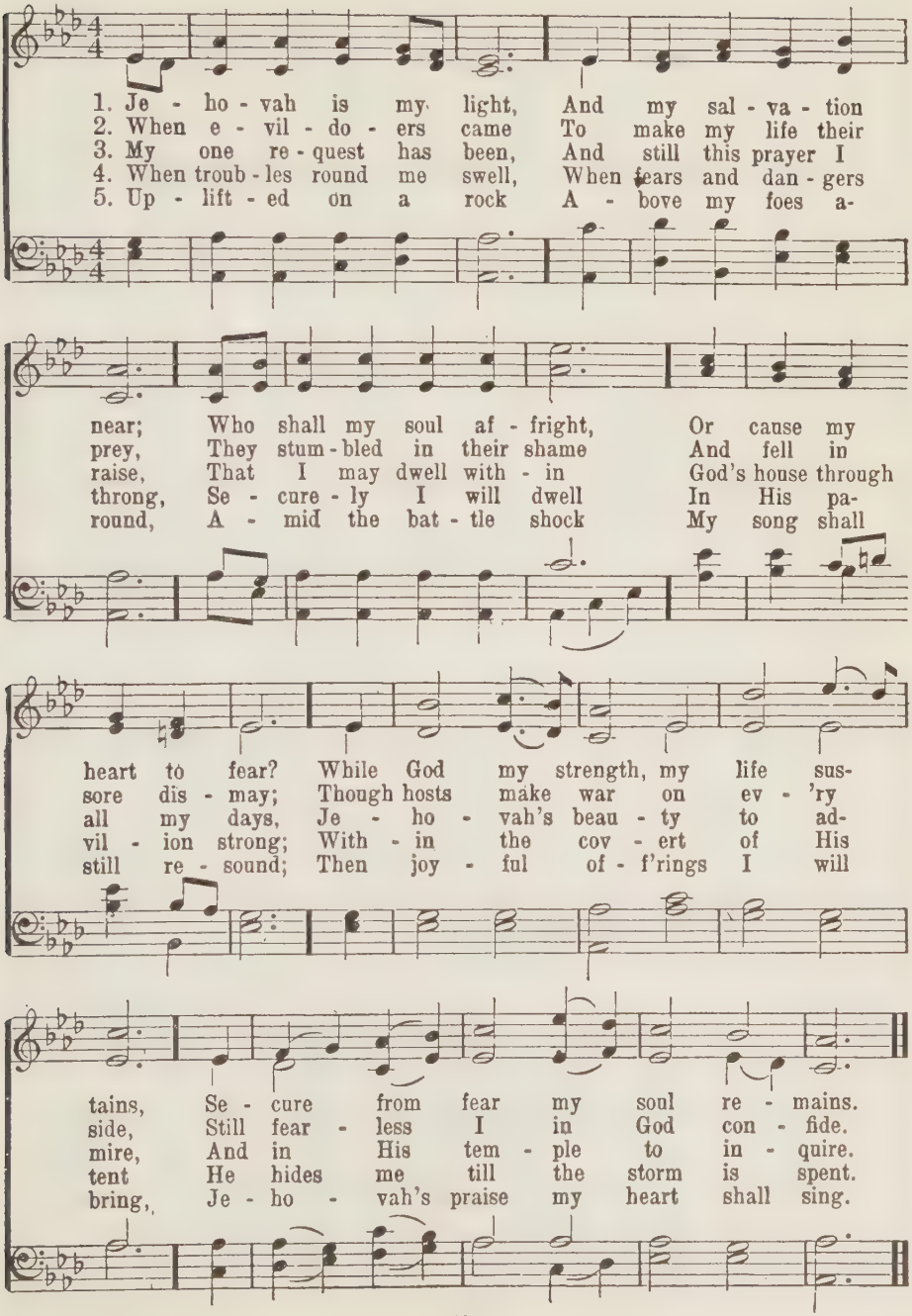
PSALM 26 S. M. ELIZABETH Ernest R. Kroeger



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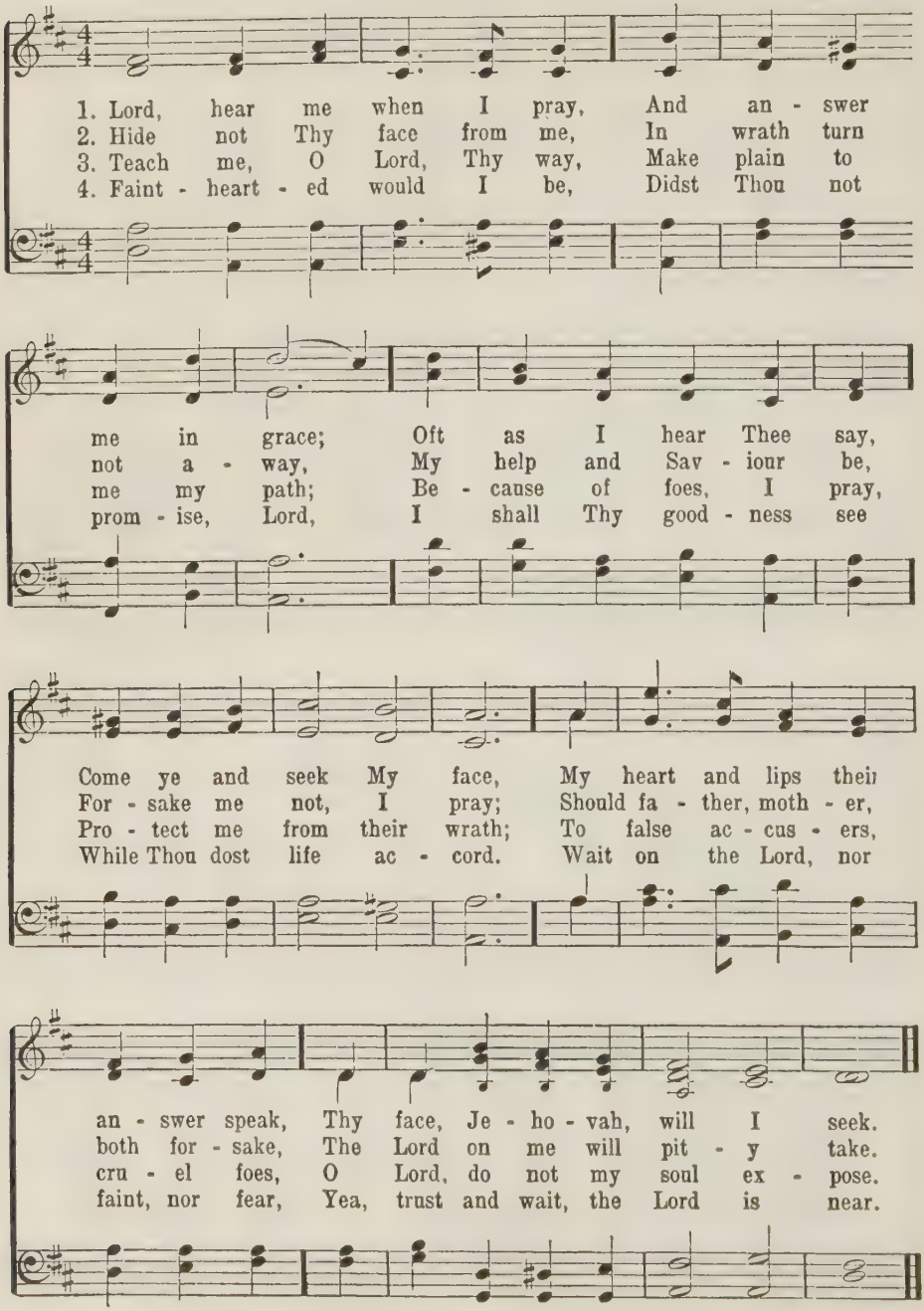
71 The Fearlessness of Faith

PSALM 27 H. M. MILLENNIUM Anonymous



72 Entreaty and Hopeful Trust
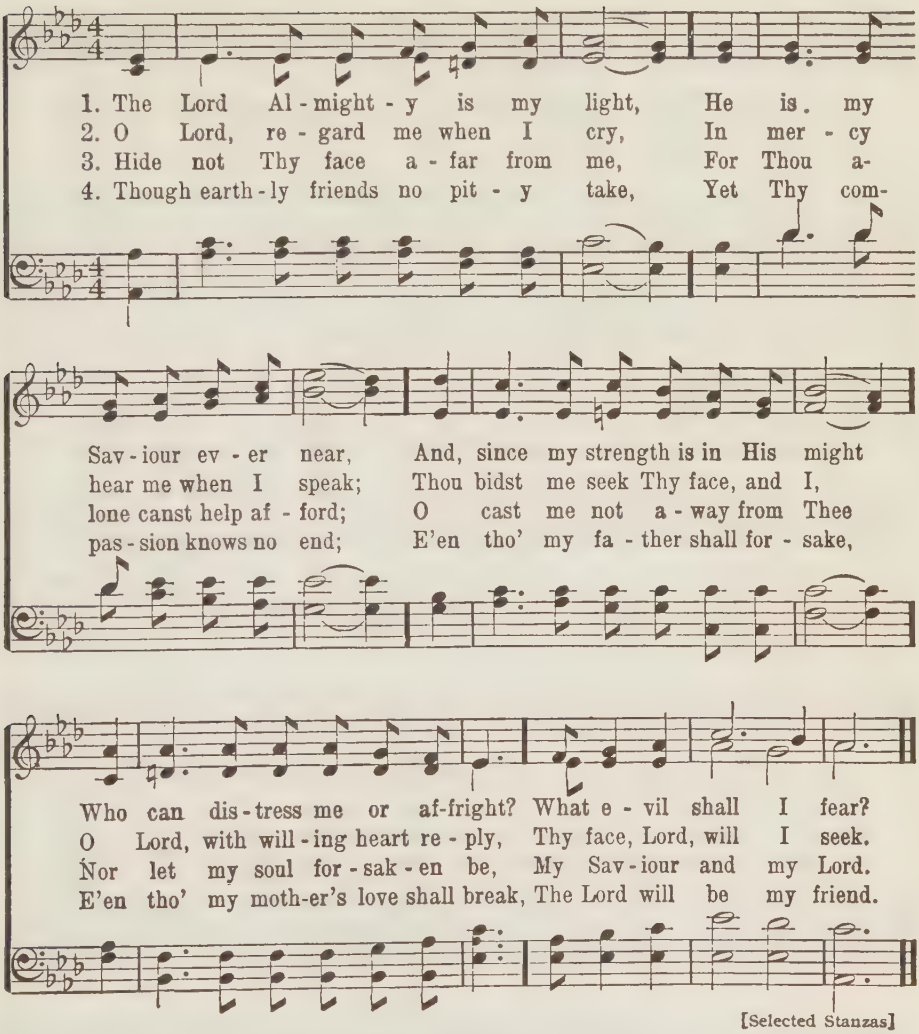
PSALM 27 H. M. SAMUEL Arthur S. Sullivan



[Stanzas 6–9]

73 The Confidence of Faith

PSALM 27 8s and 6 — ST. MARGARET — Albert L. Peace



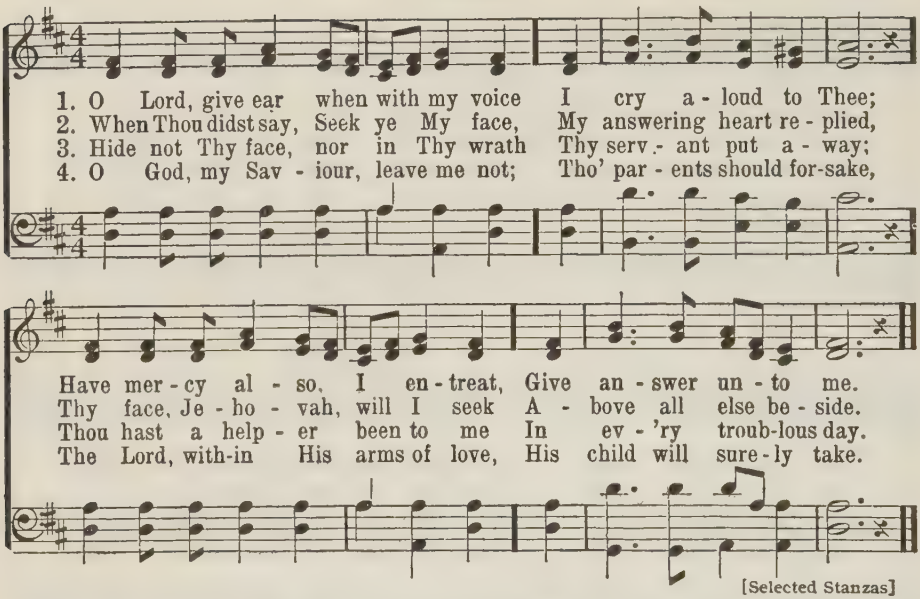
[Selected Stanzas]

5 My heart had failed in fear and woe
Unless in God I had believed,
Assured that He would mercy show
And that my life His grace should know,
Nor was my hope deceived.

6 Fear not, though succor be delayed,
Still wait for God, and He will hear;
Be strong, nor be thy heart dismayed,
Wait, and the Lord shall bring thee aid,
Yea, trust and never fear.

74 Desire After God

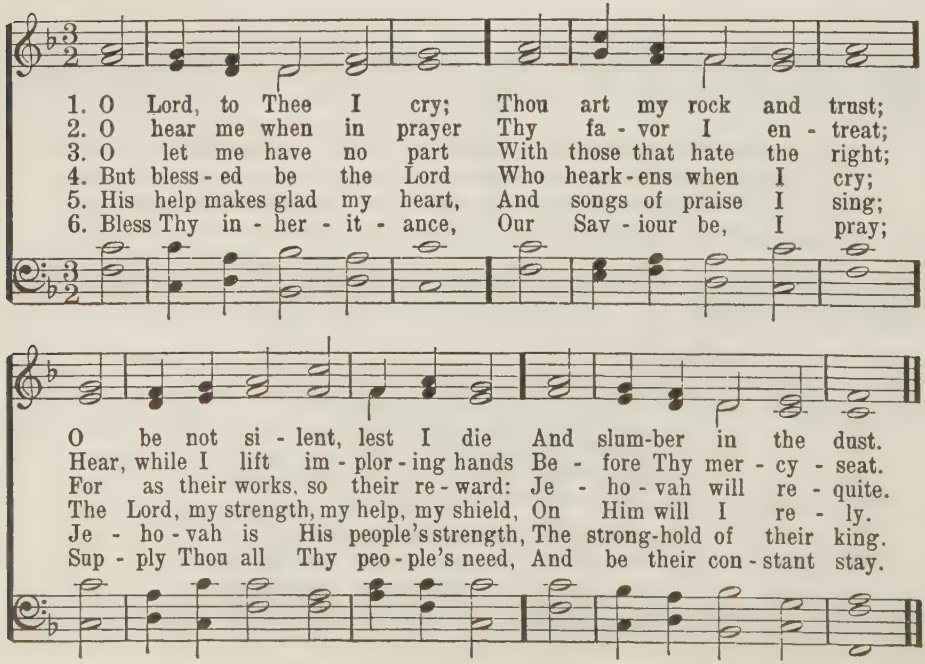
PSALM 27 C. M. NAOMI Arranged from Hans G. Nägeli



[Selected Stanzas]

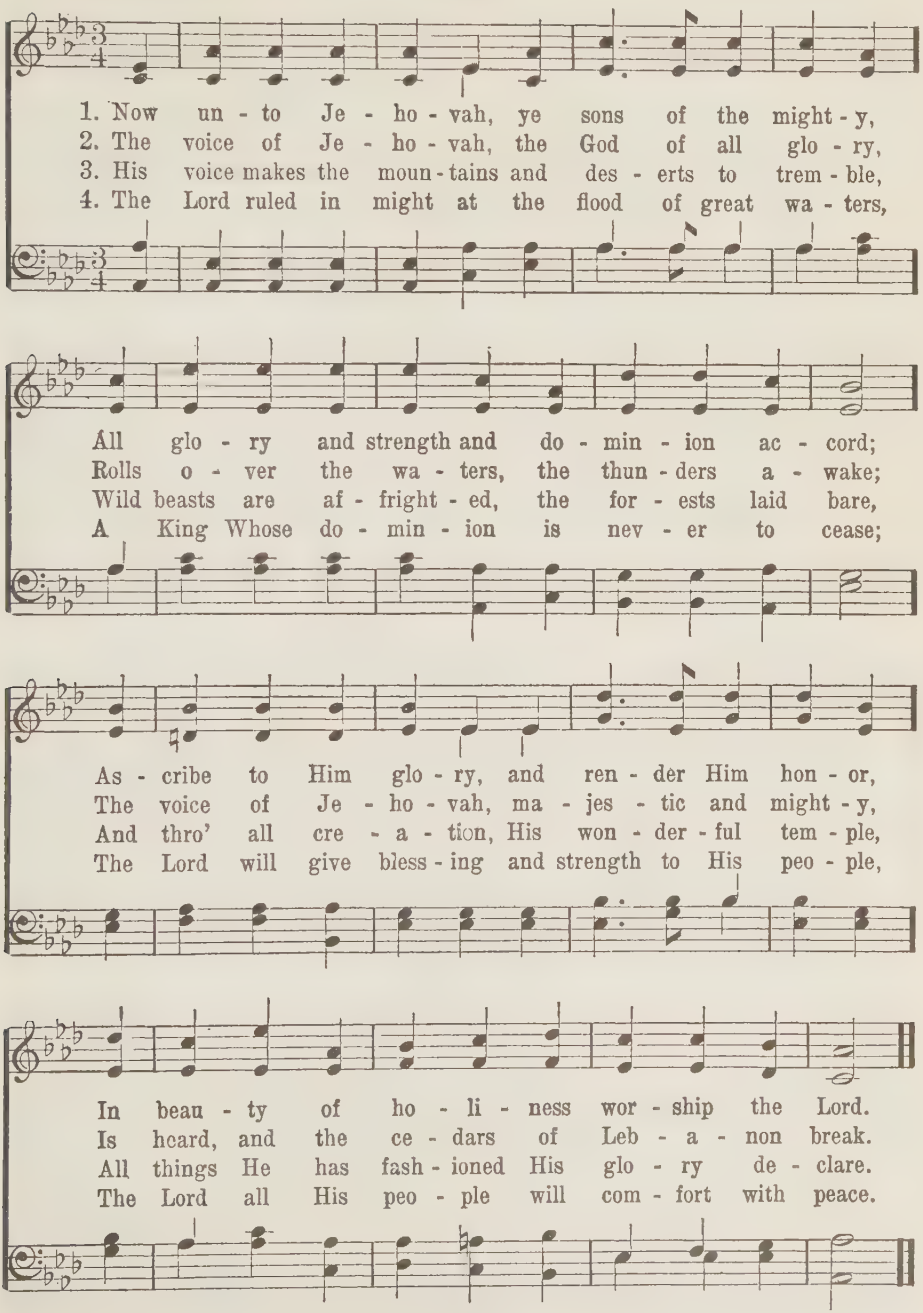
75 Invocation and Confident Petition

PSALM 28 S. M. WOOD Darius E. Jones



76 Divine Power in Manifestation

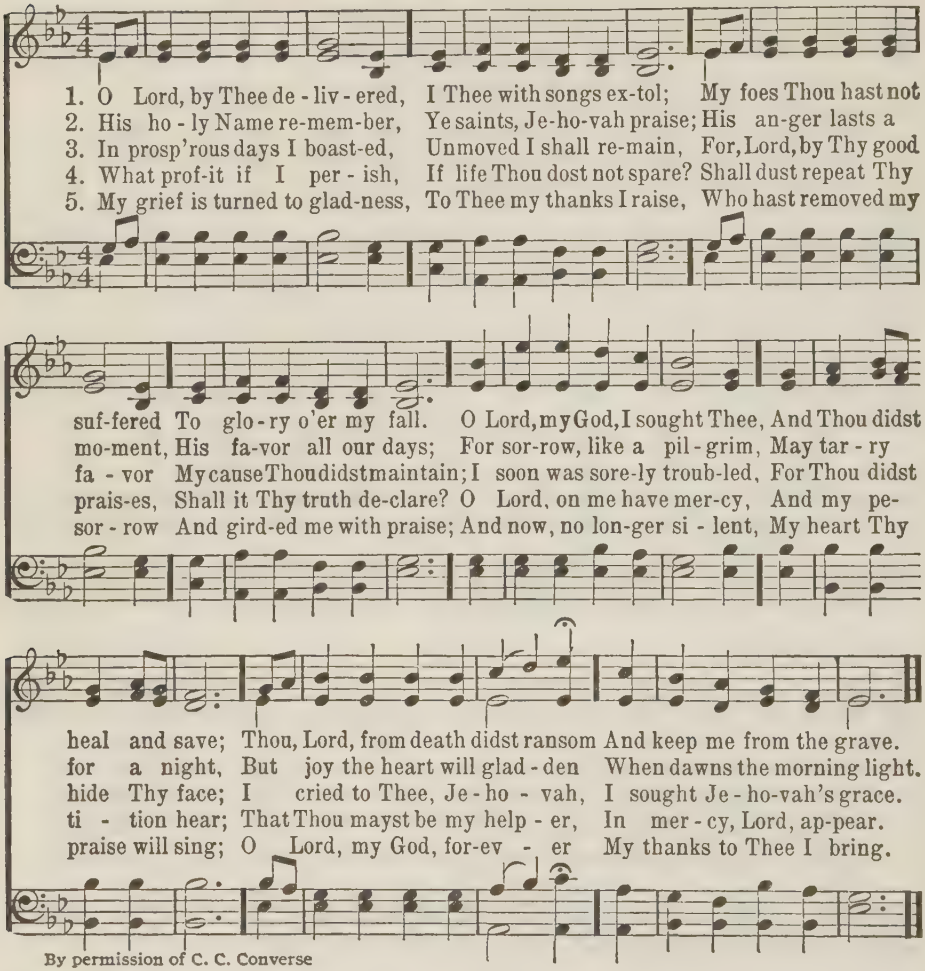
PSALM 29 12s and 11s ARLES Charles H. Gabriel



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77 Commemoration and Praise

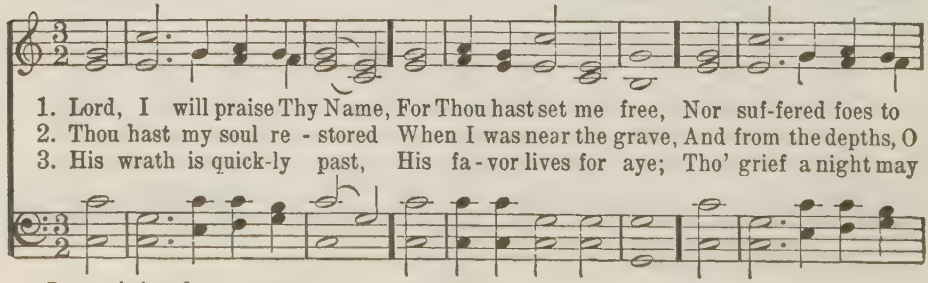
PSALM 30 7s and 6s — CRUCIFIX — Greek Melody



By permission of C. C. Converse

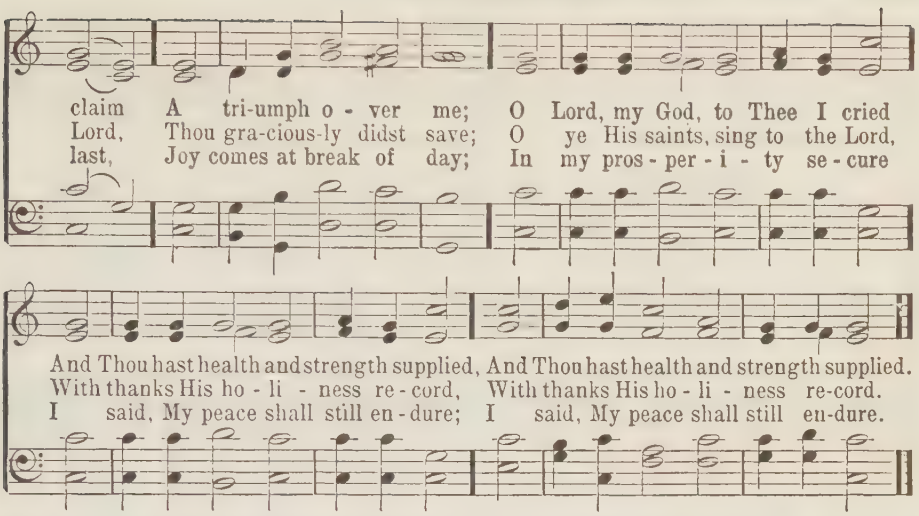
78 Grateful Praise

PSALM 30 H. M. — AVALON — Arranged by William H. Doane
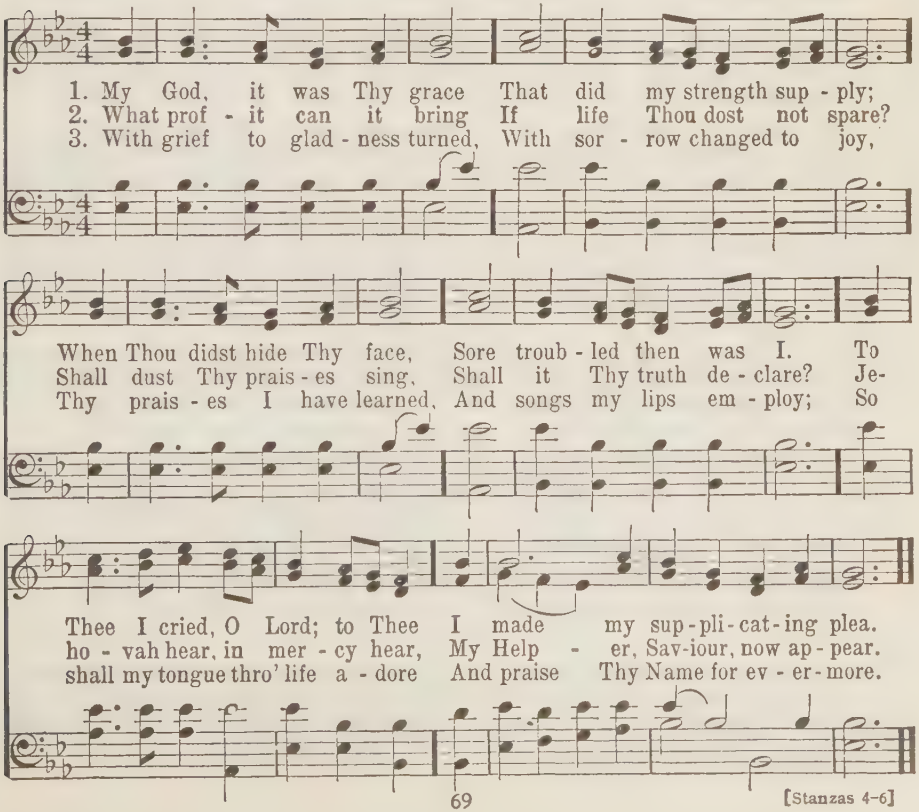


By permission of W. H. Doane

Grateful Praise



79 Thoughts on God's Loving-Kindness

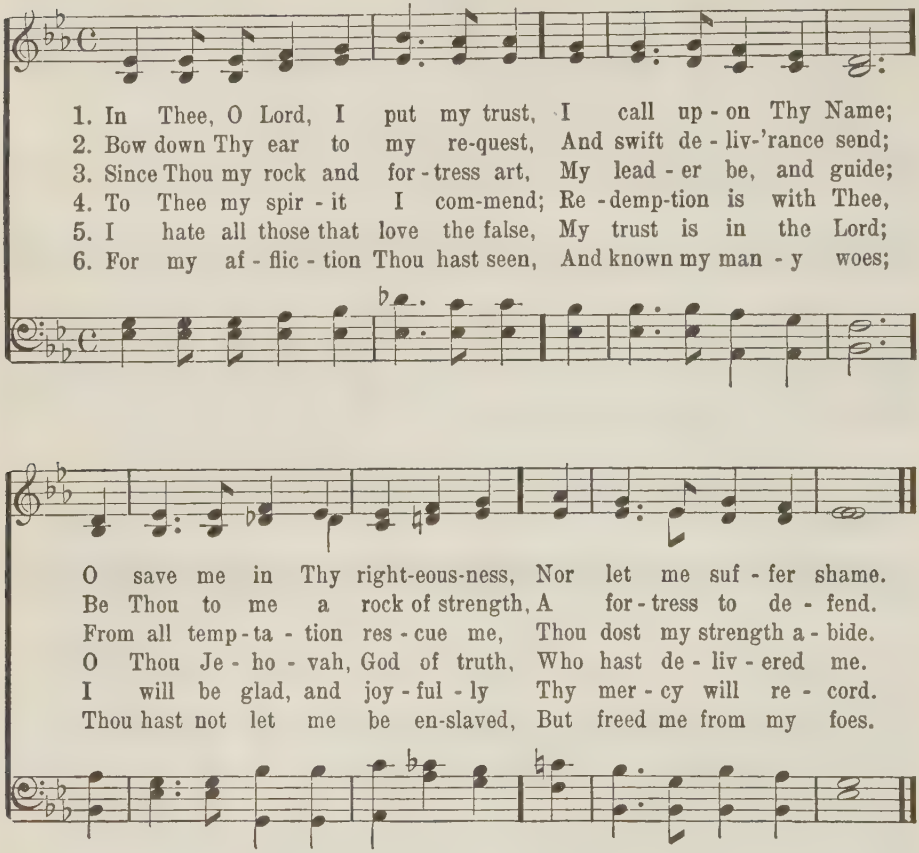
PSALM 30 H. M. CLARKSVILLE William B. Bradbury



[Stanzas 4–6]

80 God Our Resort in Trouble

PSALM 31 C. M. BRECON Nicholas Heins



7 Show mercy, Lord, to me distressed,
And send my soul relief;
My life is spent with bitterness,
My strength consumed with grief.

8 I mourn and fail because of sin,
Friends turn in dread away;
Reproached am I and terrified,
While foes conspire to slay.

9 But, Lord, in Thee is all my trust,
Thou art my God, I cried;
My life, my times are in Thy hand,
I in Thy strength confide.

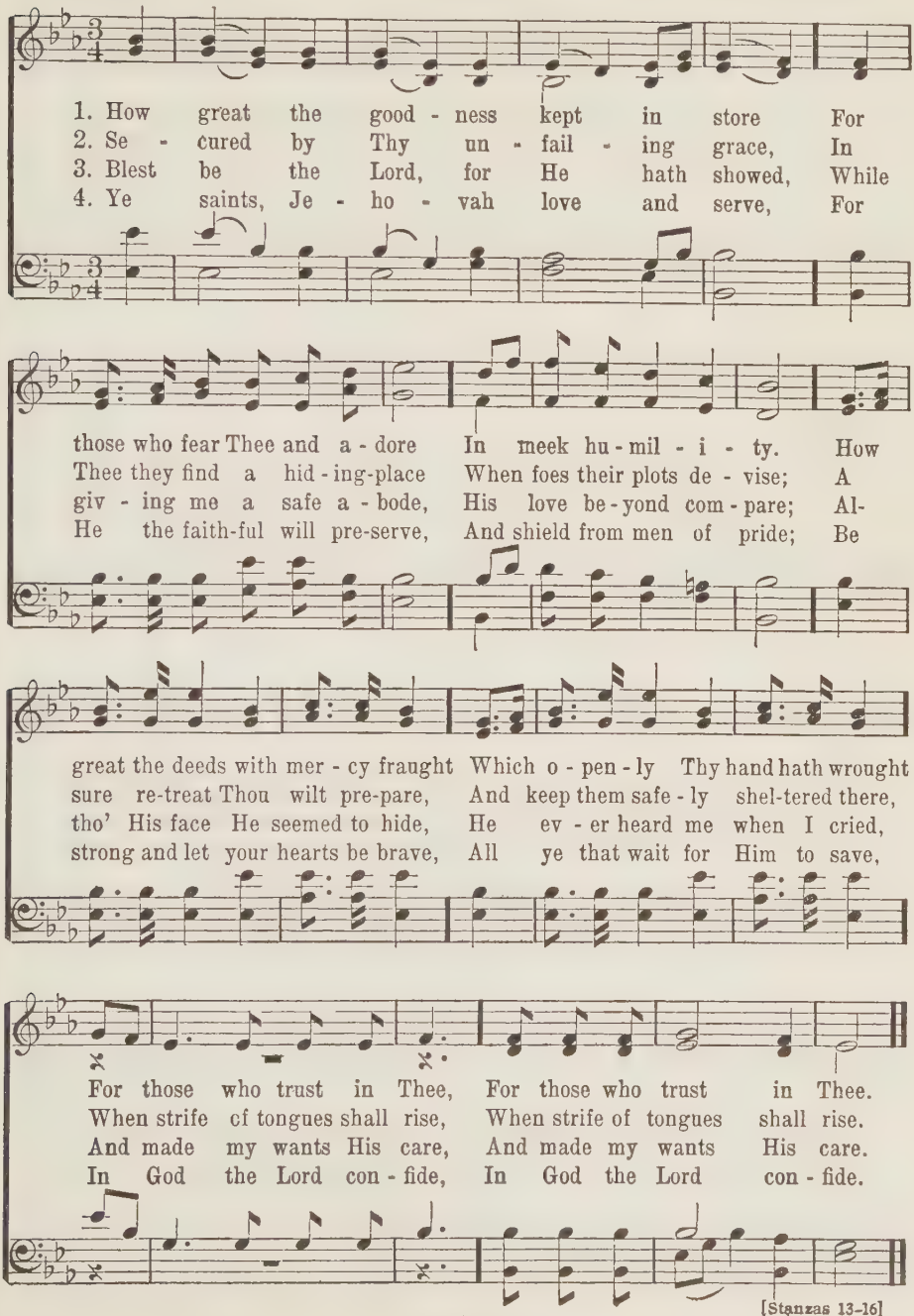
10 From all that persecute my soul
Thy gracious help I crave;
O smile upon Thy servant, Lord,
And in Thy mercy save.

11 Let me not be ashamed, O Lord,
I plead with Thee to save;
But let the wicked be ashamed,
And silent in the grave.

12 Yea, let their lips henceforth be mute
Who words of falsehood seek,
The lips which with contempt and pride
Against the righteous speak.

81 The Riches of God's Goodness

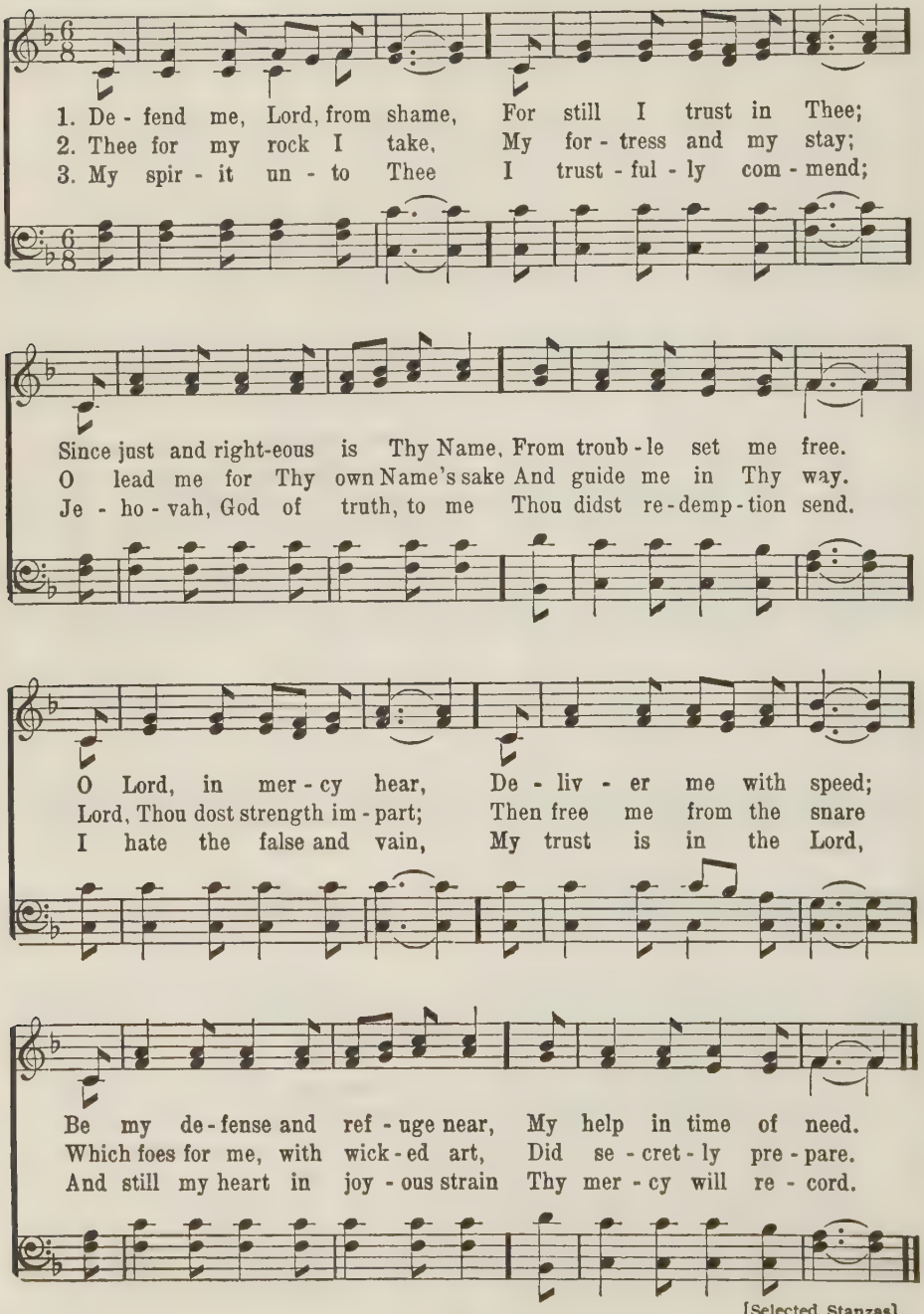
PSALM 31 C. P. M. ARIEL Arranged from Mozart



[Stanzas 13–16]

82 Security in God
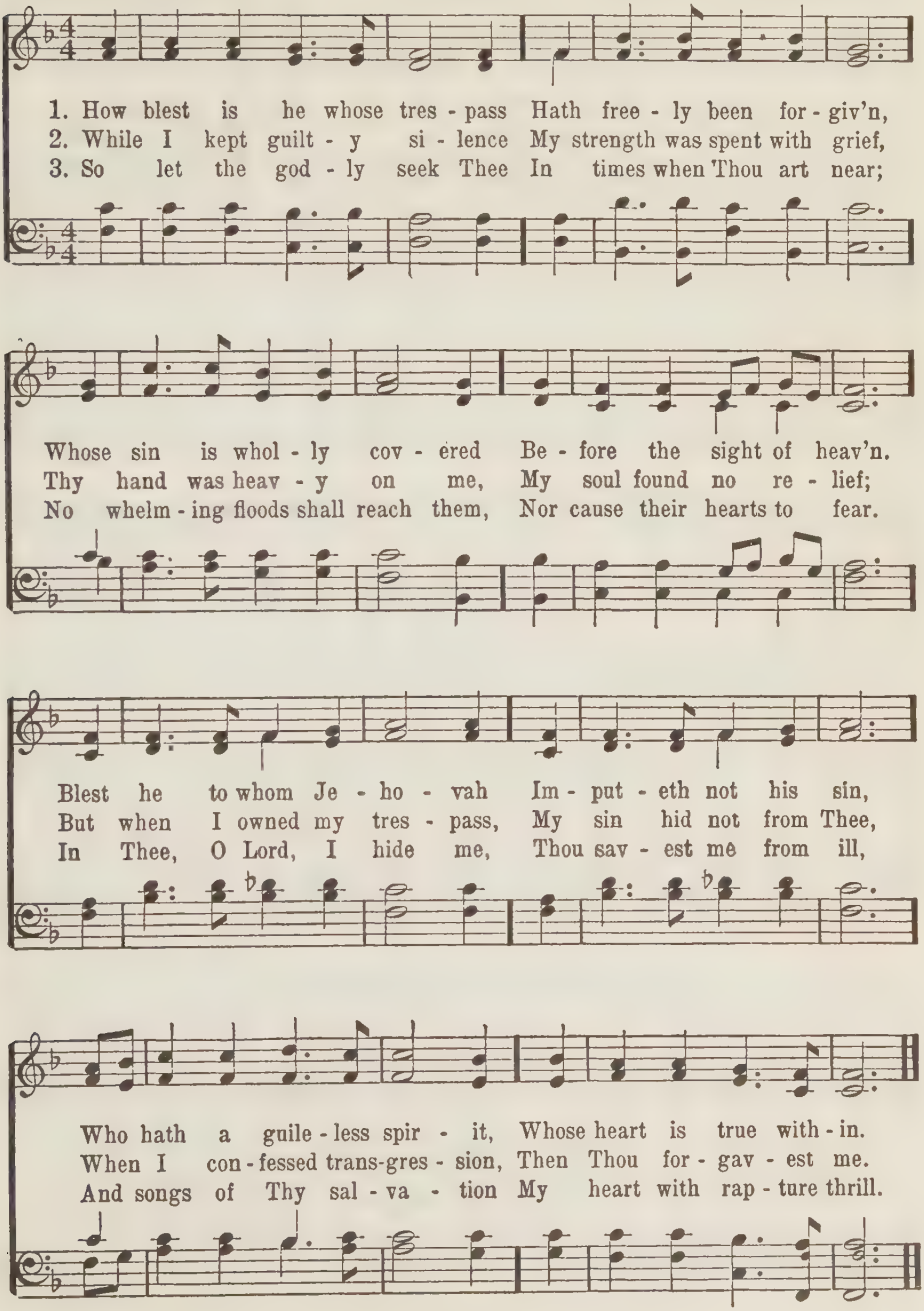
PSALM 31 S. M. LEBANON John Zundel



[Selected Stanzas]
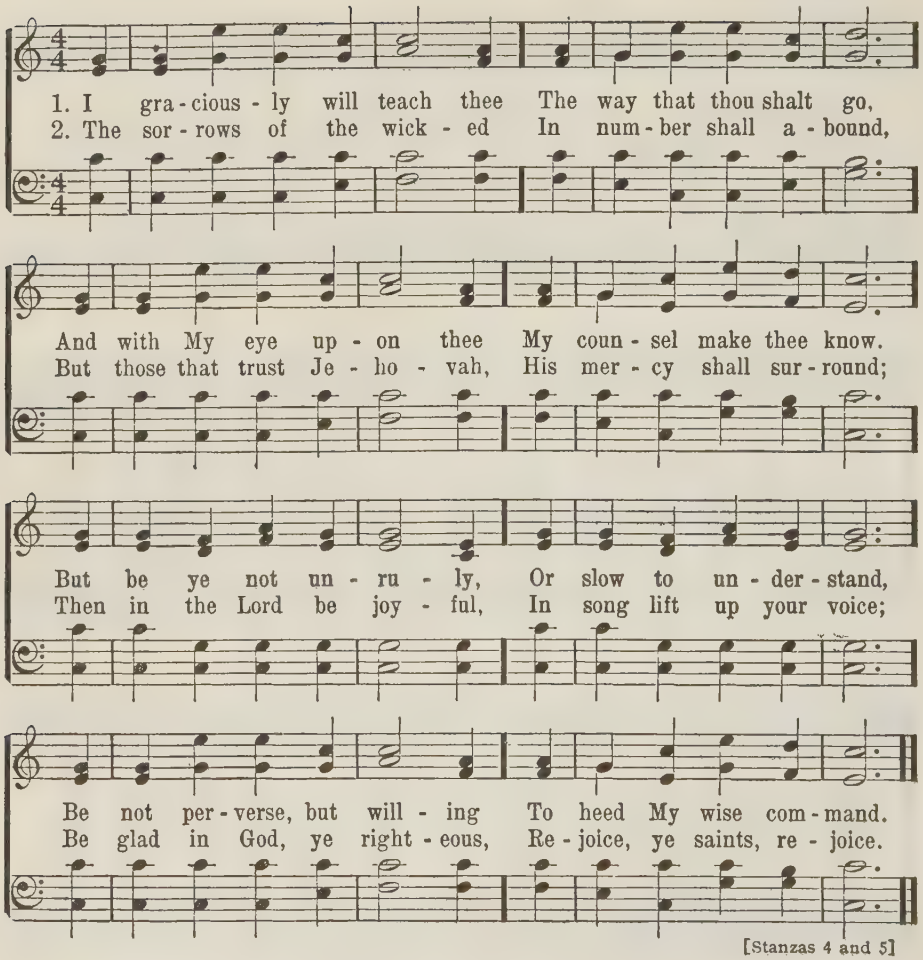
83 Sin and Forgiveness

PSALM 32 7s and 6s RUTHERFORD Arranged from Chrétien Urhan



84 Gracious Guidance

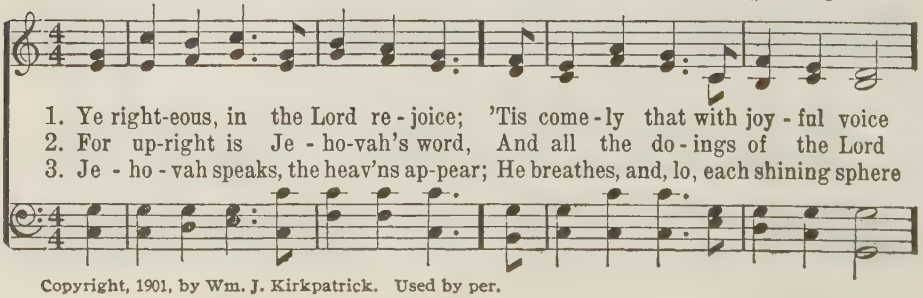
PSALM 32 7s and 6s MODENA Isaac B. Woodbury



[Stanzas 4 and 5]

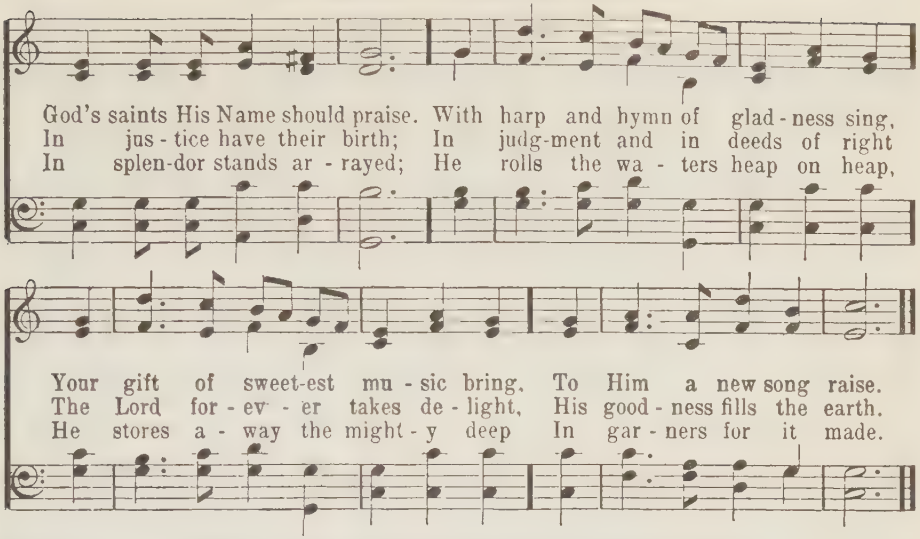
85 The Praise of Almighty God

PSALM 33 C. P. M. ANNETTA William J. Kirkpatrick



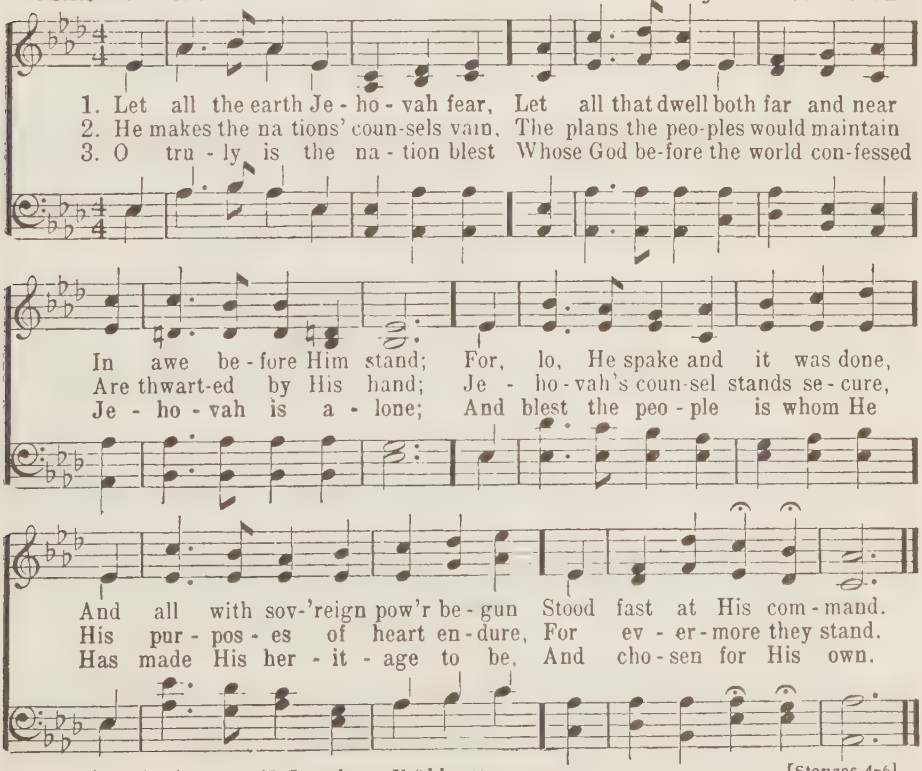
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The Praise of Almighty God



86 The God of Providence and Grace

PSALM 33 C. P. M. FRANCES James McGranahan

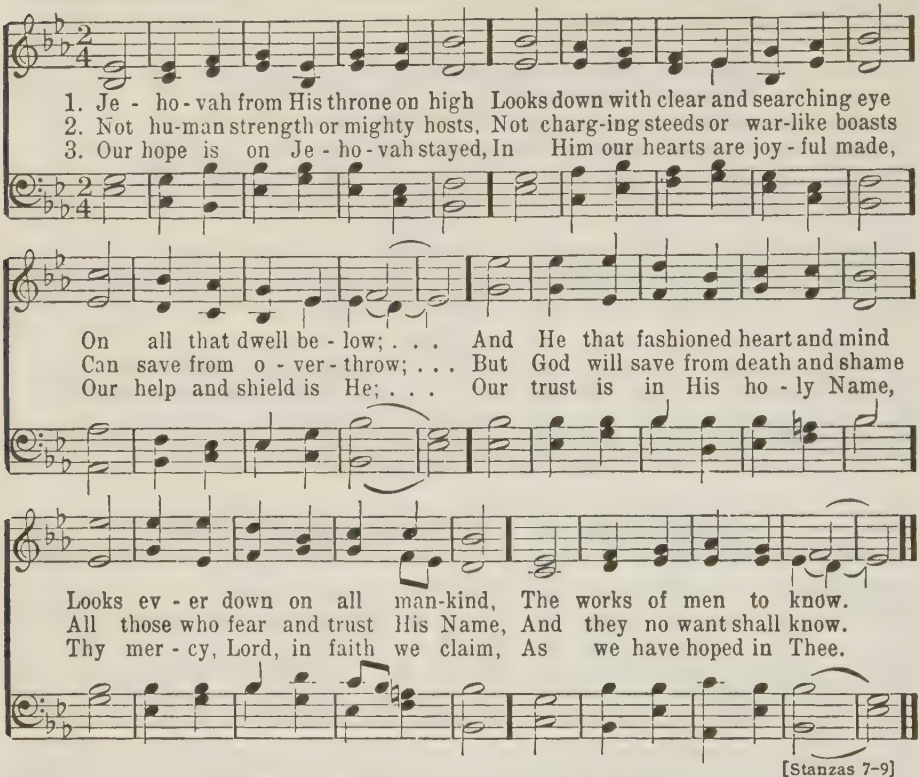


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[Stanzas 4-6]

87 God the Only Deliverer

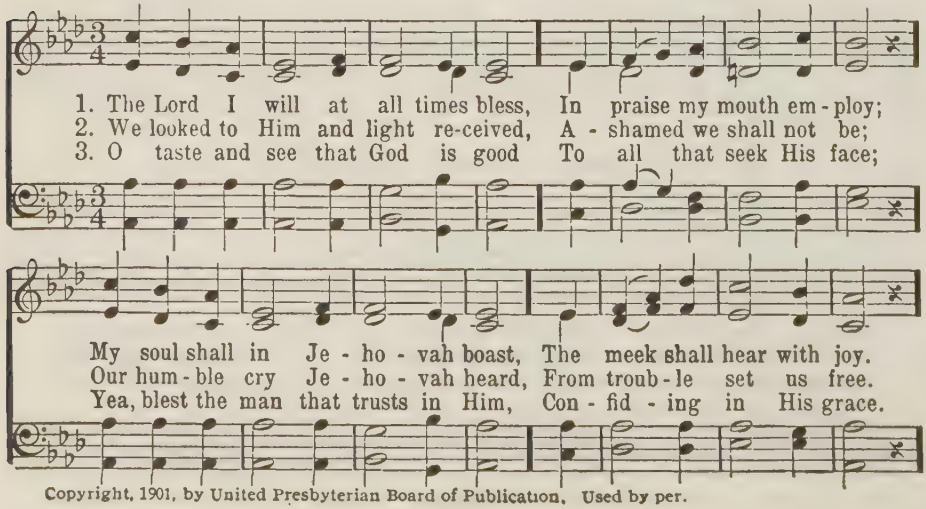
PSALM 33 C. P. M. WESTMINSTER COLLEGE German Melody



[Stanzas 7–9]
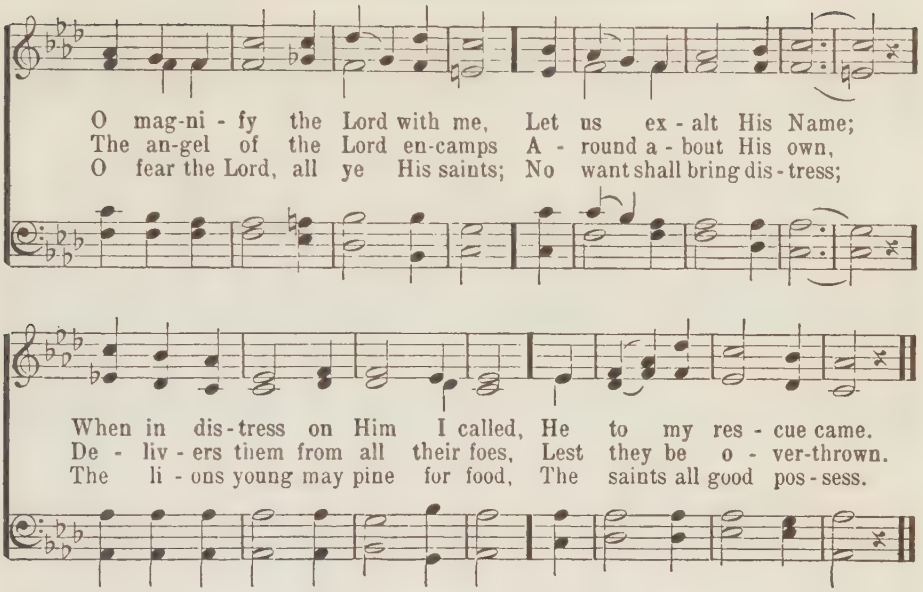
88 The Goodness of God Proved

PSALM 34 C. M. EUPHEMIA Benjamin C. Unseld



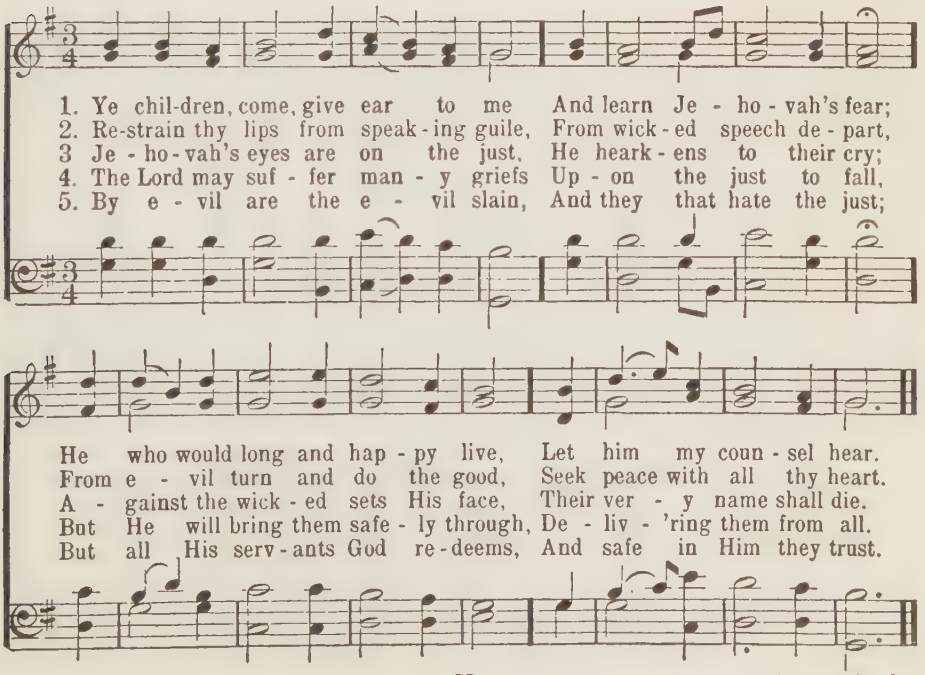
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The Goodness of God Proved



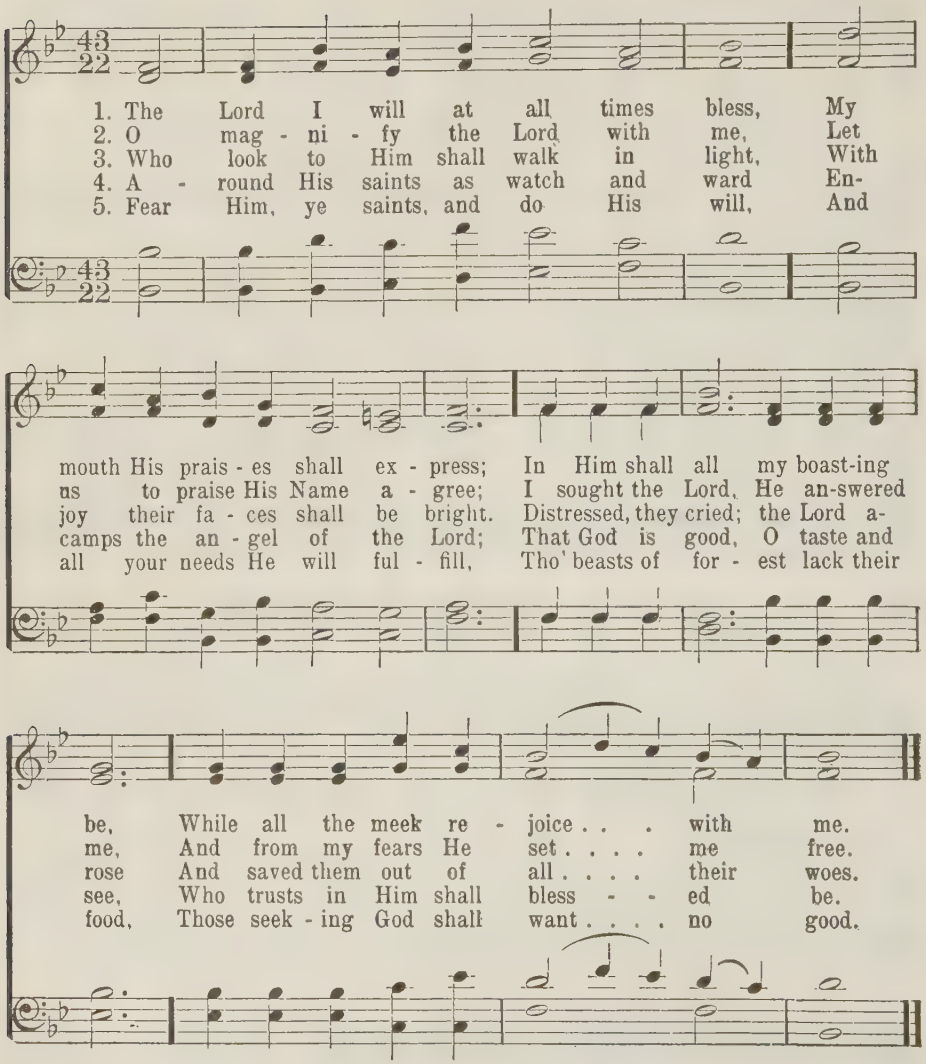
89 The Secret of a Happy Life

PSALM 34 C. M. ALEXANDRIA William Arnold



[Stanzas 7–11]

PSALM 34 L. M. AMES Sigismund Neukomm

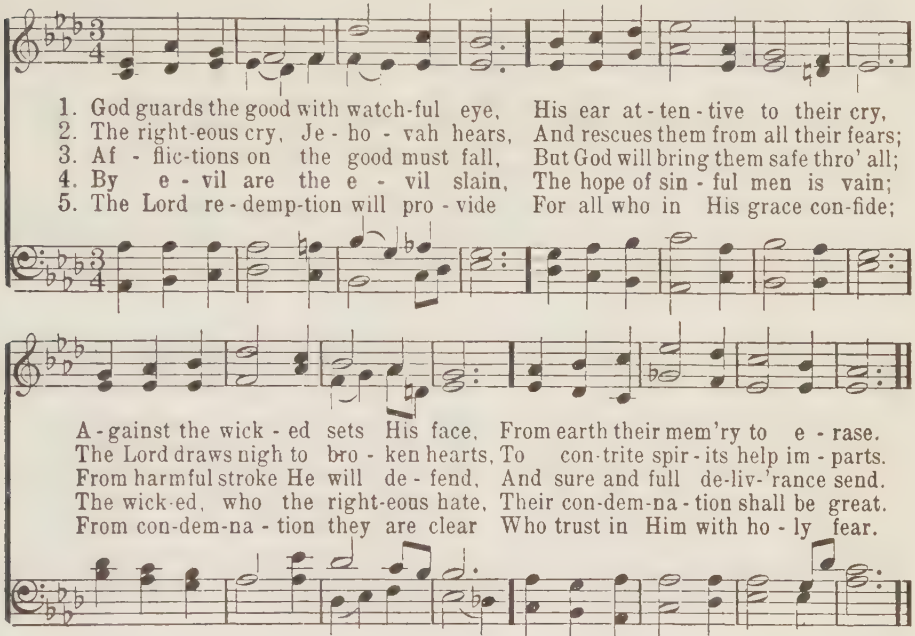


6 Ye children, come and hear my voice,
And learn to make God's fear your choice;
Who seek long life and happy days
Must learn to walk in wisdom's ways.

7 Who fears the Lord must keep his tongue
From evil and his lips from wrong,
Must do the good, from evil cease,
And ever seek and follow peace.

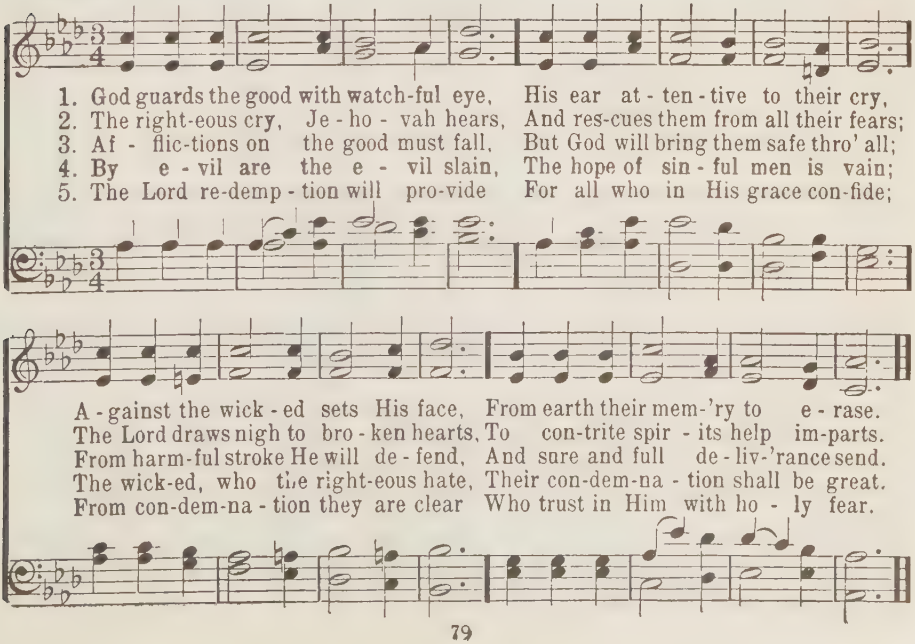
91 The Safety of Believers

PSALM 34 L. M. ABENDS Herbert S. Oakeley
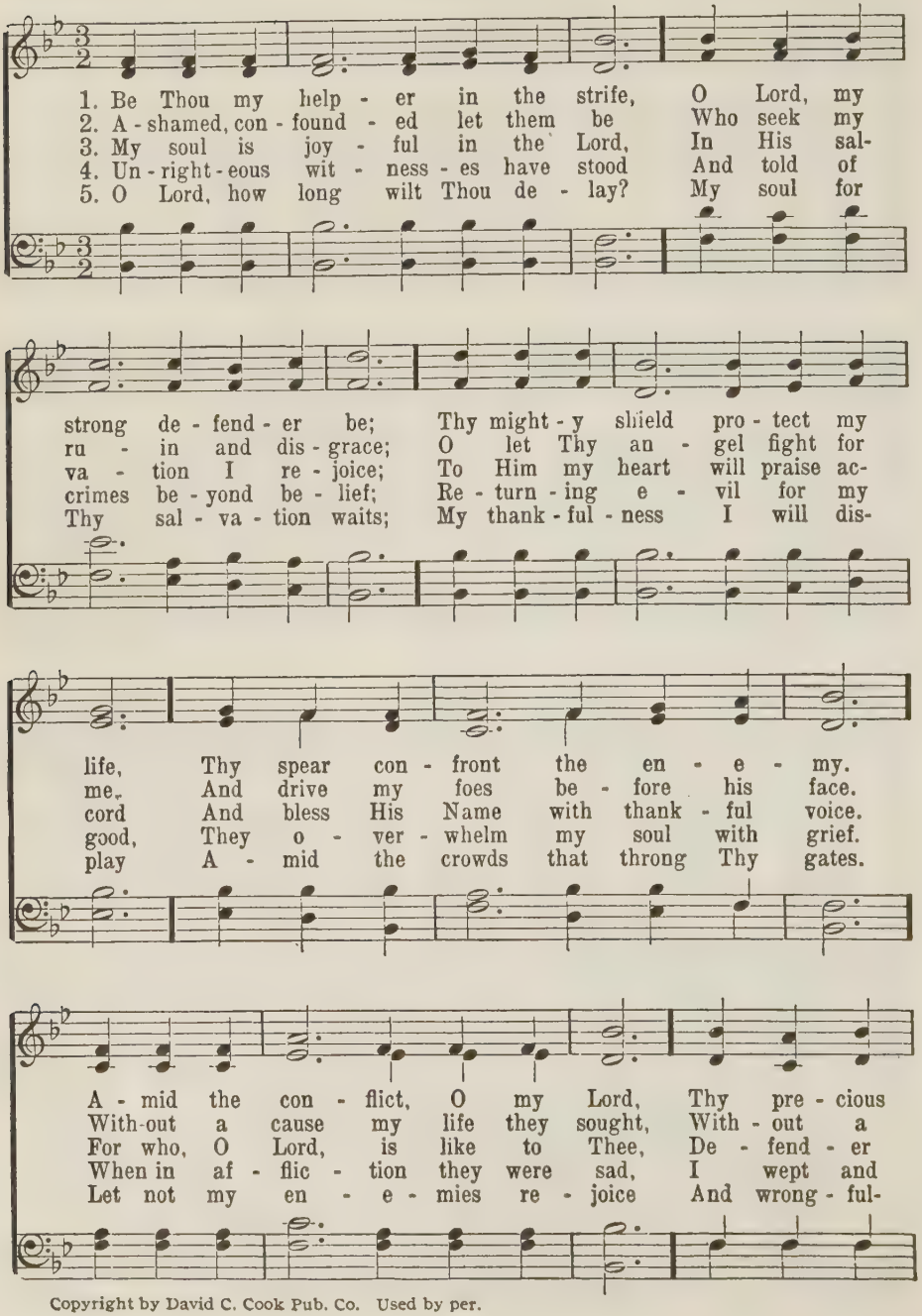


[Stanzas 8–12]

SECOND TUNE PENTECOST William Boyd

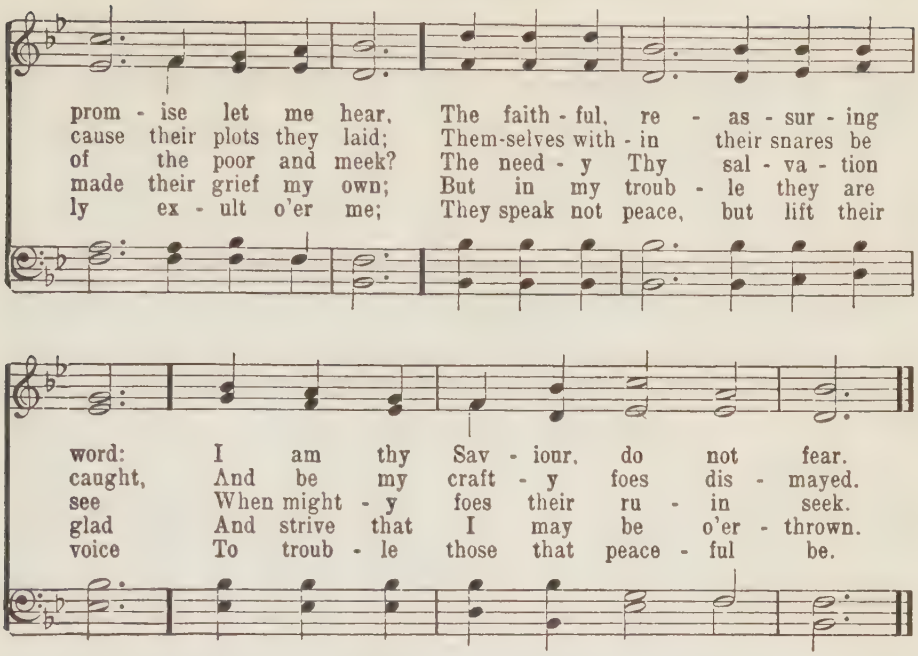


92 God Our Advocate and Judge

PSALM 35 L. M. CATHERINE E. M. Clark



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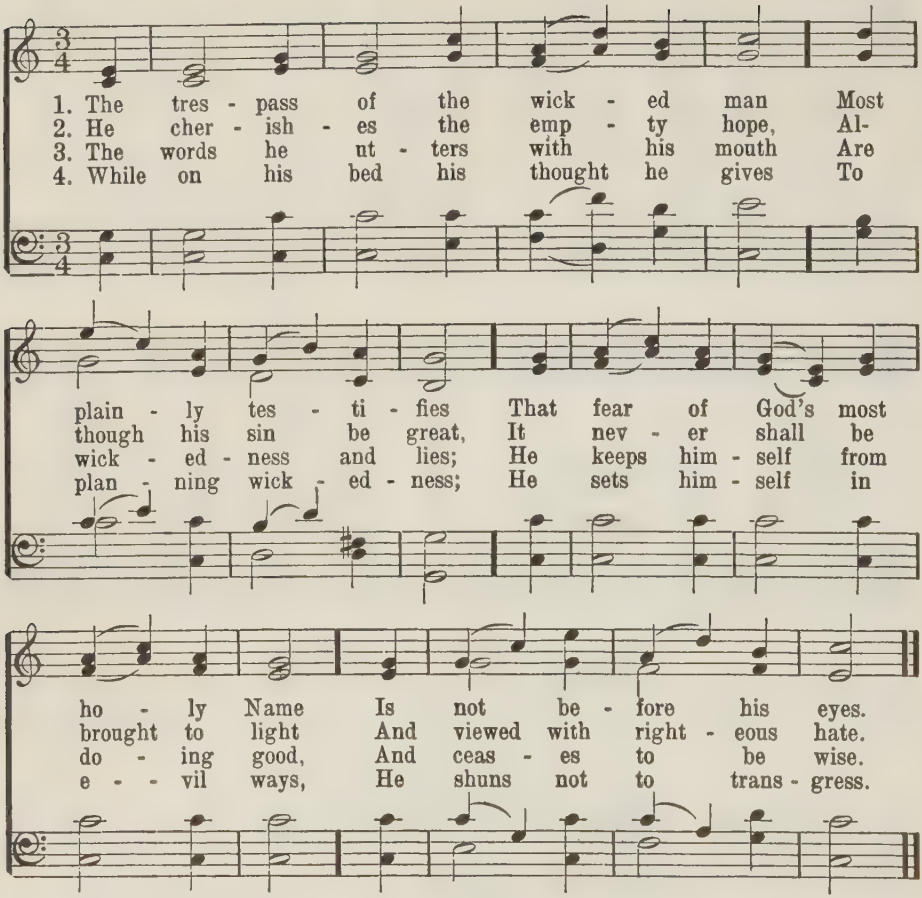


6 My foes with joy my woes survey,
  But Thou, O Lord, hast seen it all;
O be no longer far away,
  Nor silent when on Thee I call.
O haste to my deliverance now,
  O Lord, my righteous cause maintain;
My Lord and God alone art Thou;
  Awake, and make Thy justice plain.

7 O Lord my God, I look to Thee,
  Be Thou my righteous Judge, I pray;
Let not my foes exult o'er me
  And laugh with joy at my dismay.
With shame and trouble those requite
  Who would my righteous cause destroy;
But those who in the good delight,
  Let them be glad and shout for joy.

8 Yea, let the Lord be magnified,
  Because Thy servants Thou dost bless;
And I, from morn till eventide,
  Will daily praise Thy righteousness.
My soul is joyful in the Lord,
  In His salvation I rejoice;
To Him my heart will praise accord
  And bless His Name with thankful voice.

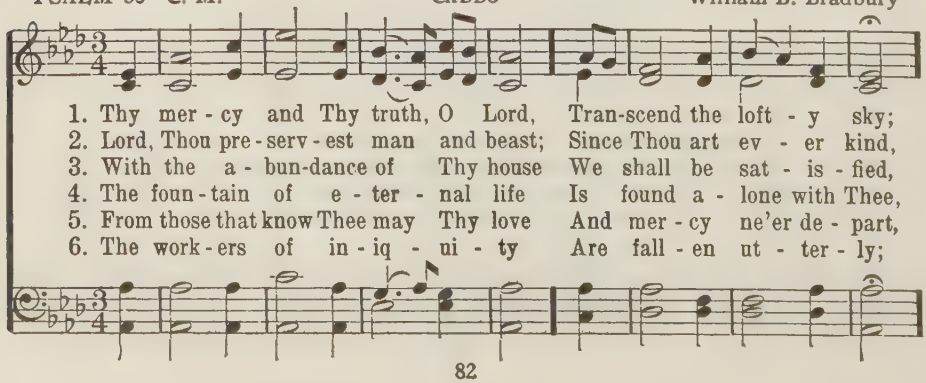
93 A Wicked Life

PSALM 36 C. M. CHIMES Lowell Mason

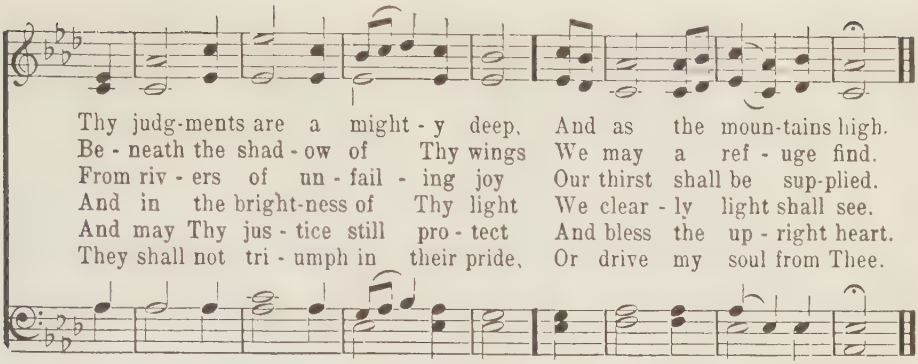


94 The Love and Justice of God

PSALM 36 C. M. CADDO William B. Bradbury
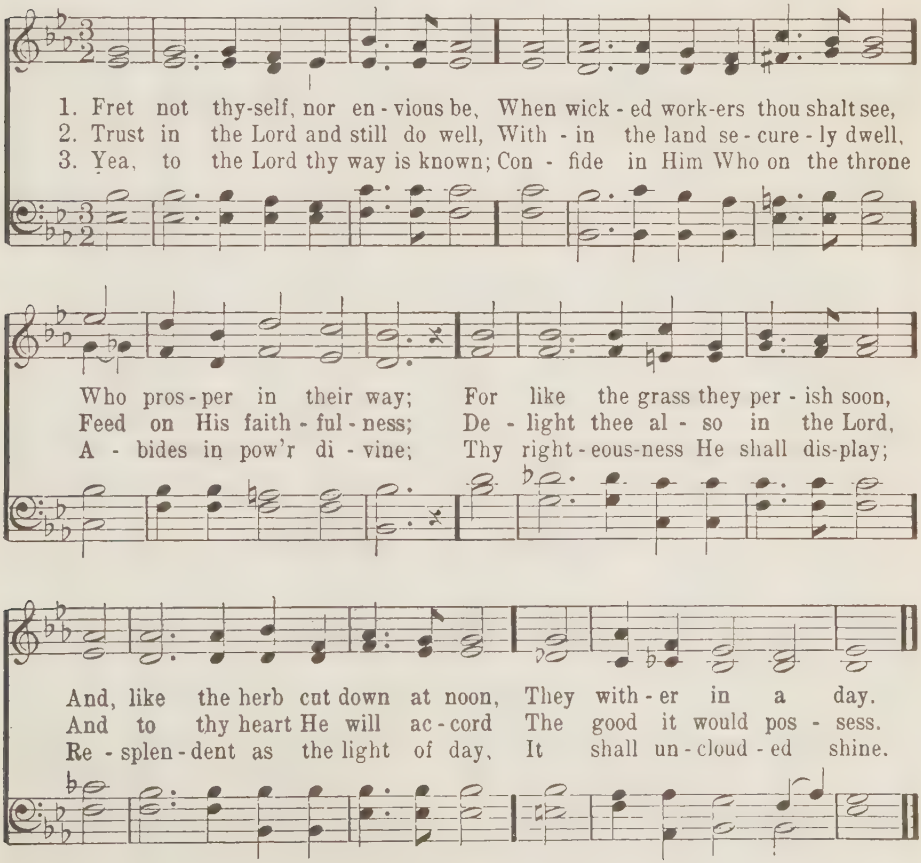


The Love and Justice of God



[Stanzas 5–10]

95 An Answer to Distrust
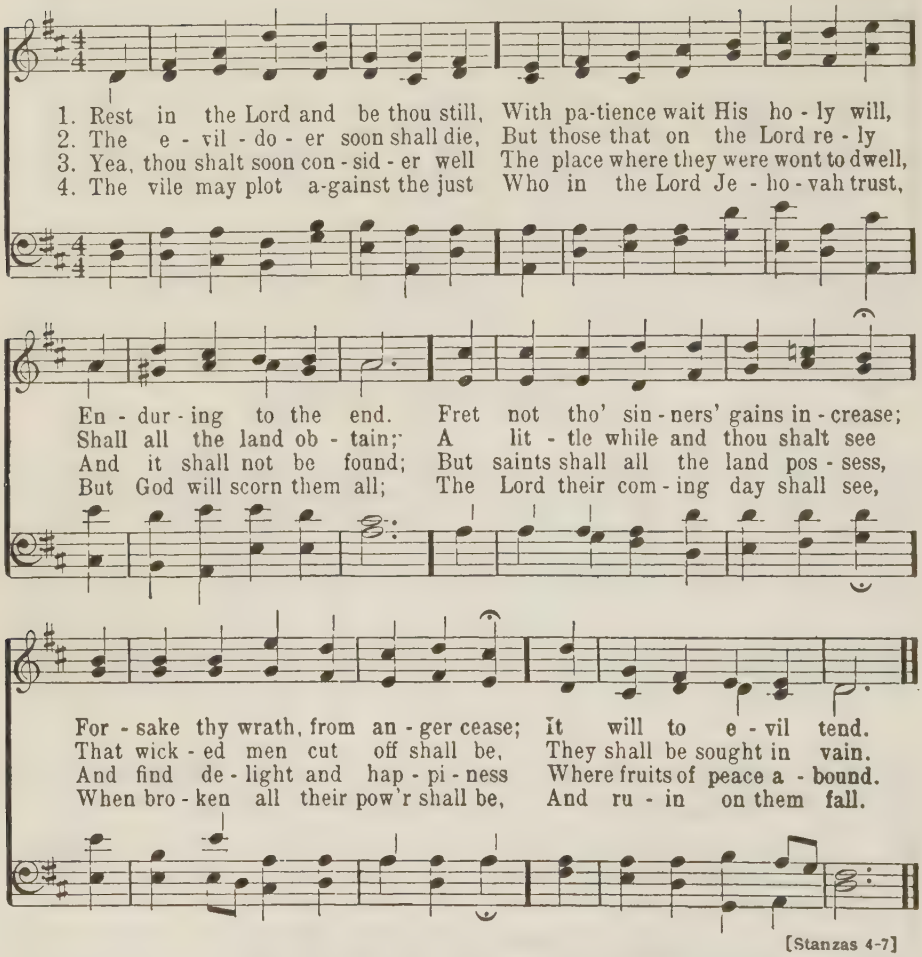
PSALM 37 C. P. M. JOSEPHINE Ernest R. Kroeger



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96 Contrasted Characters

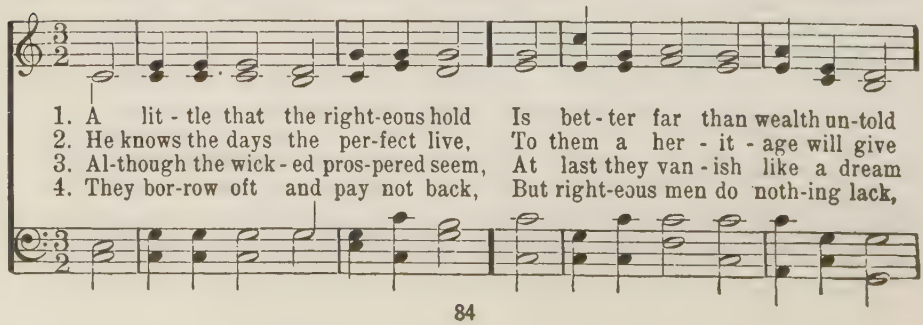
PSALM 37 C. P. M. KINGSTON William Hayes

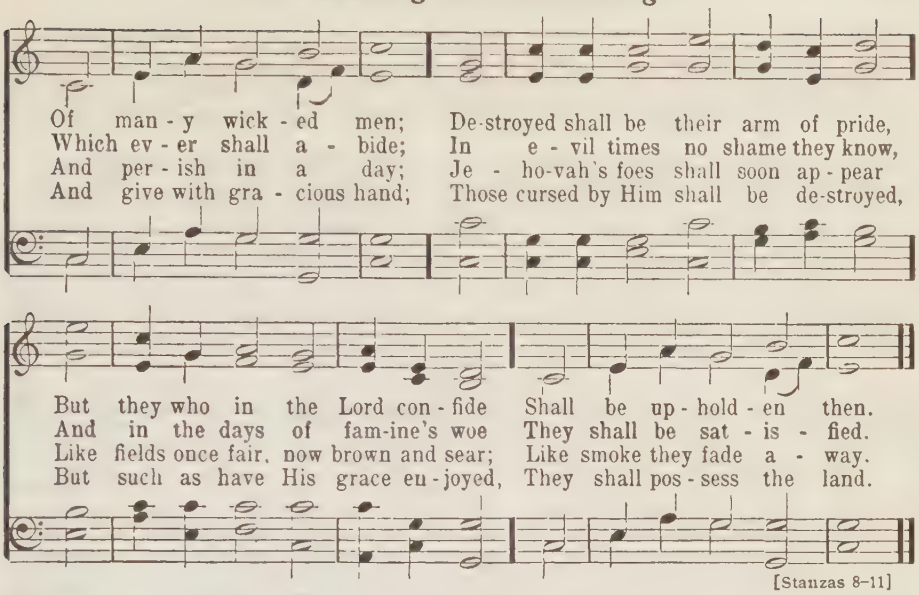


[Stanzas 4-7]

97 Well-Doing and Well-Being

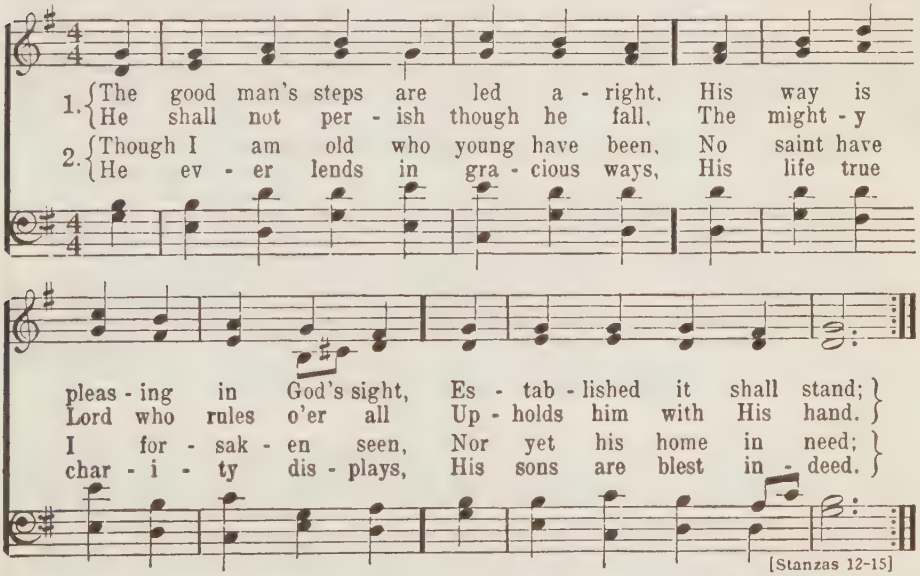
PSALM 37 C. P. M. GANGES S. Chandler





98 The Rewards of the Righteous

PSALM 37 C. P. M. LONSDALE Arthur H. D. Troyte
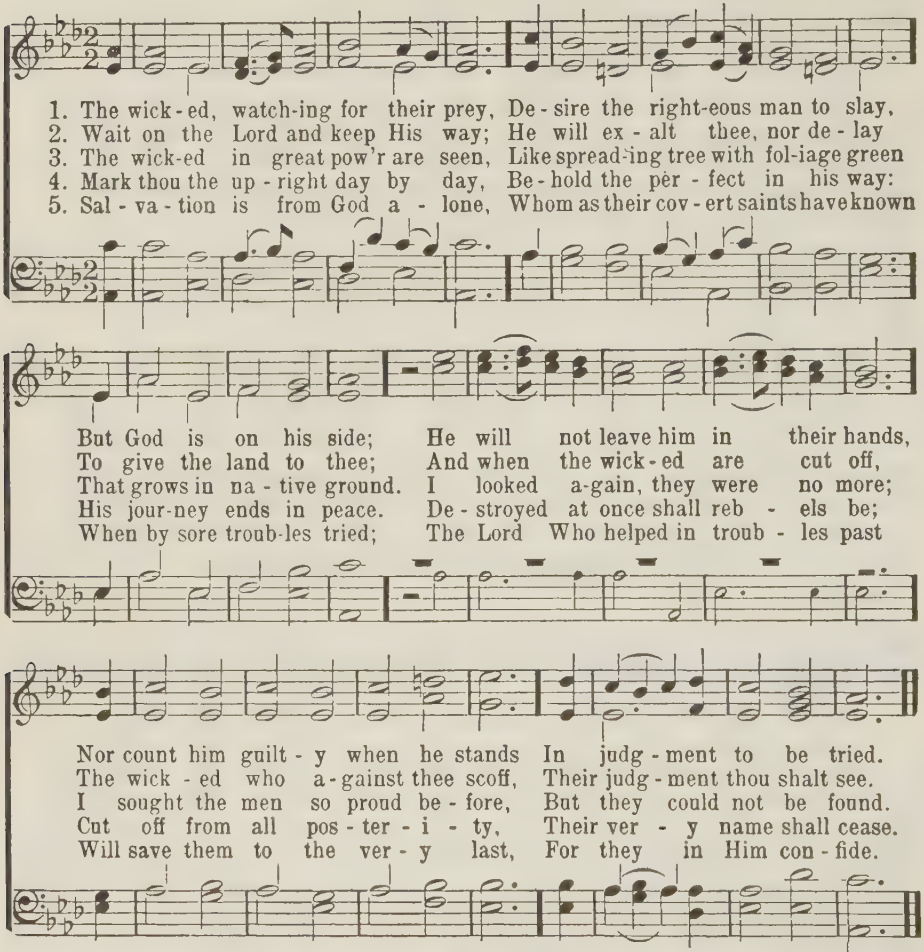


3 Depart from evil, do thou well,
And evermore securely dwell;
Jehovah loves the right.
His faithfulness His saints have proved,
Forever they shall stand unmoved,
But sinners God will smite.

4 The righteous, through His favoring hand,
Shall yet inherit all the land
And dwell therein for aye;
He talks of wisdom and of right,
In God's pure law is his delight,
His steps go not astray.

99 The Righteous and the Evil-Doer
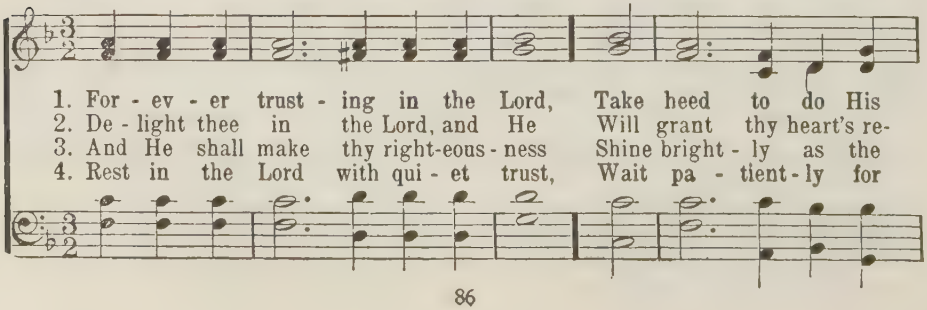
PSALM 37 C. P. M. RAPTURE Edward Harwood
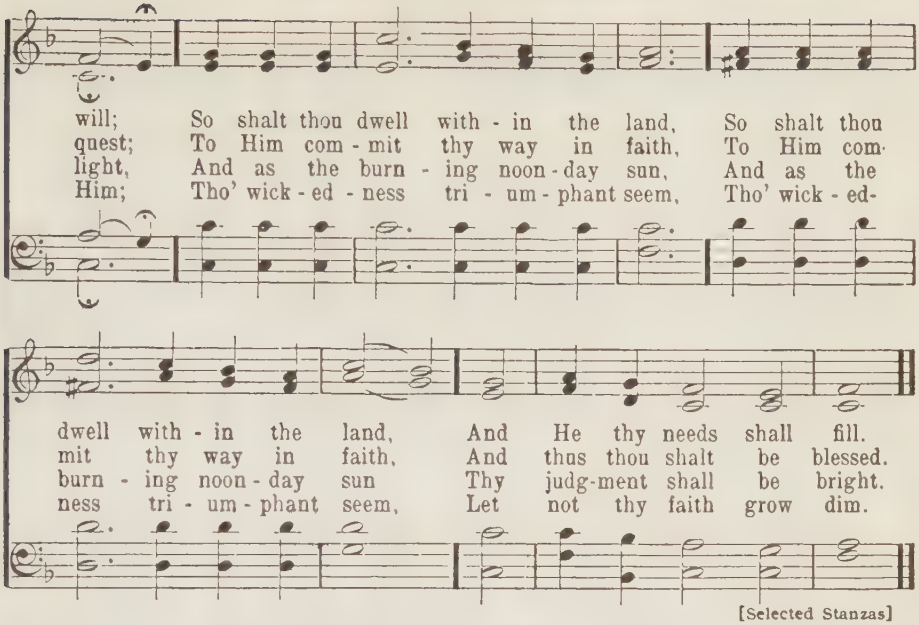


[Stanzas 16-20]

100 The Secret of Tranquillity

PSALM 37 C. M. MORRIS CHANT William B. Bradbury



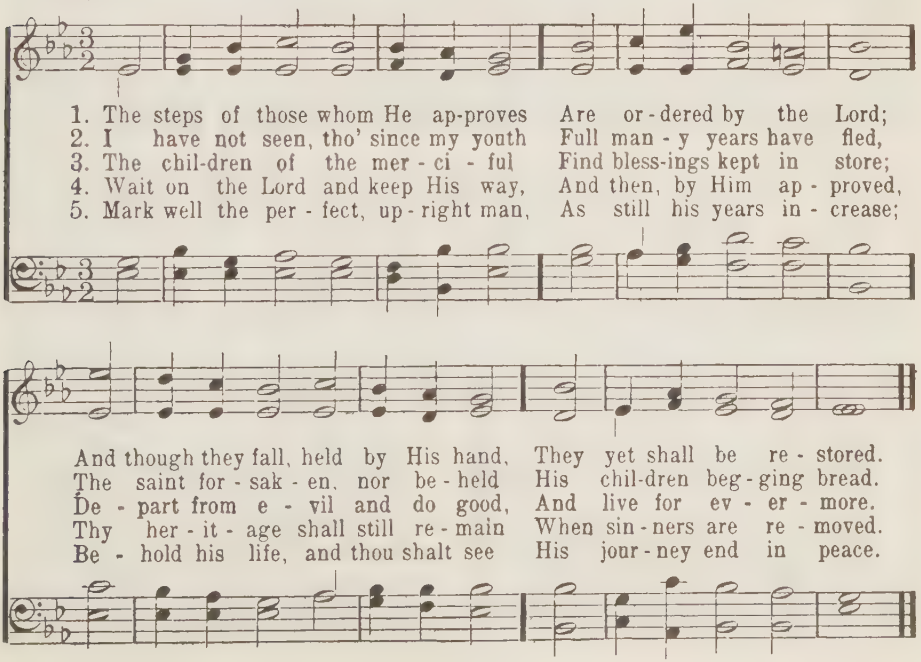
The Secret of Tranquillity



[Selected Stanzas]

101 The Prosperity of the Upright

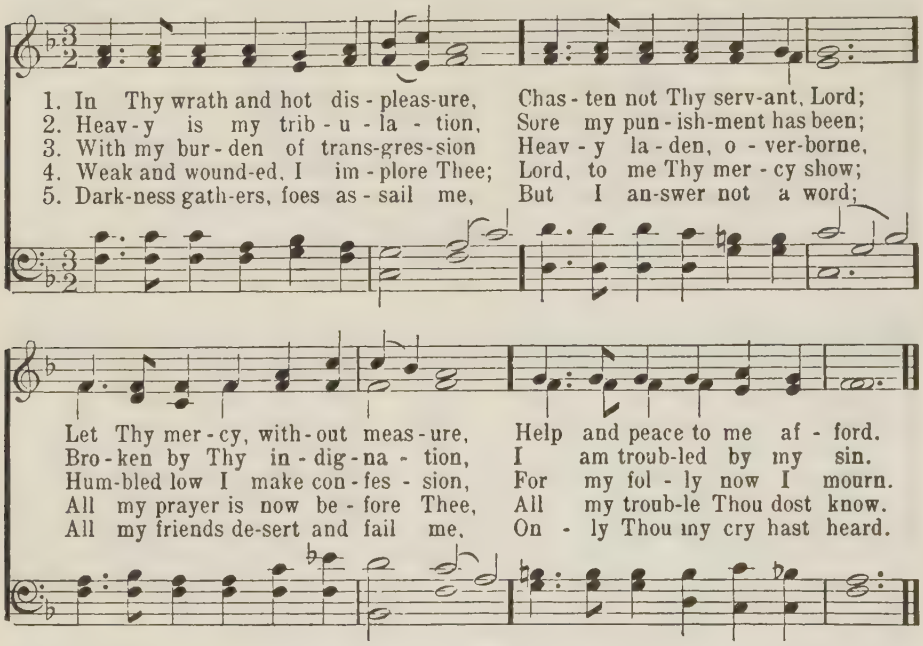
PSALM 37 C. M. DOWNS Lowell Mason



[Selected Stanzas]

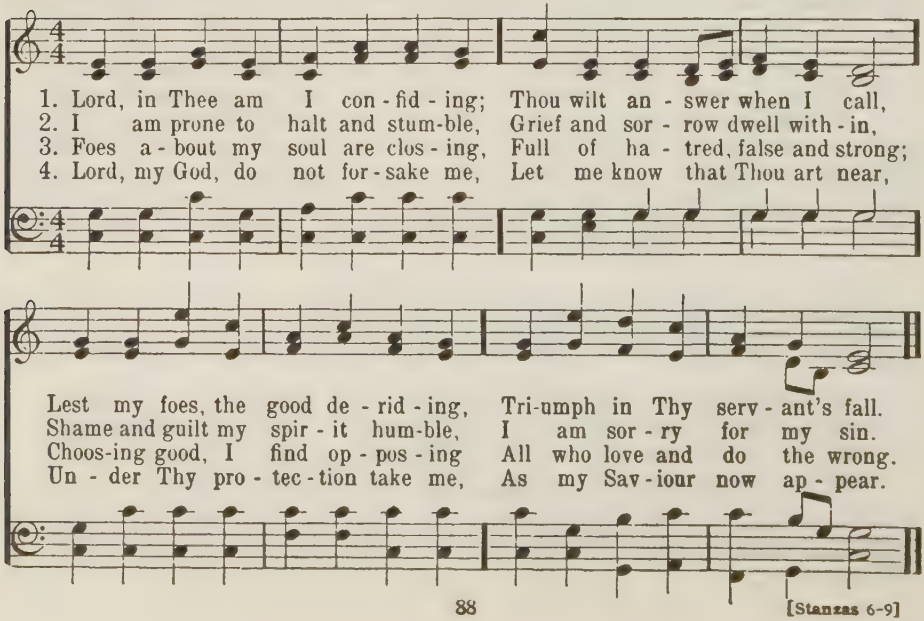
102 Penitential Grief and Supplication

PSALM 38 8s and 7s — ST SYLVESTER — John B. Dykes



103 A Plea for Salvation
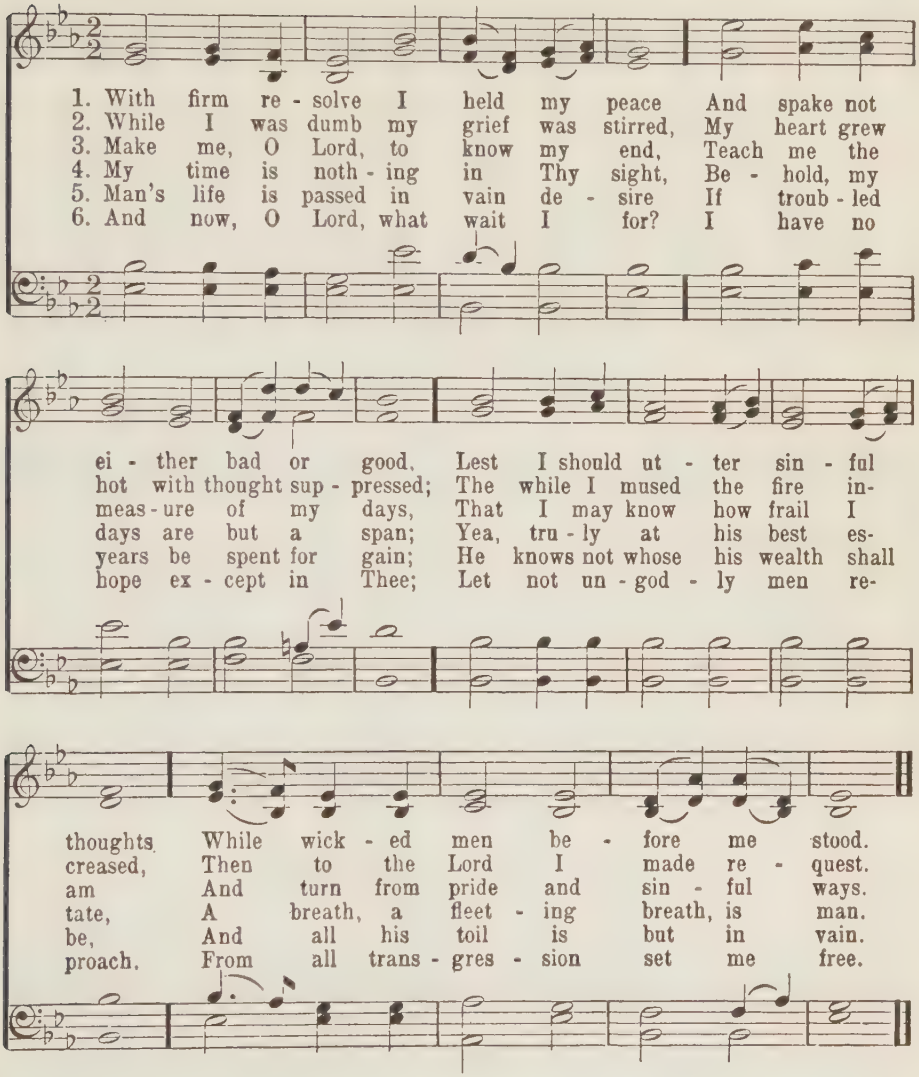
PSALM 38 8s and 7s — MOUNT VERNON — Lowell Mason



[Stanzas 6-9]

104 The Frailty of Life

PSALM 39 L. M. BERA John E. Gould



7 Because Thou didst it I was dumb,
I spoke no word of rash complaint;
Remove Thy stroke away from me,
Beneath Thy chastisement I faint.

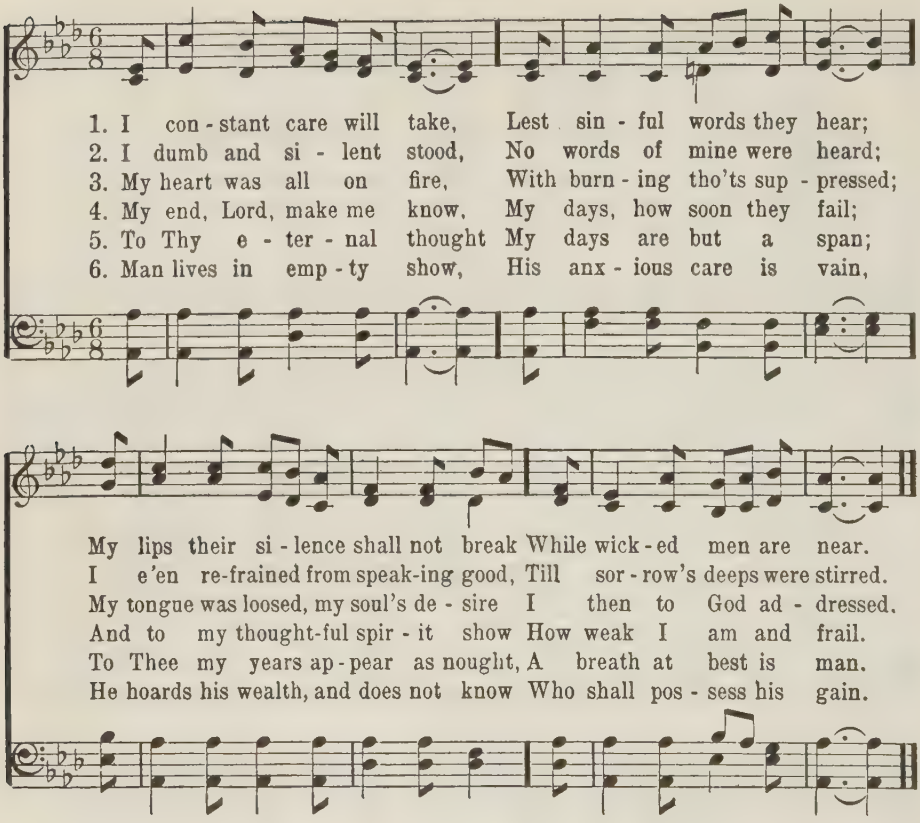
8 When Thou for his iniquity
Rebukest and correctest man,
His beauty is consumed away,
How weak his strength, how vain his plan.

9 Lord, hear my prayer, regard my cry,
I weep, be Thou my comforter;
I am a stranger here below,
A pilgrim as my fathers were.

10 O spare me, Lord, avert Thy wrath
Deal gently with me, I implore,
That I may yet recover strength
Ere I go hence and be no more.

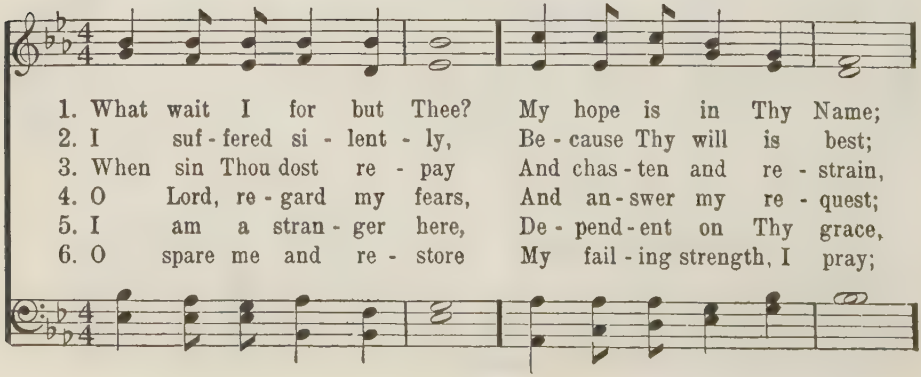
105 The Brevity of Human Life

PSALM 39 S. M AVLESBURY Harvey Camp

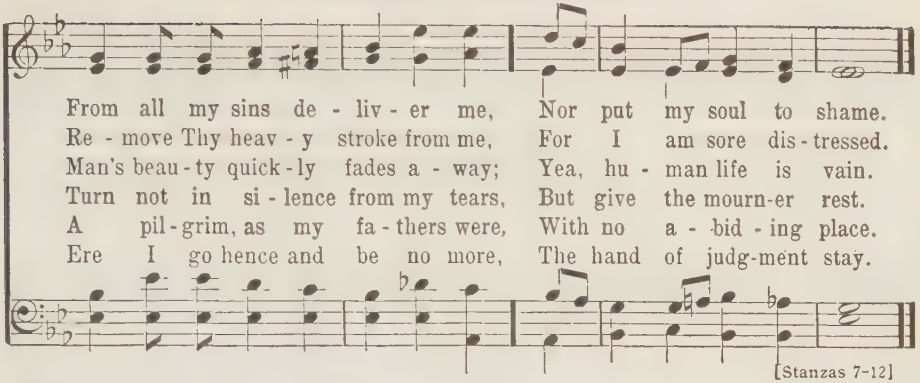


106 Chastened Submission

PSALM 39 S. M. DULCE DOMUM Robert S. Ambrose
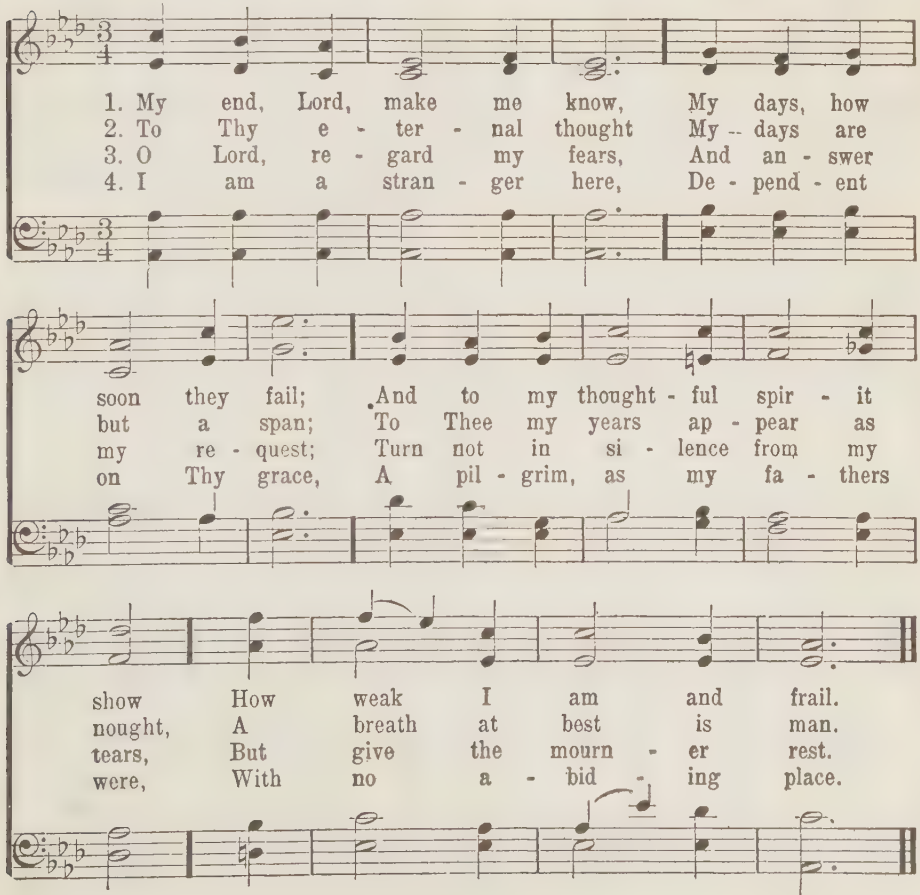


Chastened Submission



[Stanzas 7-12]

107 A Mourner's Entreaties

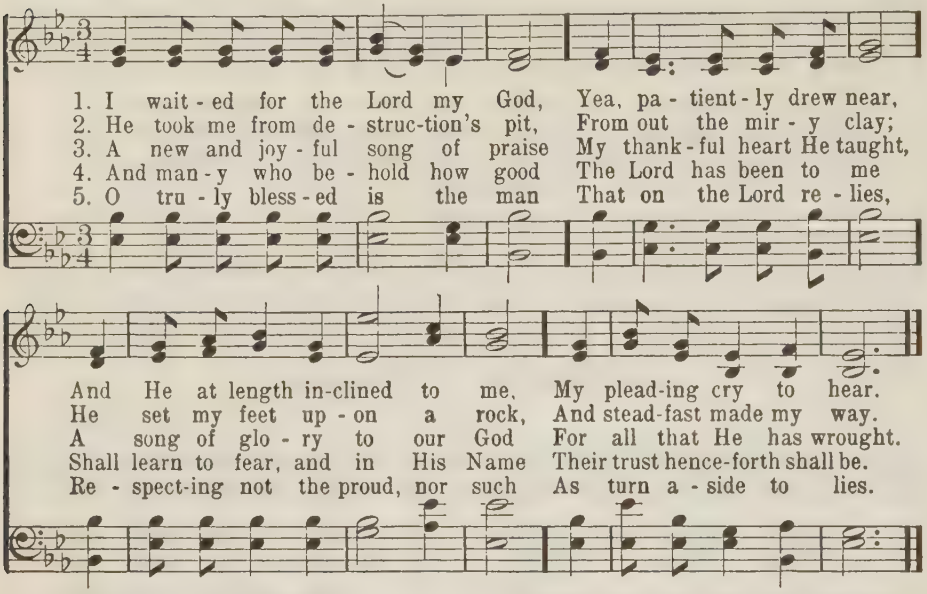
PSALM 39 S. M. GREENWOOD Joseph E. Sweetser



[Selected Stanzas]

108 A Recital of Gracious Experience

PSALM 40 C. M. ELIZABETHTOWN George Kingsley
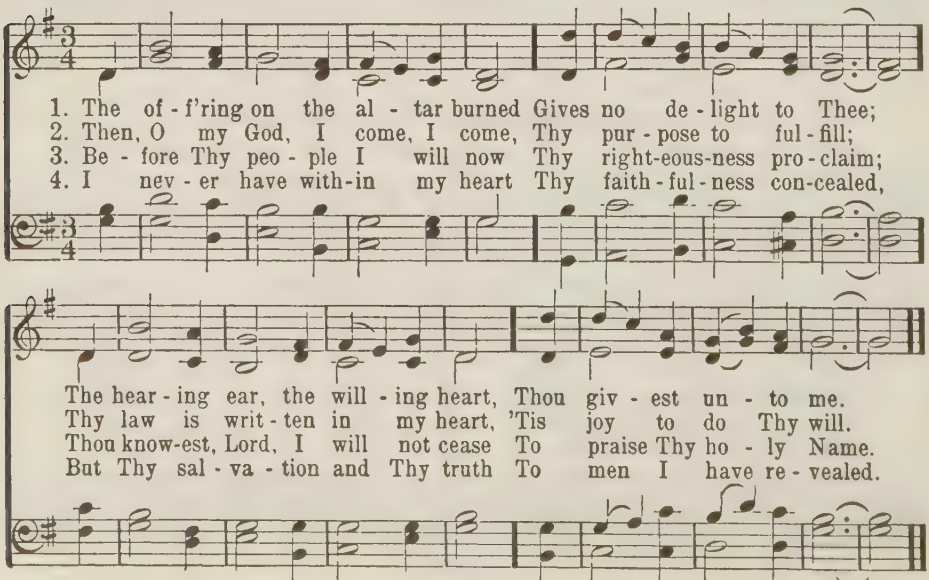


6 O Lord my God, how manifold
The works which Thou hast wrought,
Ofttimes Thou hast bestowed on us
Thy care and gracious thought.

7 Thy works and thoughts most wonderful,
If I of them would speak,
Cannot be numbered, and in vain
To set them forth I seek.

109 Personal Devotion to God

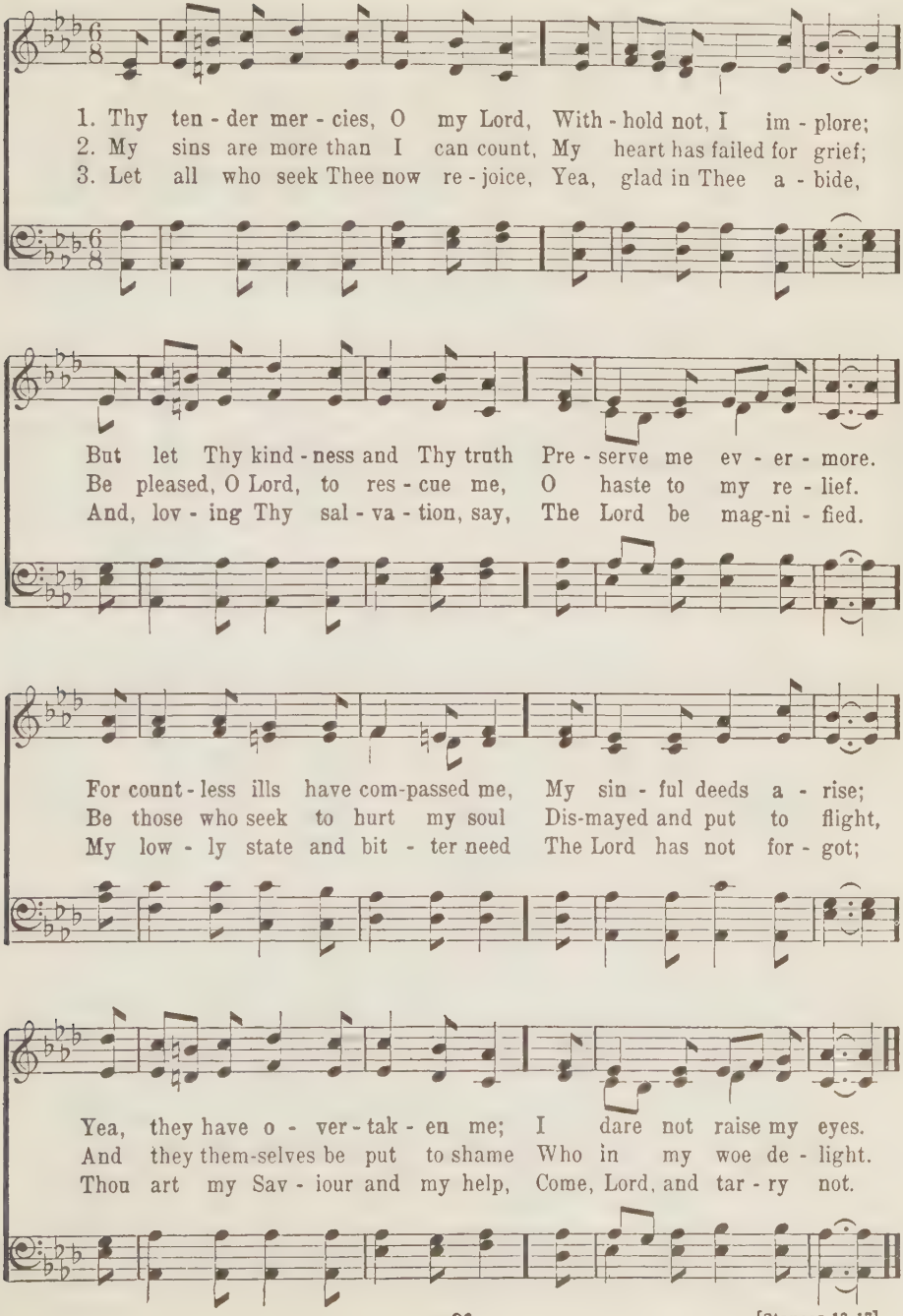
PSALM 40 C. M. BELMONT William Gardiner



[Stanzas 8-11]

110 The Mercy of God Besought
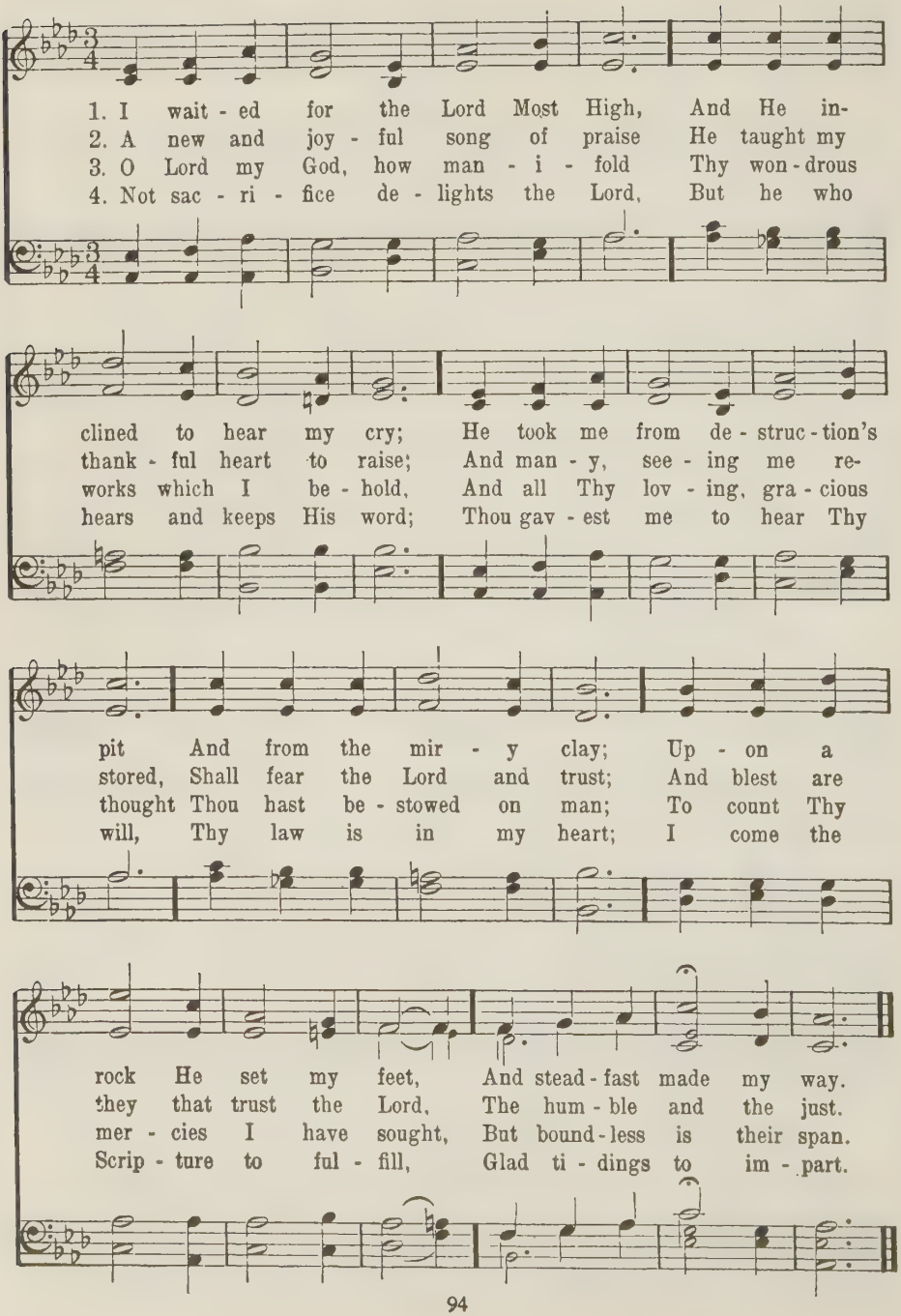
PSALM 40 C. M. RUTH W. Irving Hartshorn



[Stanzas 12–17]
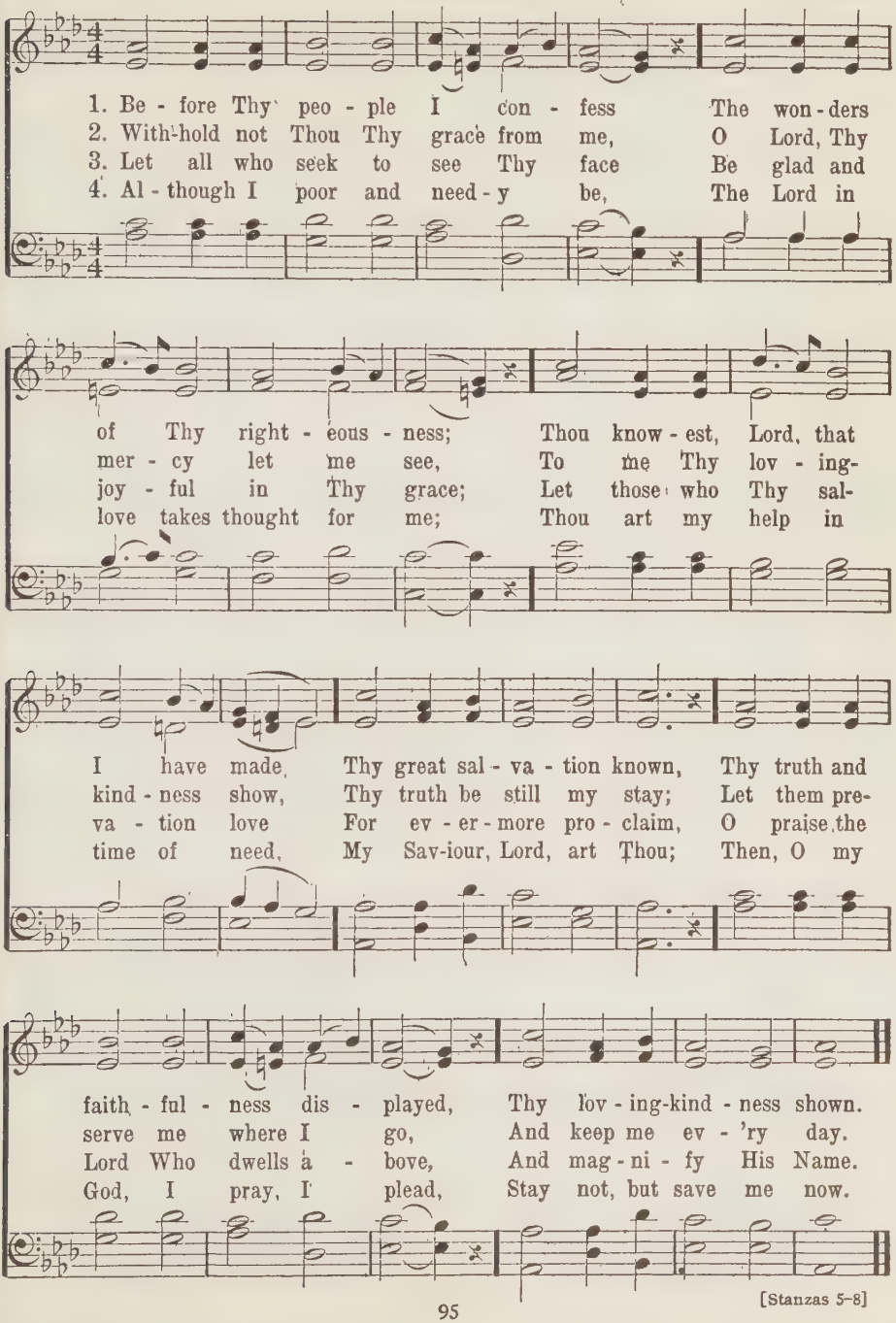
111 Grace and Gratitude

PSALM 40 L. H. M. DUNSTAN Joseph Barnby



112 An Entreaty for Mercy

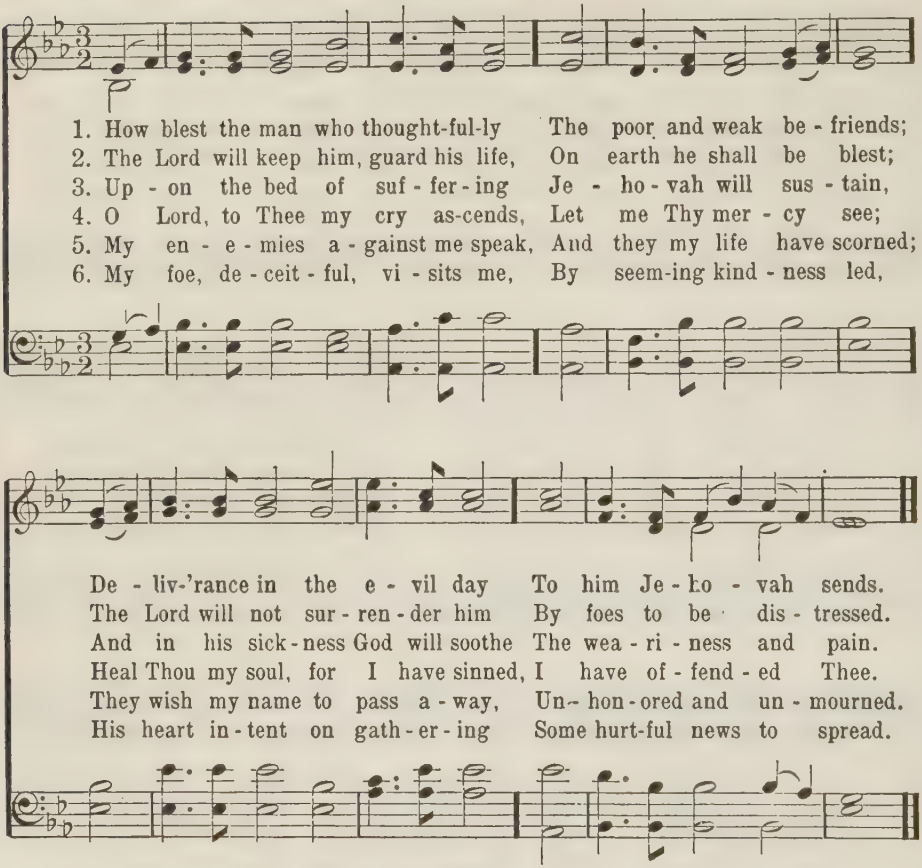
PSALM 40 L. H. M. FLEMMING Arranged from F. F. Flemming



[Stanzas 5–8]

113 The Friend of the Poor

PSALM 41 C. M. SOUTHPORT George Kingsley



7 My foes, together whispering,
Their evil plans devise;
Disease, they say, cleaves fast to him,
Laid low, he shall not rise.

8 Yea, he who was my chosen friend,
In whom I put my trust,
Who ate my bread, now turns in wrath
To crush me in the dust.

9 Do Thou, Jehovah, show me grace,
And raise me up again,
That I with justice may requite
These base and wicked men.
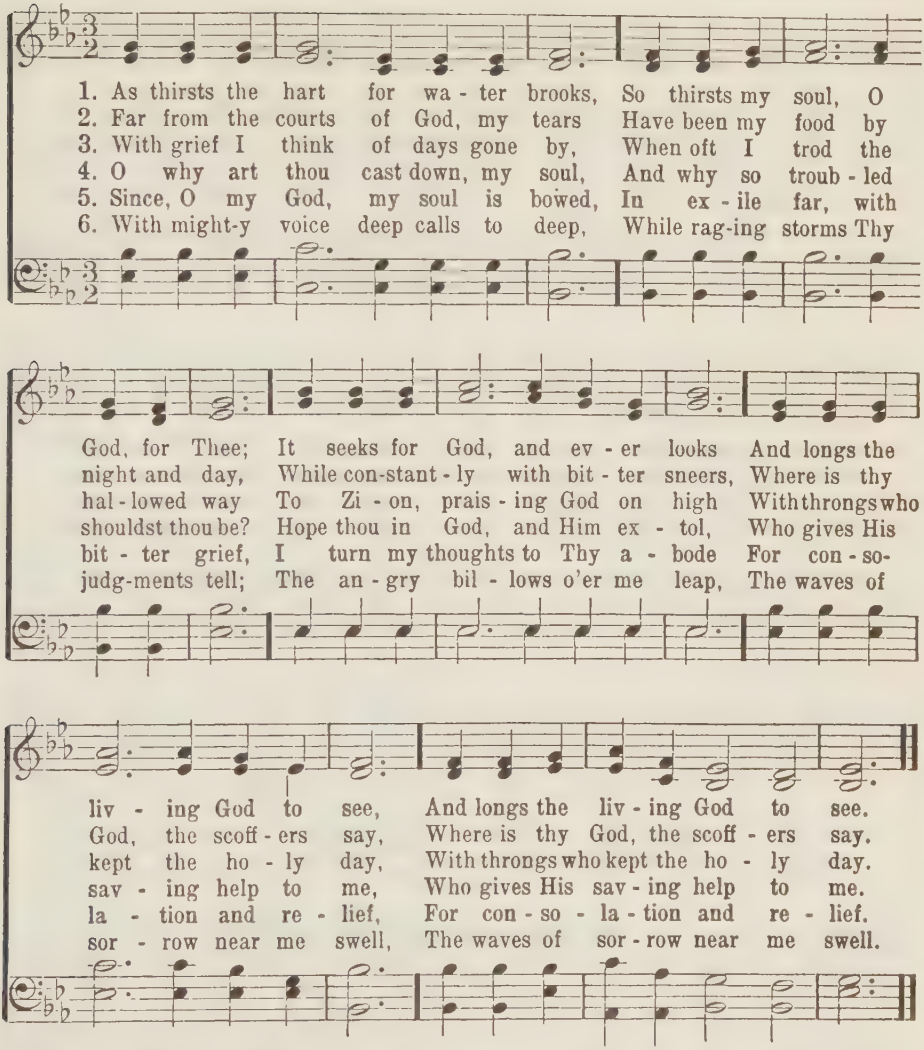
10 By this I know assuredly
That I am loved by Thee,
Because my foe does not exult
In triumph over me.

11 And as for me, in uprightness
Thou dost uphold me well,
And settest me before Thy face
For evermore to dwell.

12 Blest be Jehovah, Israel's God
For evermore. Amen.
Let age to age eternally
Repeat His praise. Amen.

114 Thirstings for God

PSALM 42 L. M. BACA William B. Bradbury



7 Though troubles surge, yet through the day
The Lord His gracious help will give,
And in the night my heart shall pray
And sing to Him in Whom I live.
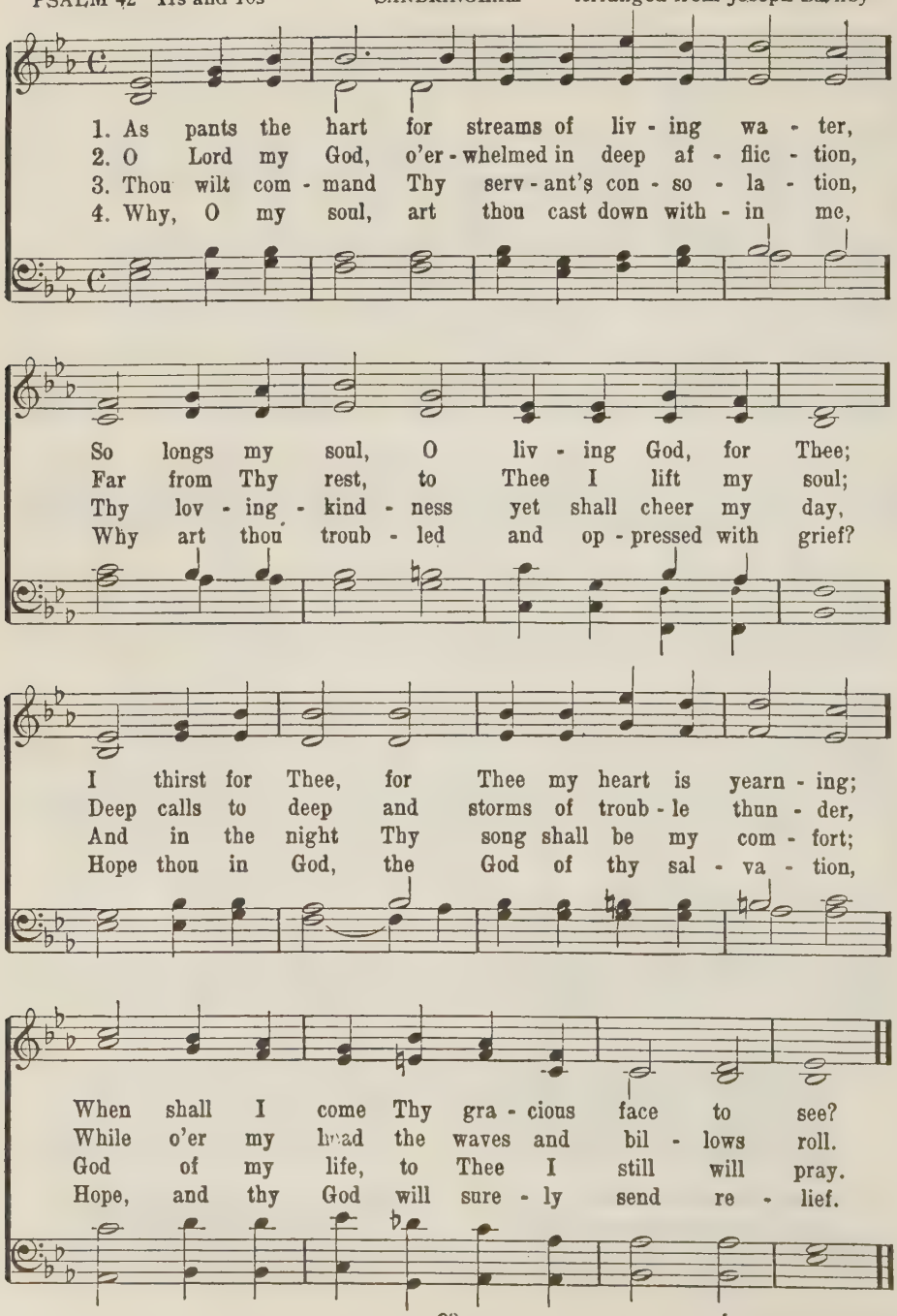
8 To God my Rock I cry and say,
O why hast Thou forgotten me?
Why go I mourning on my way,
Oppressed by foes that know not Thee?

9 With anguish as from piercing sword
Reproach of bitter foes I hear,
While day by day, with taunting word
Where is thy God, the scoffers sneer.

10 O why art thou cast down, my soul,
And why so troubled shouldst thou be?
Hope thou in God, and Him extol,
Who gives His saving help to me.

115 Longing After God

PSALM 42 11s and 10s SANDRINGHAM Arranged from Joseph Barnby

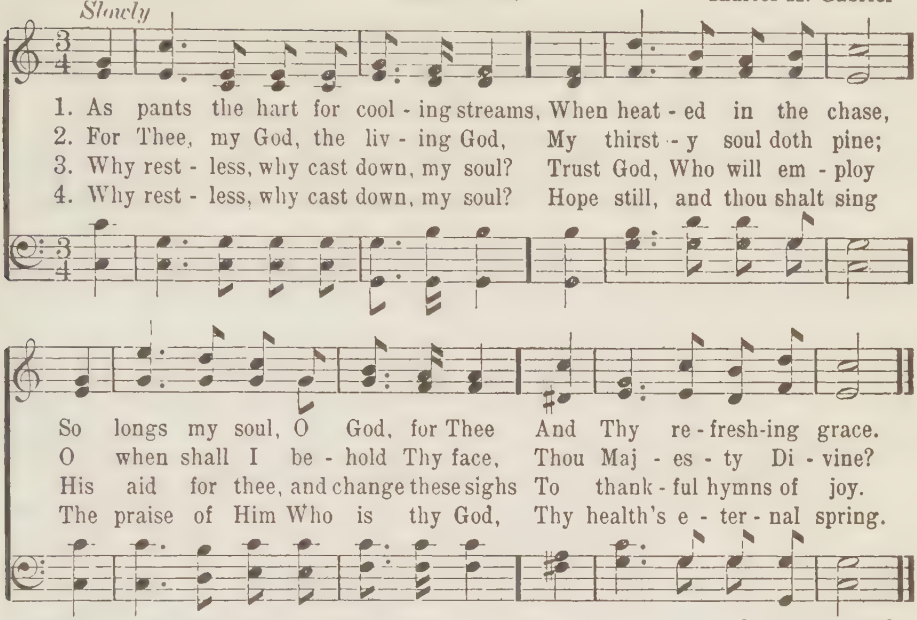


[Selected Stanzas]

116 Remembrance of God

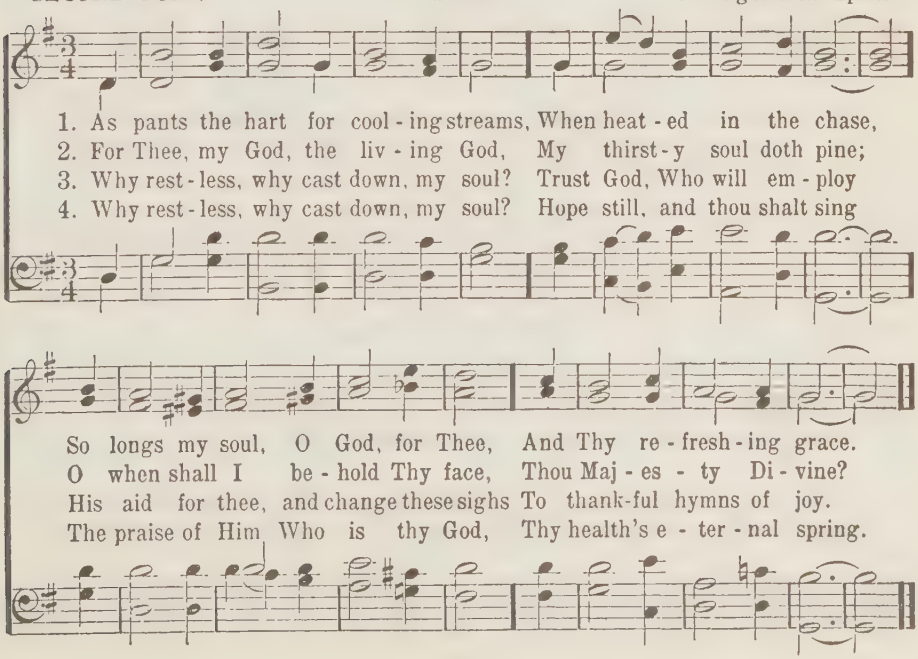
PSALM 42 C. M. KATHRINE Charles H. Gabriel

Slowly



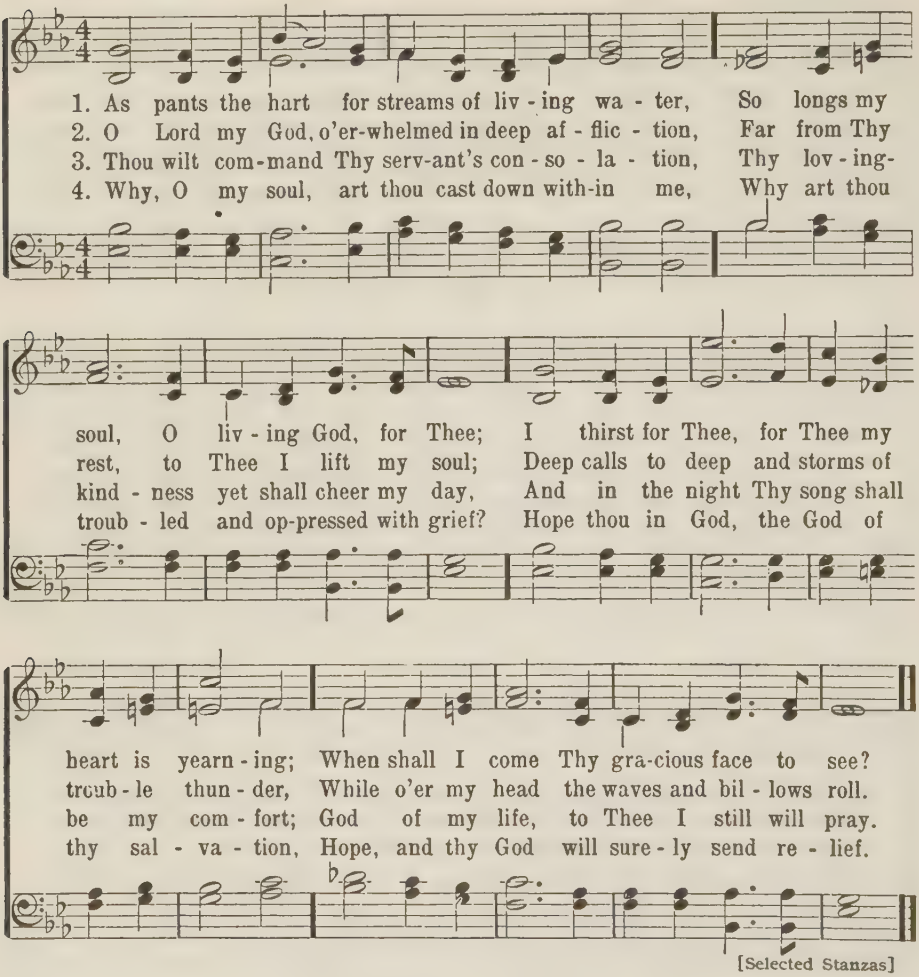
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SECOND TUNE SPOHR Arranged from Spohr



117 Our Support Amidst Distress

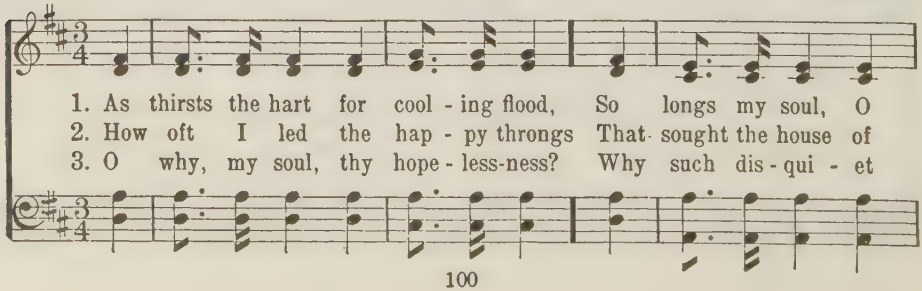
PSALM 42 11s and 10s — RAYNOLDS — Arranged from Mendelssohn



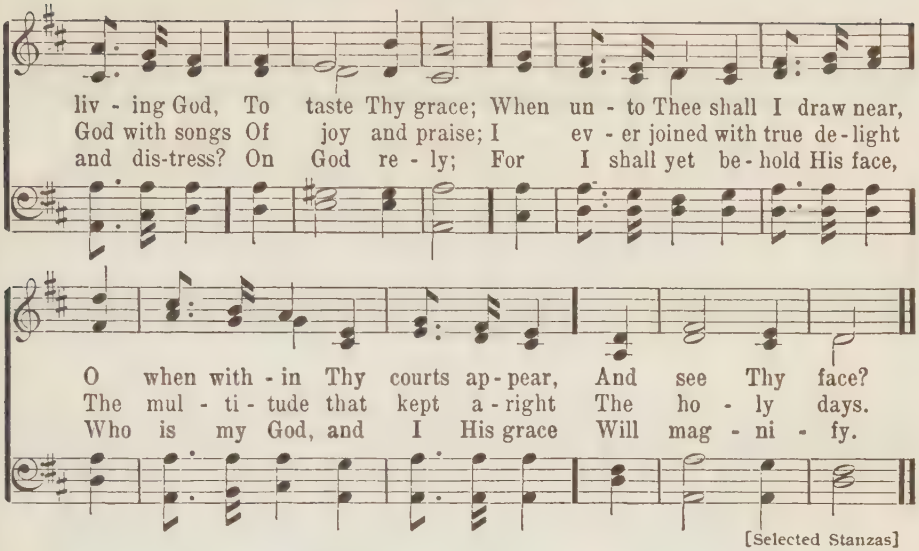
[Selected Stanzas]

118 Spiritual Thirst

PSALM 42 8s and 4s — SNOWDEN — Robert B. Robertson



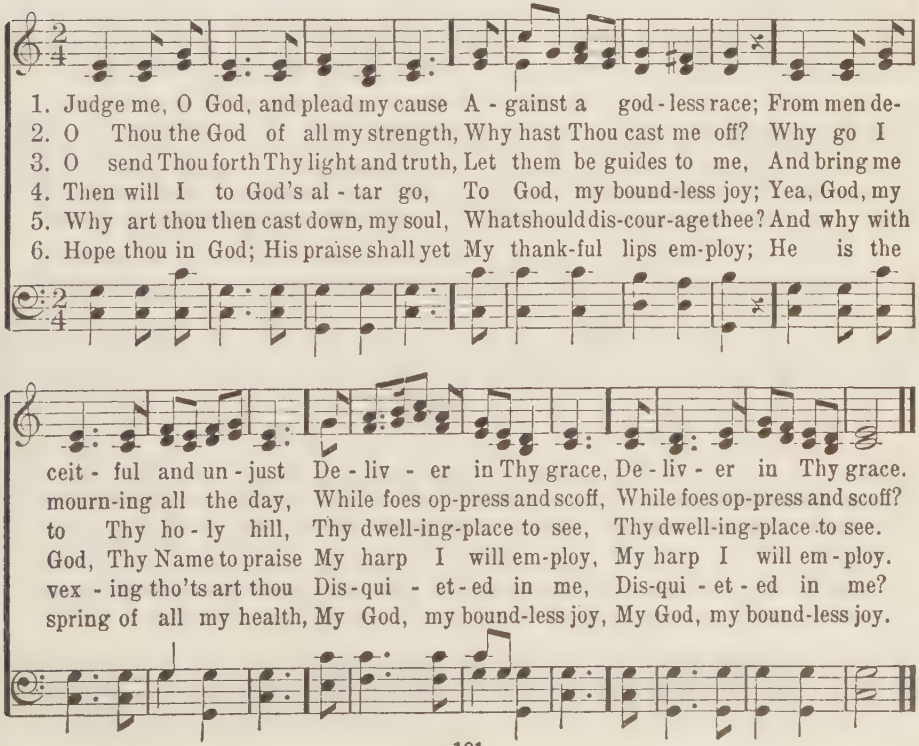
Spiritual Thirst



[Selected Stanzas]

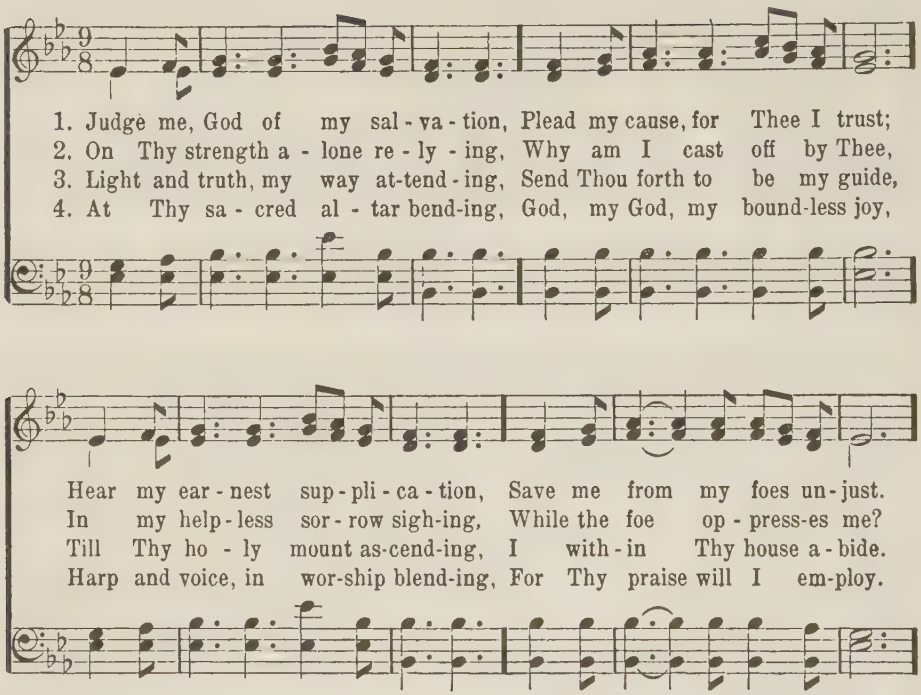
119 Devout Longings

PSALM 43 C. M. EDMESTON Isaac B. Woodbury
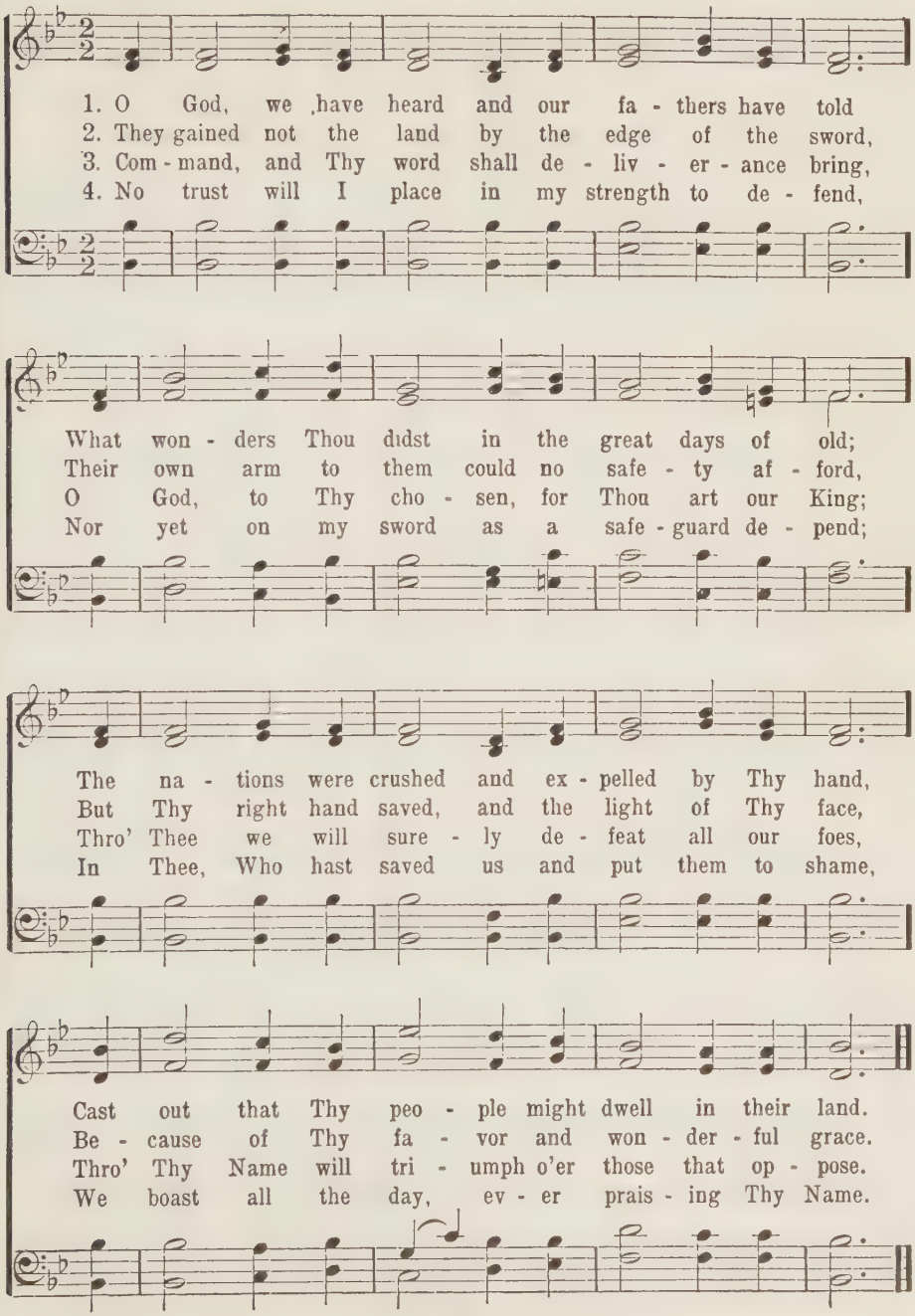


120 Hope and Trust

PSALM 43 8s and 7s — AMARA — William O. Perkins
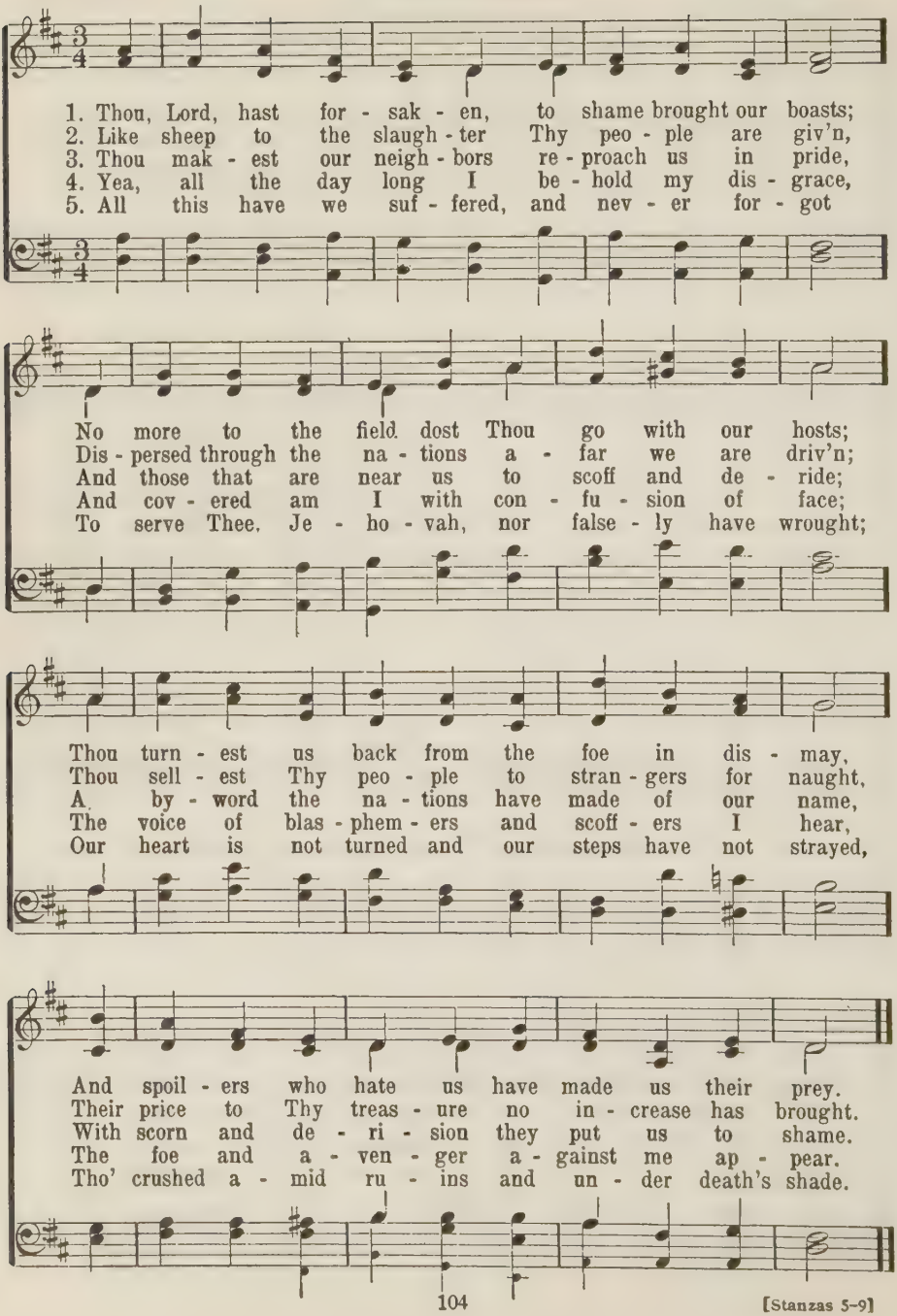


121 God the Giver of Victory

PSALM 44 11s | RESIGNATION | Anonymous



122 The Martyr Church

PSALM 44 11s — GOOD SHEPHERD — Joseph Barnby

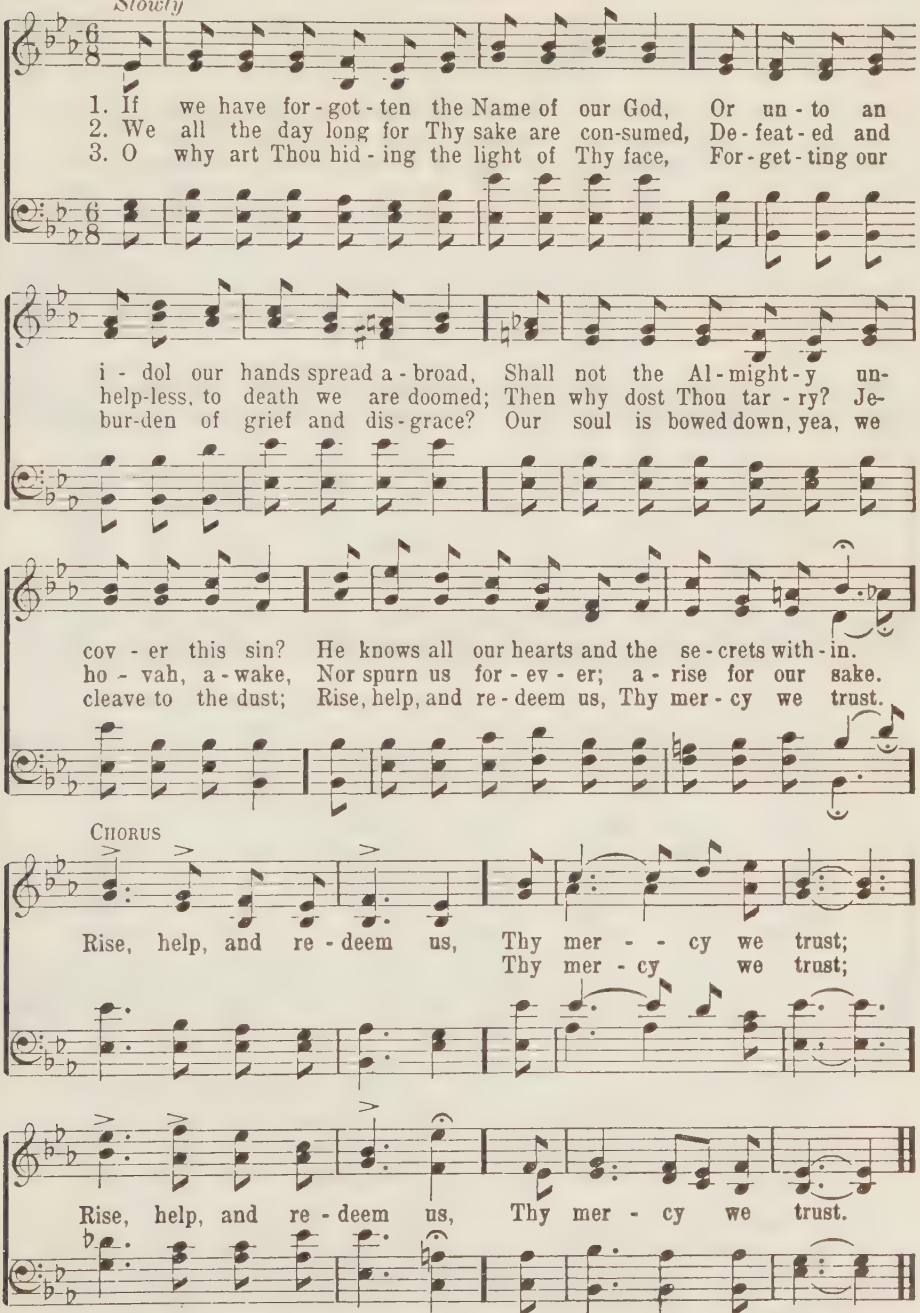


[Stanzas 5–9]

123 An Importunate Prayer

PSALM 44 11s — MAGNUS — John B. Herbert

Slowly

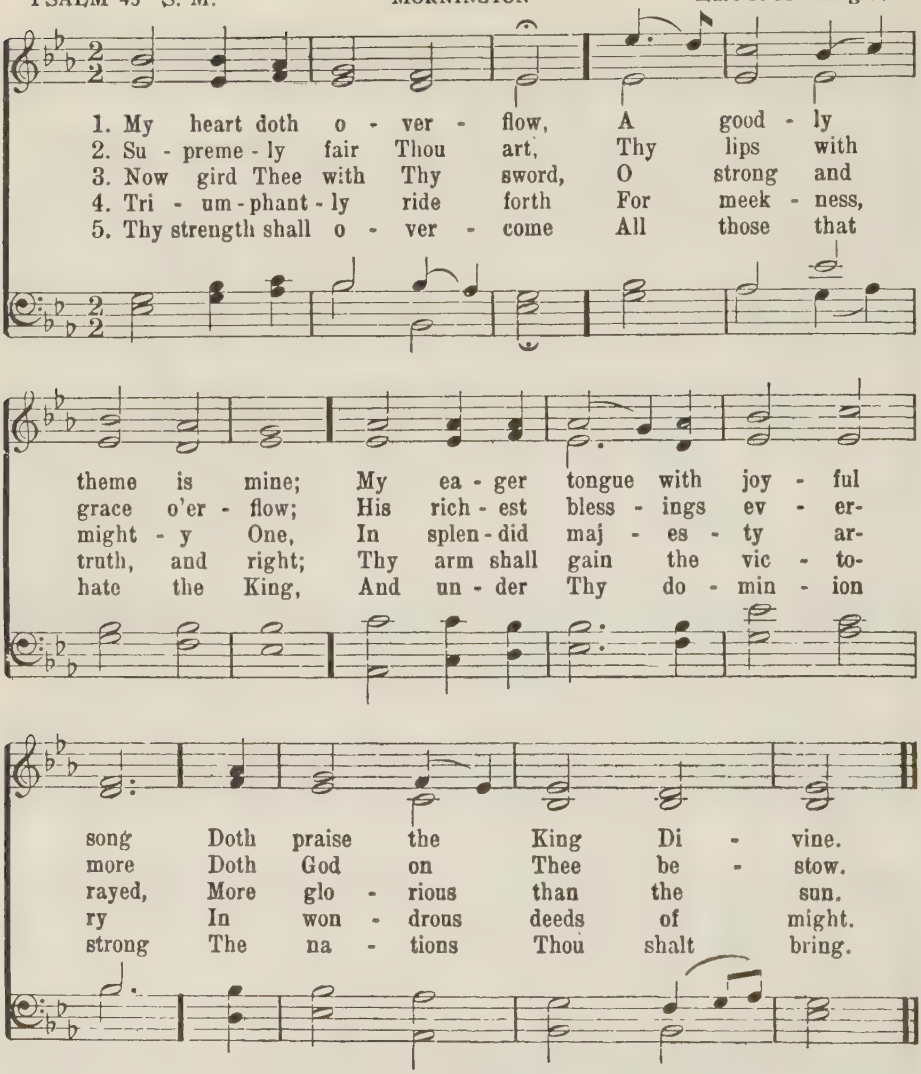


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[Stanzas 10-12]

124 The Royal Majesty of Christ

PSALM 45 S. M. MORNINGTON Earl of Mornington



6 Thy royal throne, O God,
For evermore shall stand;
Eternal truth and justice wield
The sceptre in Thy hand.
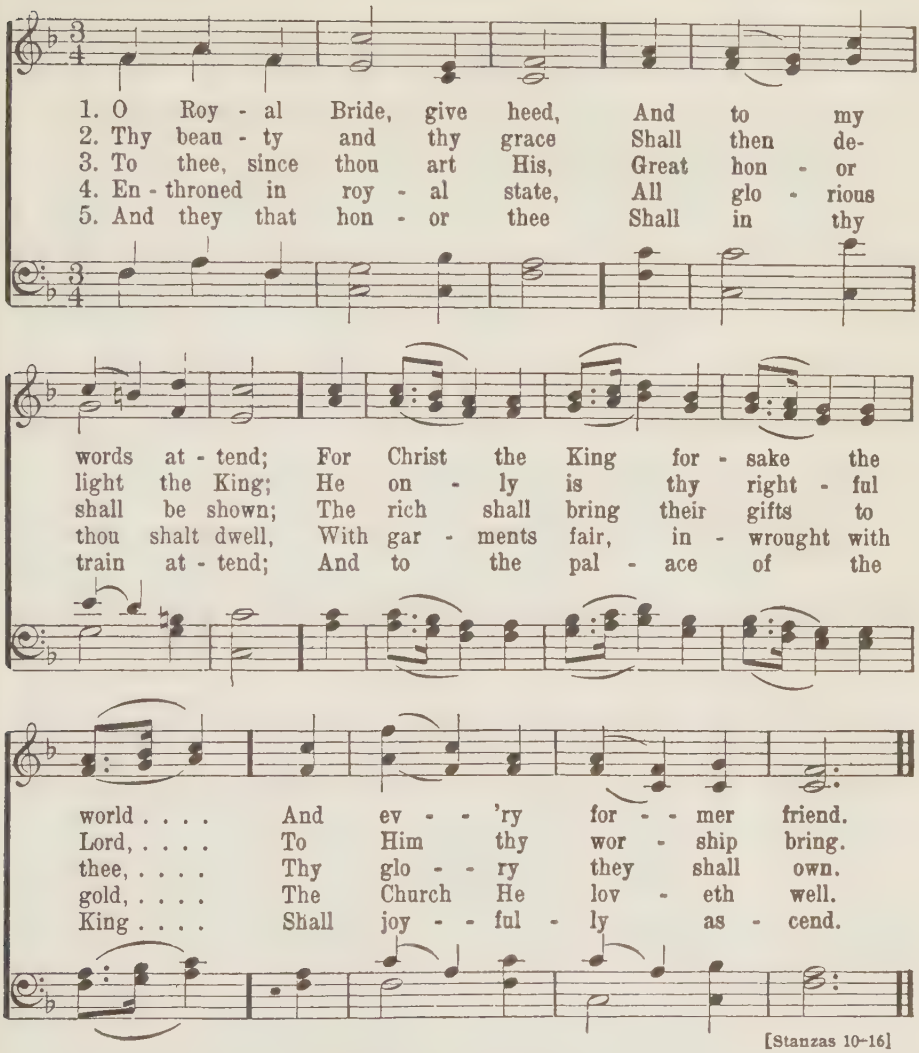
7 Since Thou art sinless found,
The Lord, Thy God confessed,
Anointeth Thee with perfect joy,
Thou art supremely blest.

8 Thy garments breathe of myrrh
And spices sweet and rare;
Glad strains of heavenly music ring
Throughout Thy palace fair.

9 Amid Thy glorious train
King's daughters waiting stand,
And fairest gems bedeck Thy bride,
The queen at Thy right hand.

125 The Church the Bride of Christ

PSALM 45 S. M. GERAR Lowell Mason



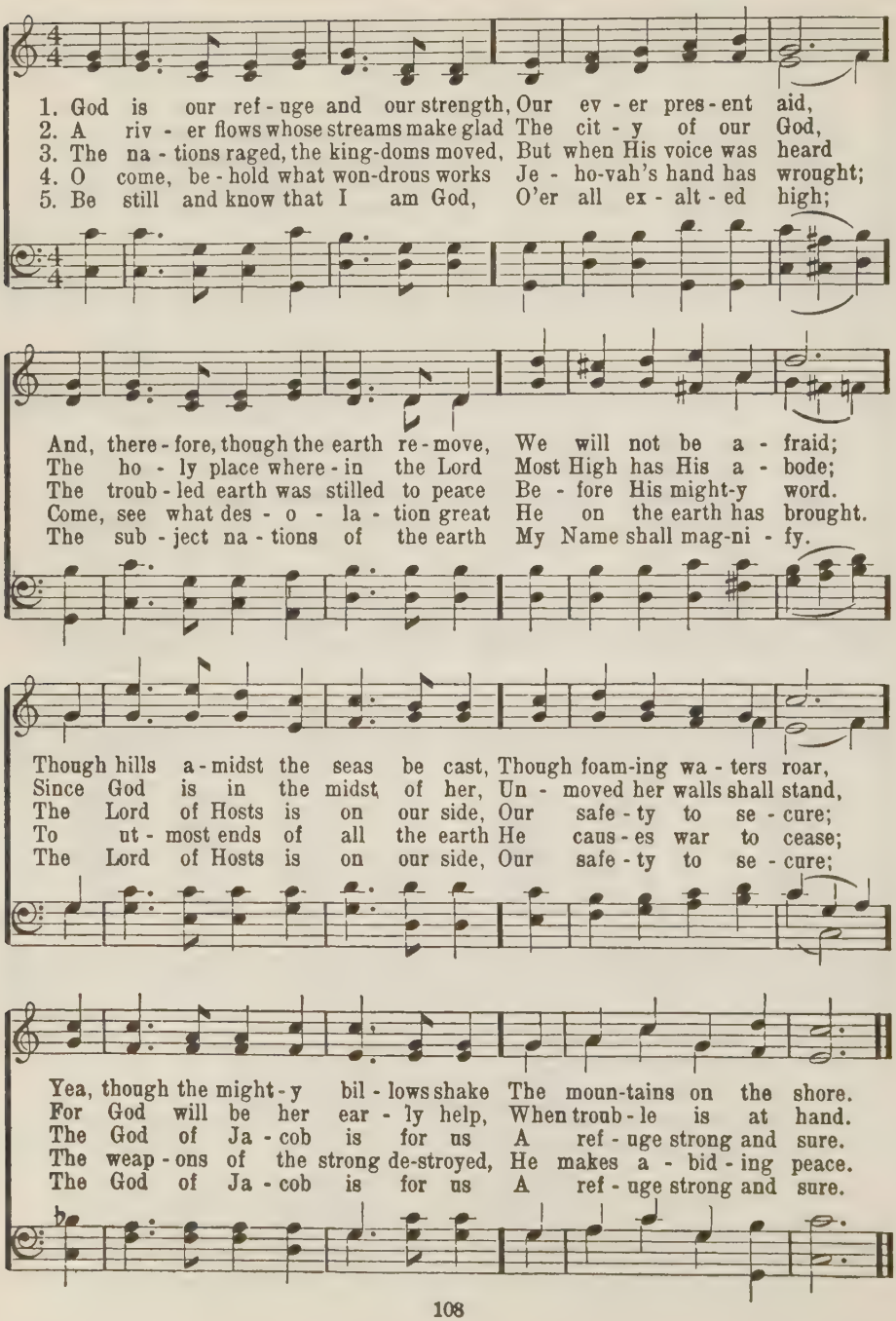
[Stanzas 10–16]

6 O King of royal race,
Thy sons of heavenly birth
Thou wilt endow with kingly gifts
As princes in the earth.

7 Thy Name shall be proclaimed
Through all succeeding days,
And all the nations of the earth
Shall give Thee endless praise.
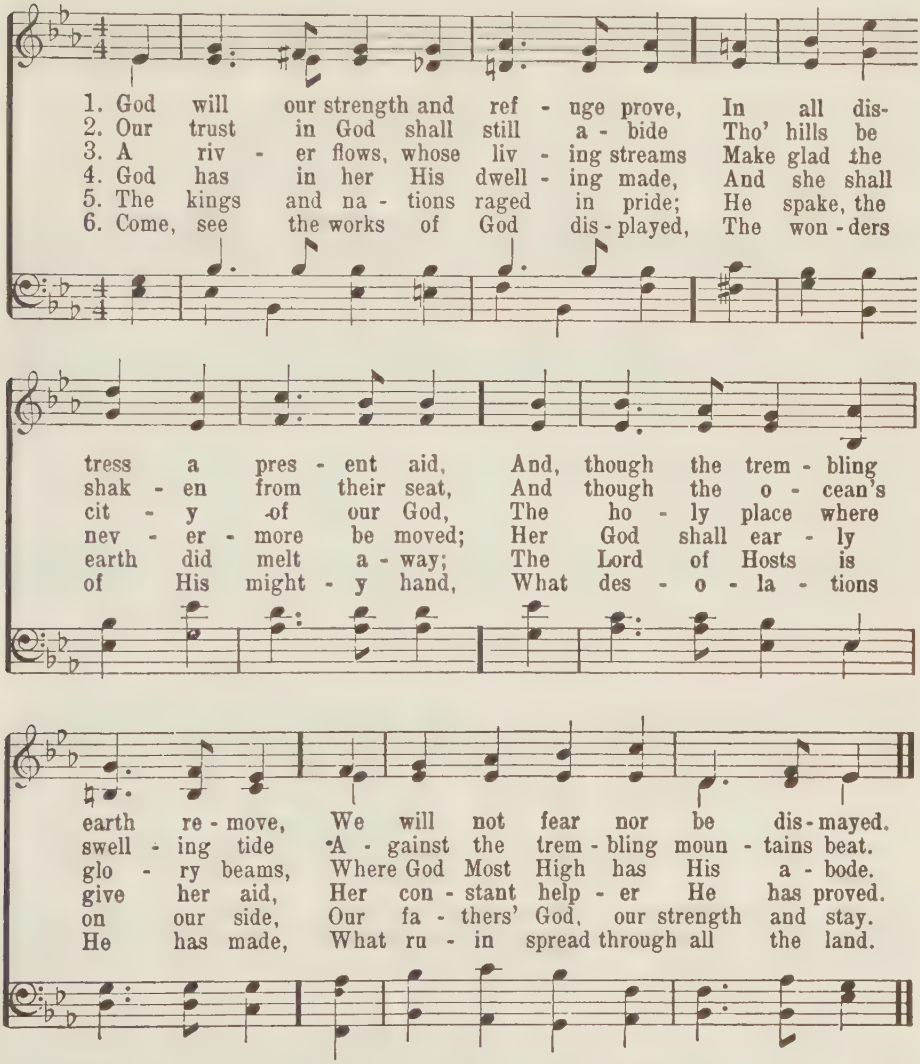
126 God a Very Present Help

PSALM 46 C. M. MATERNA Samuel A. Ward



127 The Protective Power of God

PSALM 46 L. M. WALTHAM J. Baptiste Calkin

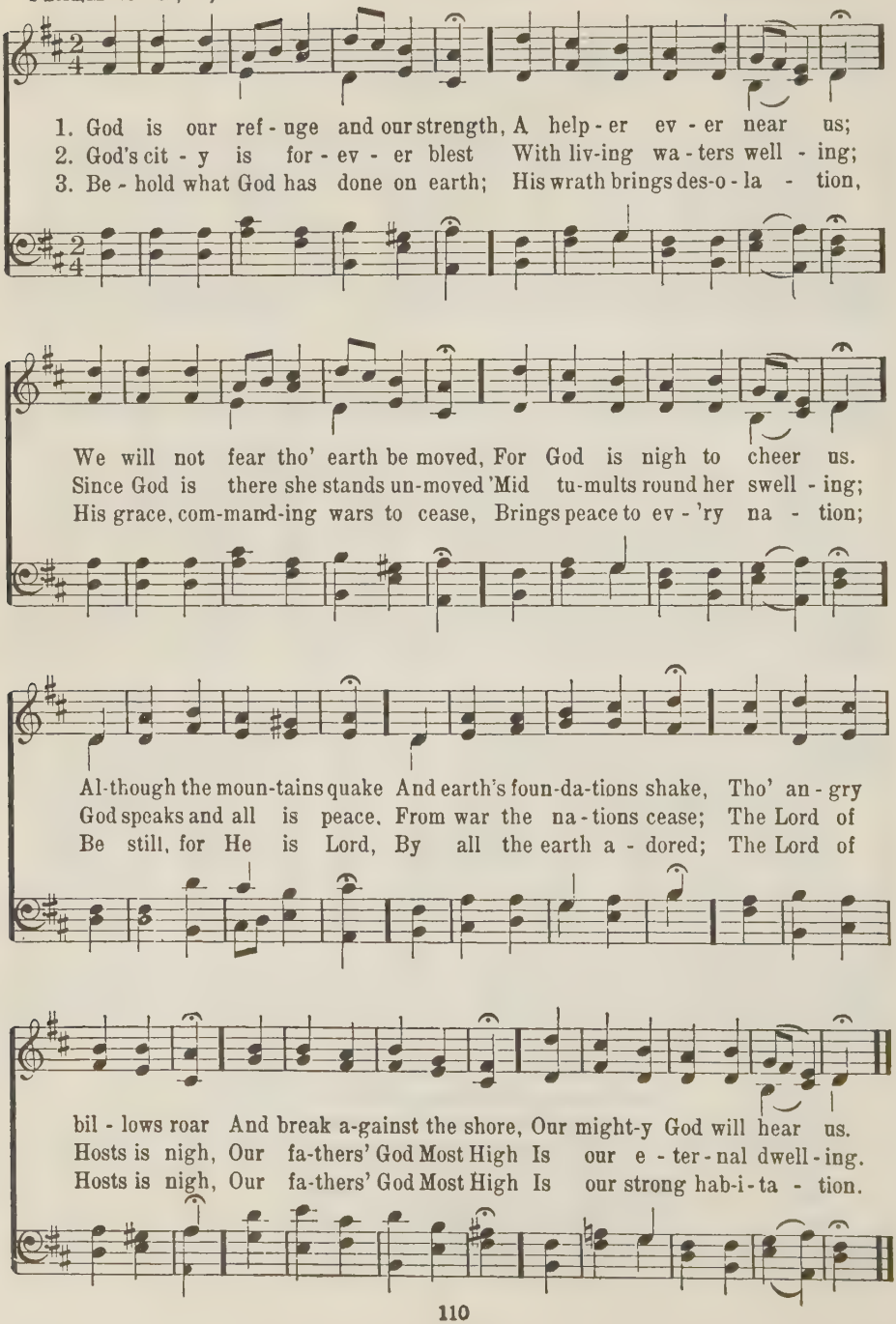


7 Through all the peopled earth He makes
The dreadful scourge of war to cease,
The implements of battle breaks,
And makes the nations dwell in peace.

8 Be still, ye nations, bow in fear,
And know that I alone am God;
To us the Lord of Hosts is near,
Our fathers' God is our abode.
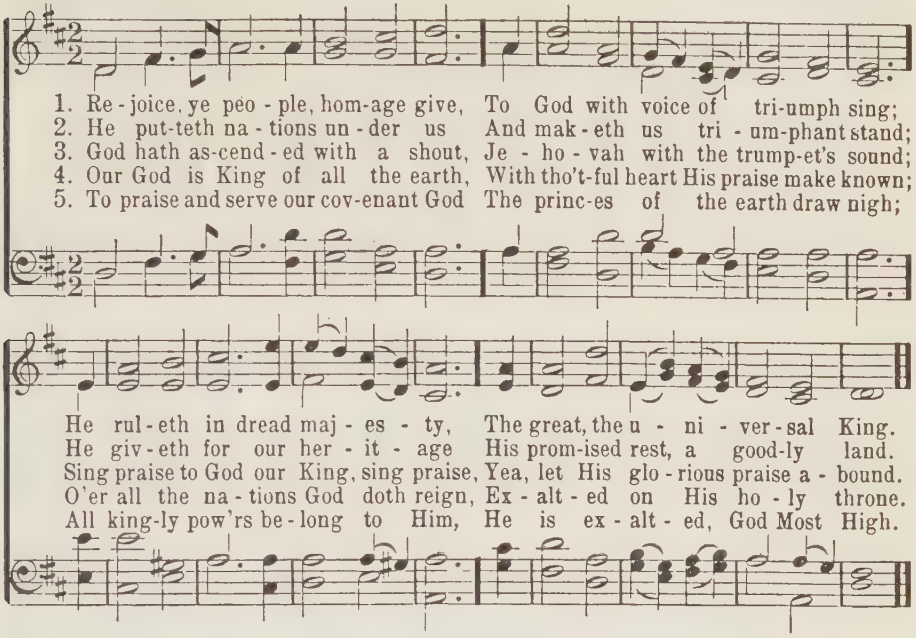
128 The Lord of Hosts

PSALM 46 8s, 7s, 6s — EIN' FESTE BURG — Martin Luther



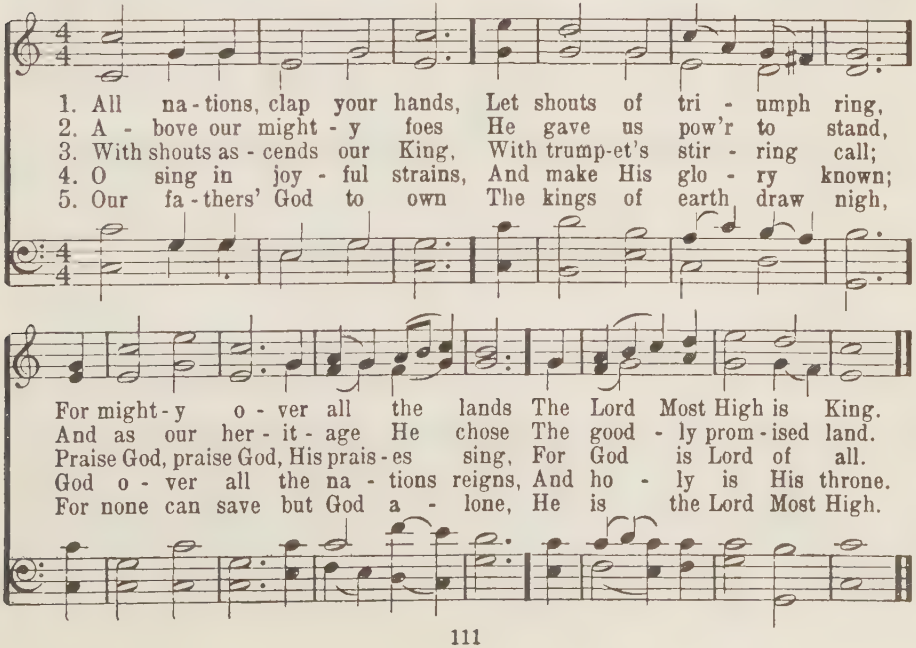
129 The Universal Sovereignty of Christ

PSALM 47 L. M. TRURO Charles Burney
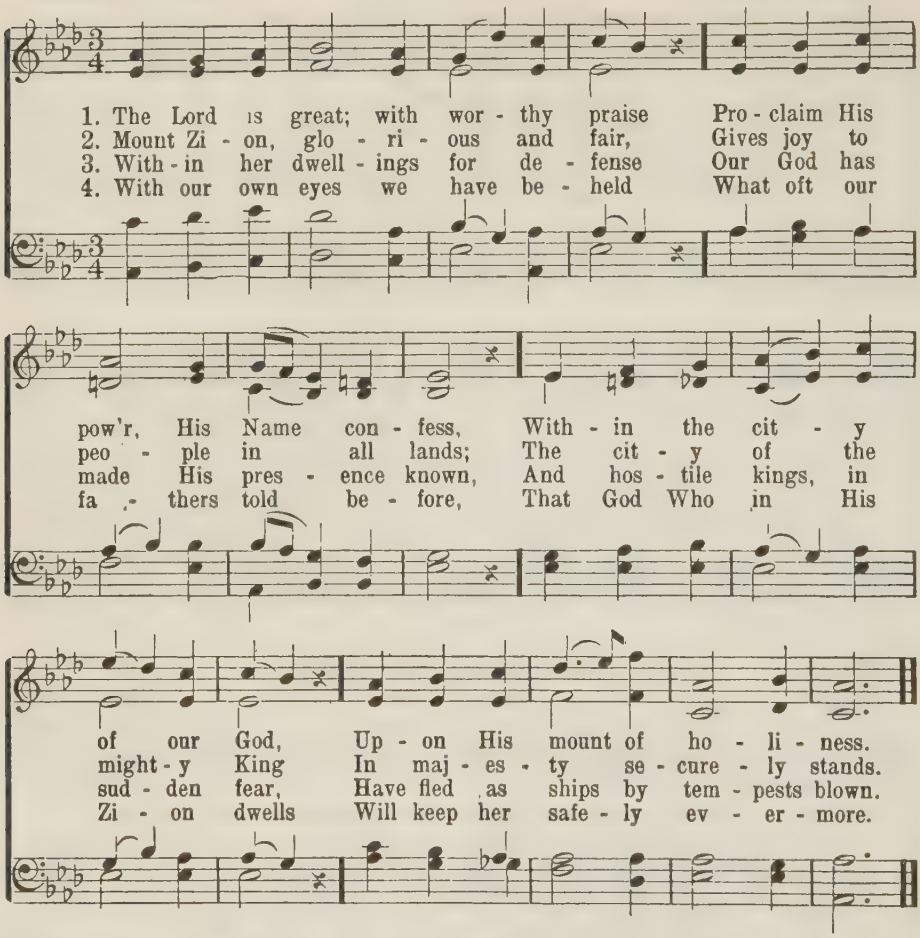


130 The Ascended King

PSALM 47 S. M. SILVER STREET Isaac Smith



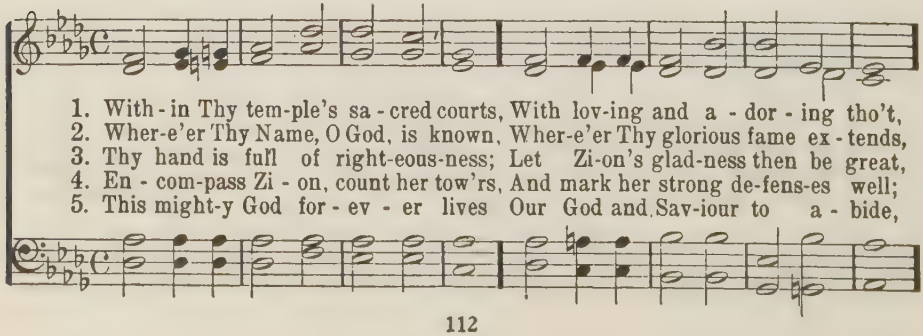
131 The Glory of the Church

PSALM 48 L. M. OTTERBOURNE Arranged from Haydn

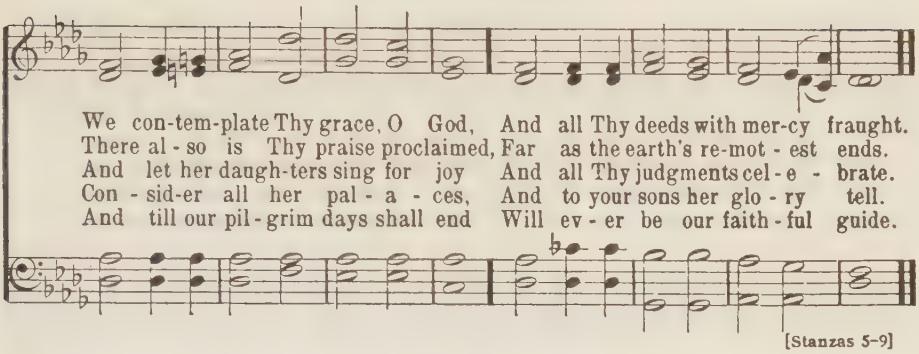


132 Meditation and Joyful Gratitude

PSALM 48 L. M. ST. JOHN'S HIGHLANDS Anonymous
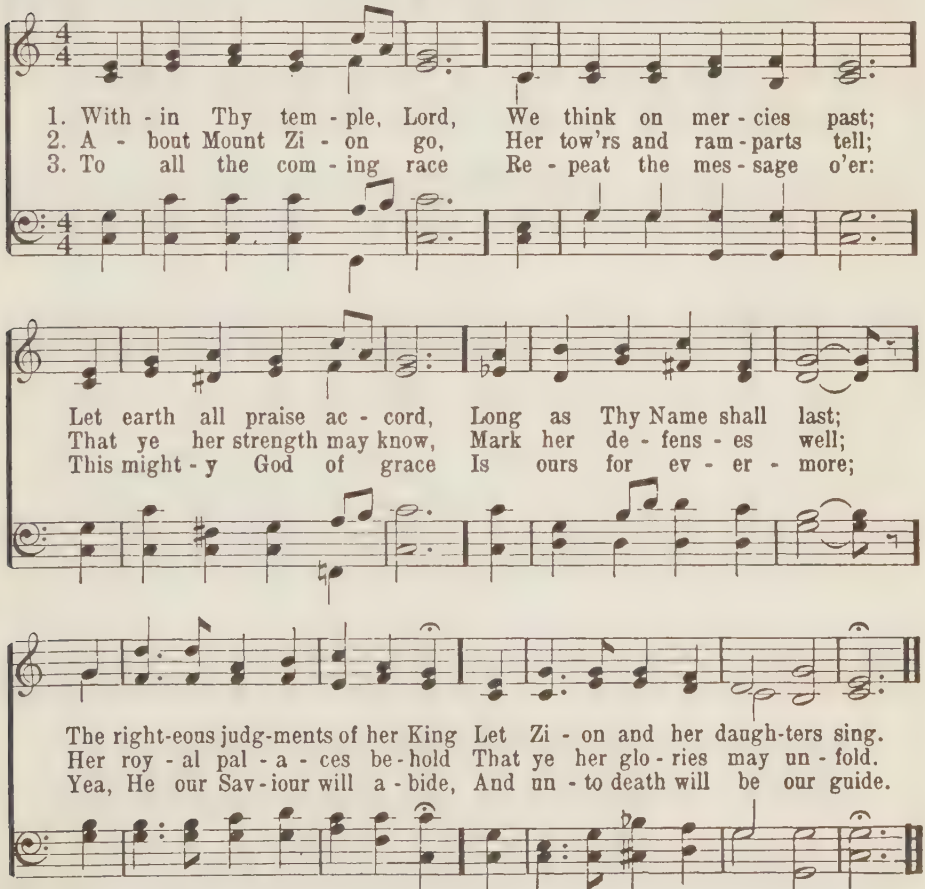


Meditation and Joyful Gratitude



[Stanzas 5-9]

133 The Church of the Living God

PSALM 48 H. M. WINDERMERE Ernest R. Kroeger
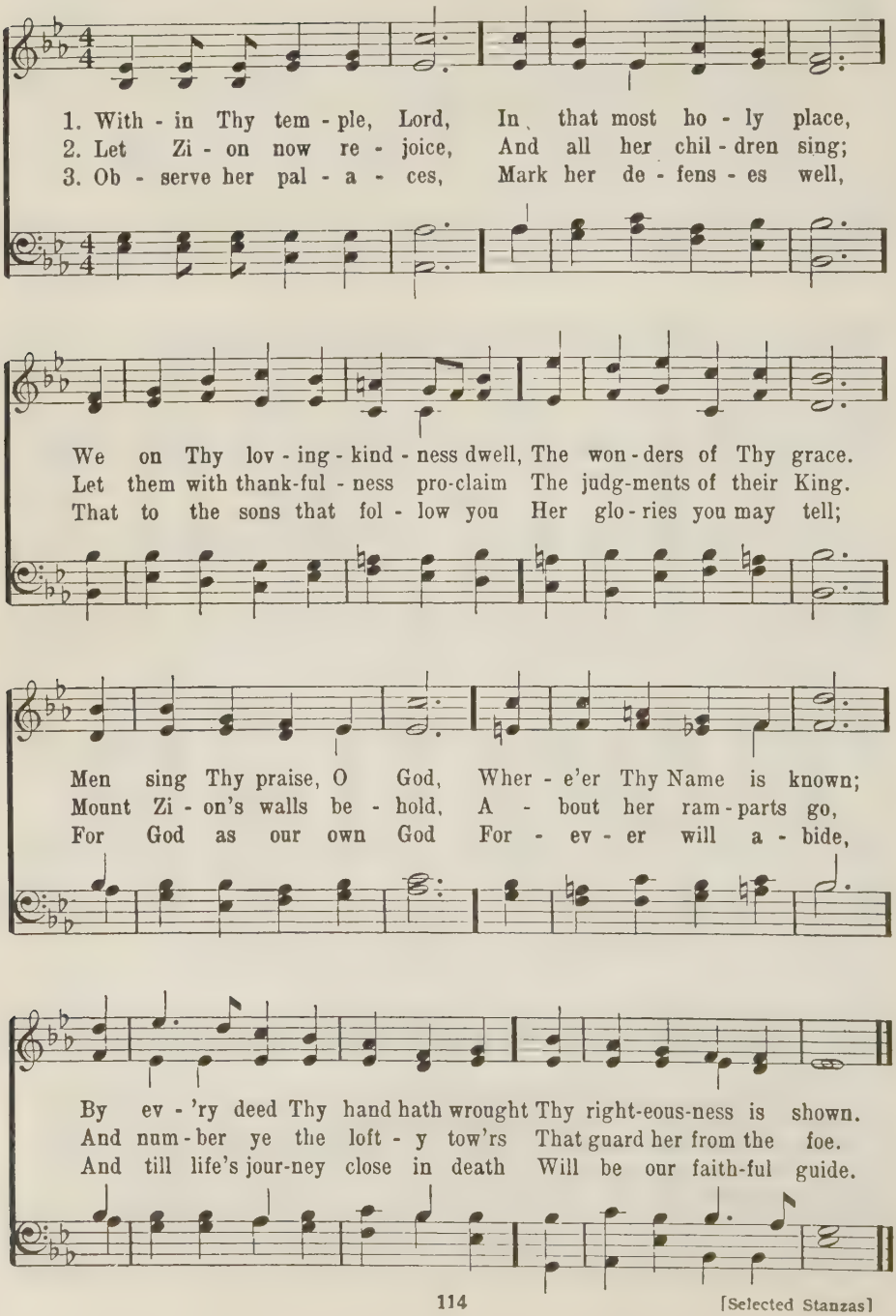


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[Selected Stanzas]

134 Praise and Trust

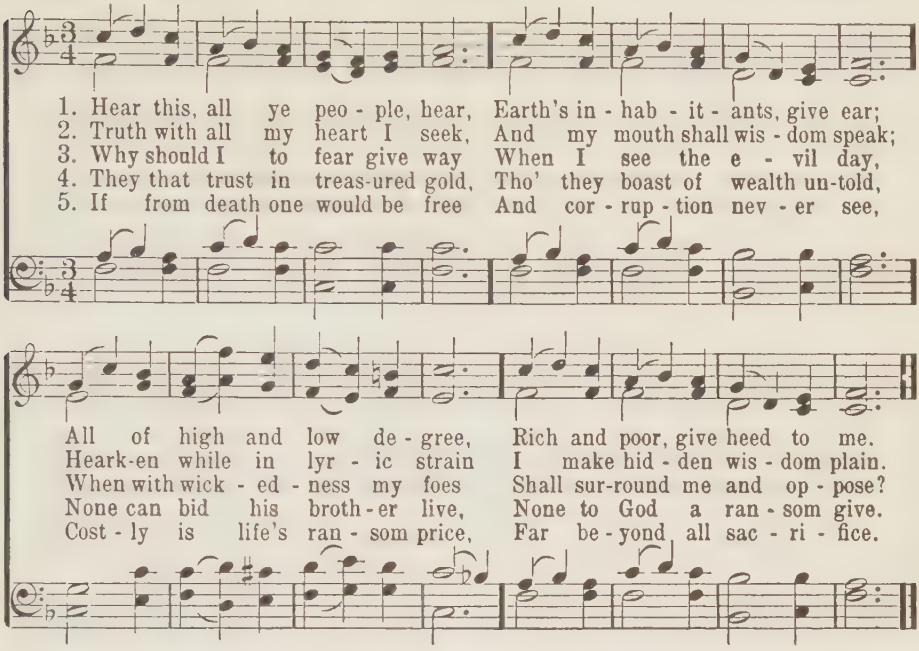
PSALM 48 S. M. DIADEMATA George J. Elvey



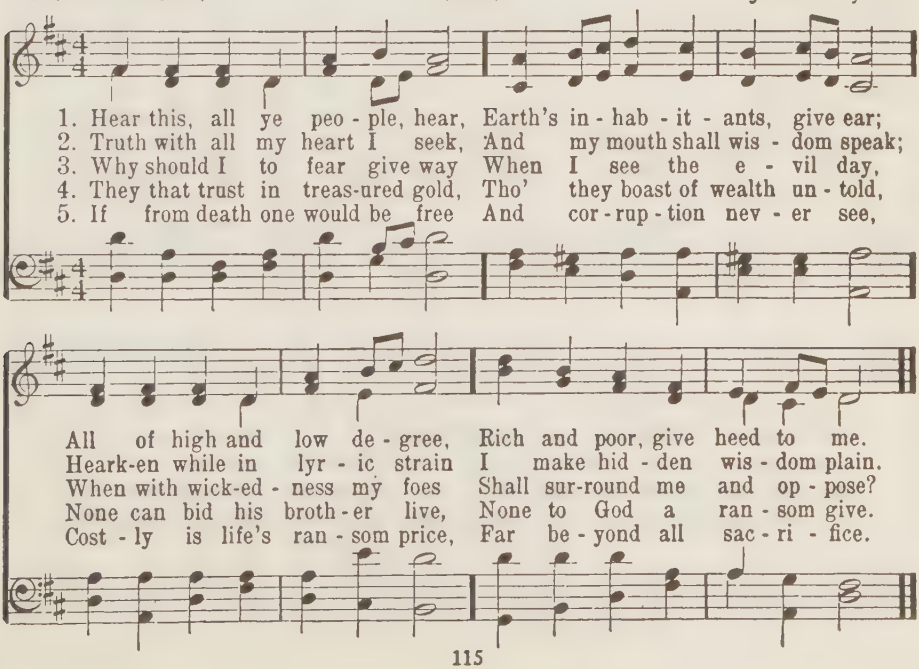
[Selected Stanzas]

135 The Vanity of Trust in Riches

PSALM 49 7s — FISK — Calvin S. Harrington

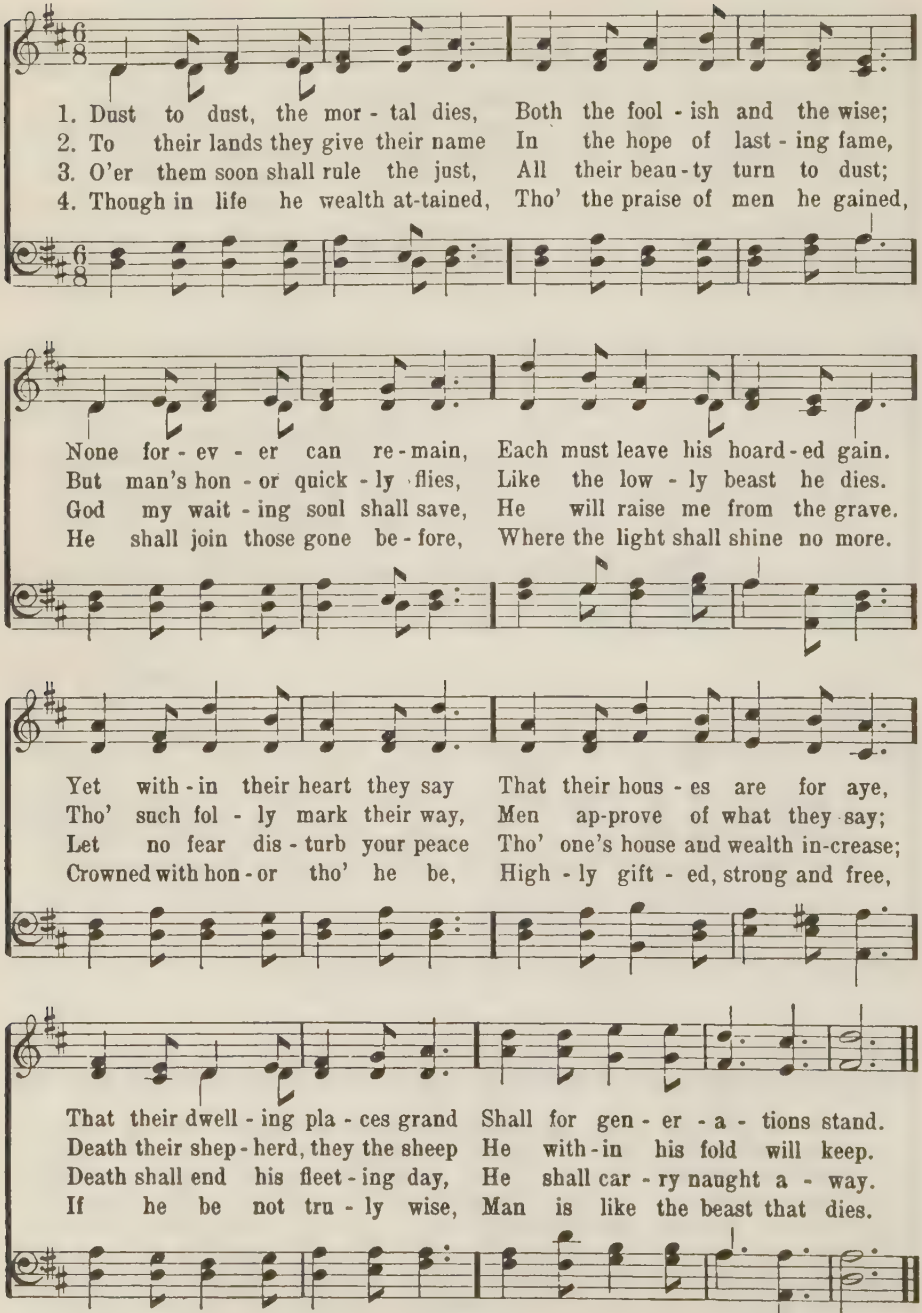


SECOND TUNE — FERRIER — John B. Dykes



136 The Issues of Life

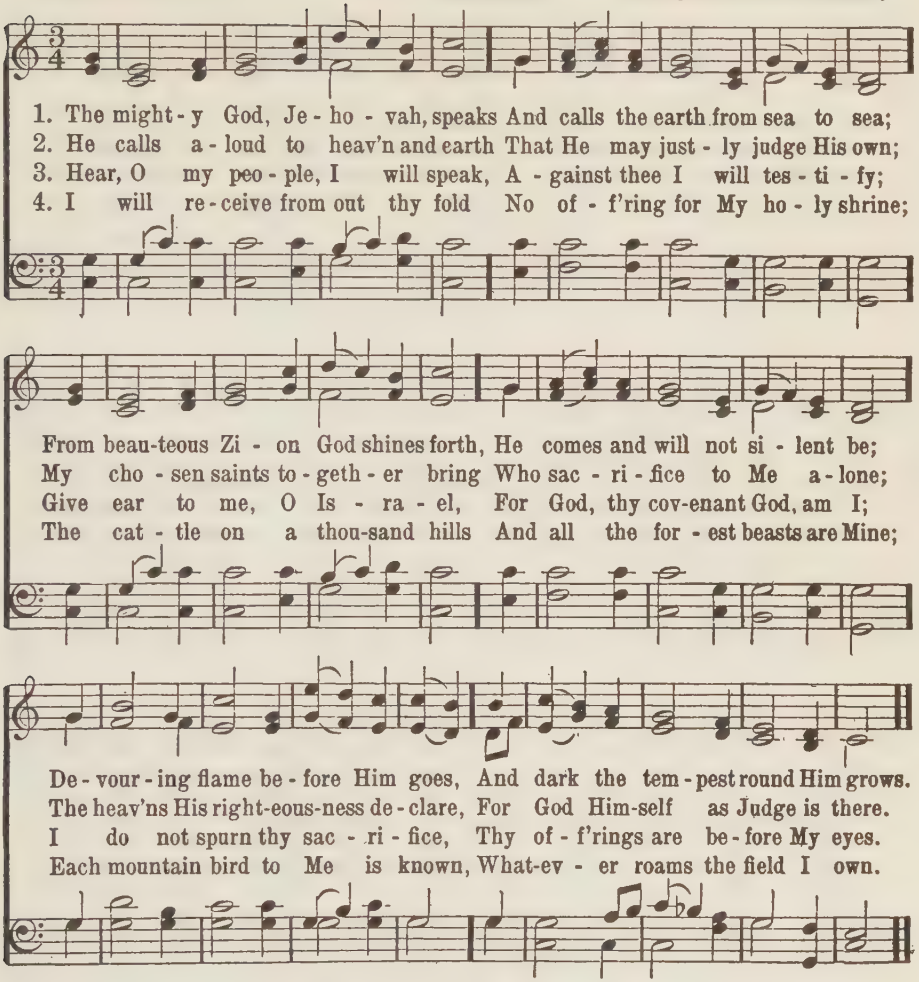
PSALM 49 7s | WATCHMAN | Lowell Mason



[Stanzas 6-13]

137 Acceptable Worship

PSALM 50 L. M. ST. PETERSBURG Arranged from Bortniansky

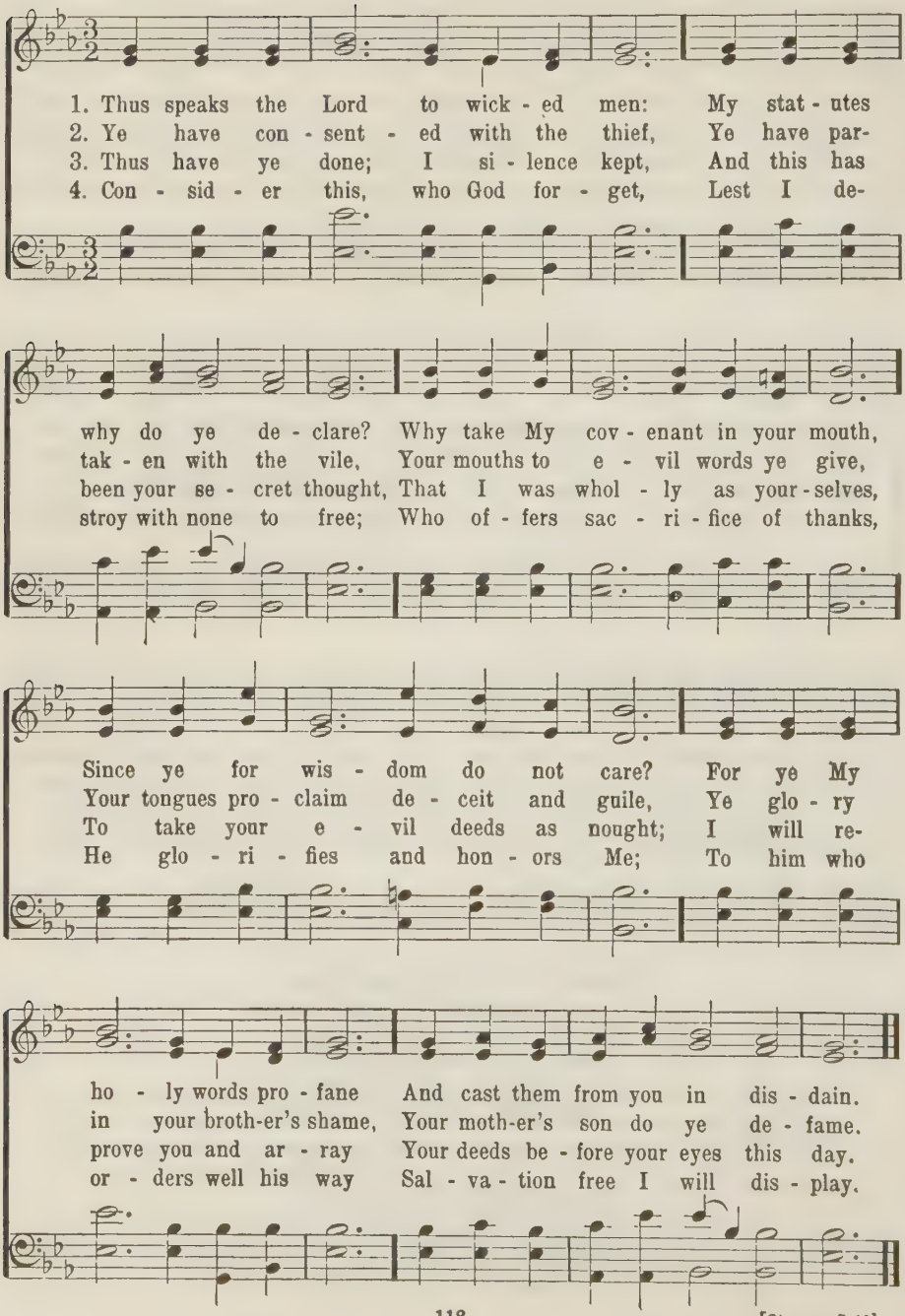


5 Behold, if I should hungry grow,
I would not tell My need to thee,
For all the world itself is Mine,
And all its wealth belongs to Me;
Why should I aught of thee receive,
My thirst or hunger to relieve?

6 Bring thou to God the gift of thanks,
And pay thy vows to God Most High;
Call ye upon My holy Name
In days when sore distress is nigh;
Deliverance I will send to thee,
And praises thou shalt give to Me.

138 Sins of Hypocrisy
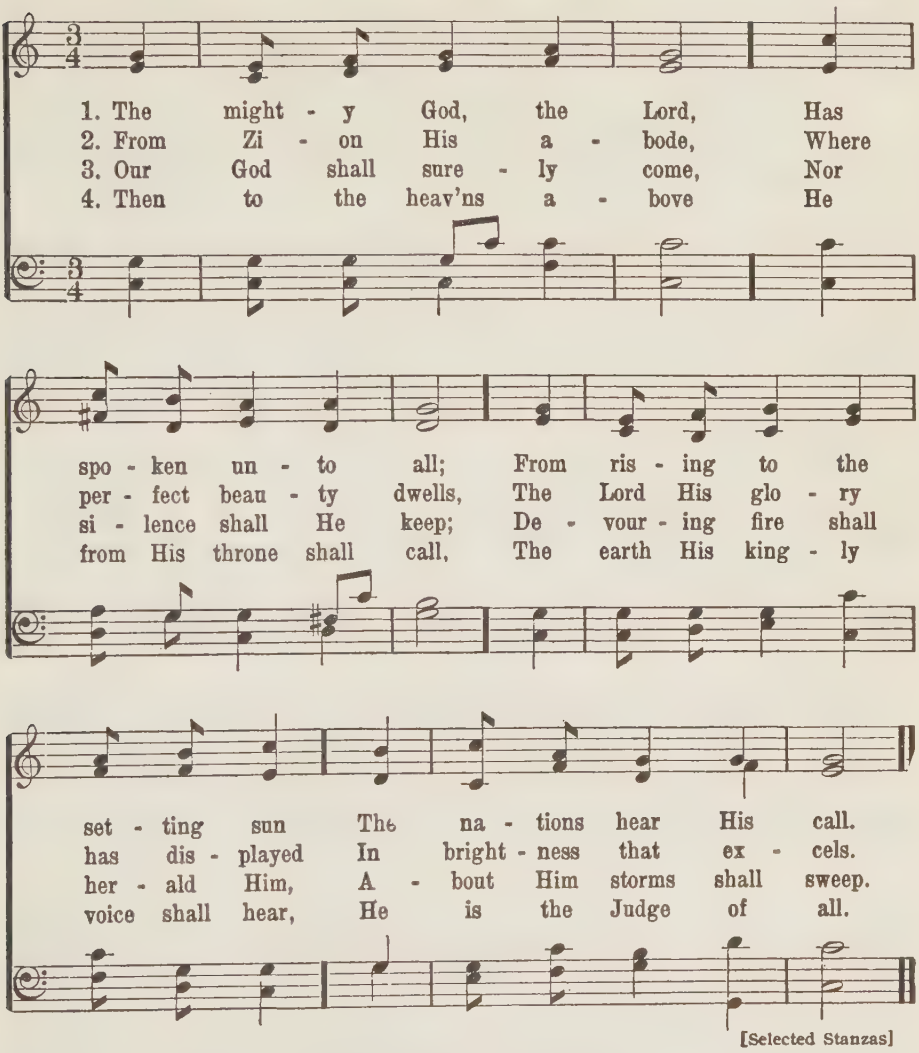
PSALM 50 L. M. RAKEM Isaac B. Woodbury



[Stanzas 7–10]

139 The Eternal Judgment

PSALM 50 S. M. BOYLSTON Lowell Mason
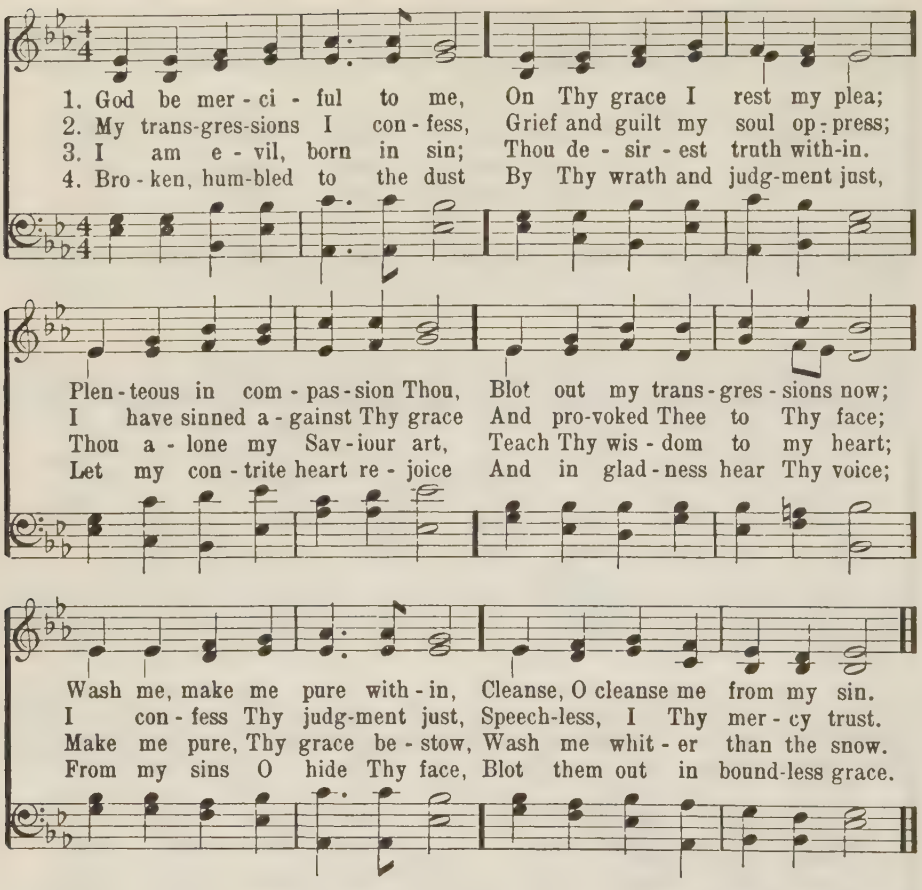


[Selected Stanzas]

5 Let all My chosen saints
Before Me gathered be,
Those that by sacrifice have sealed
Their promise unto Me.

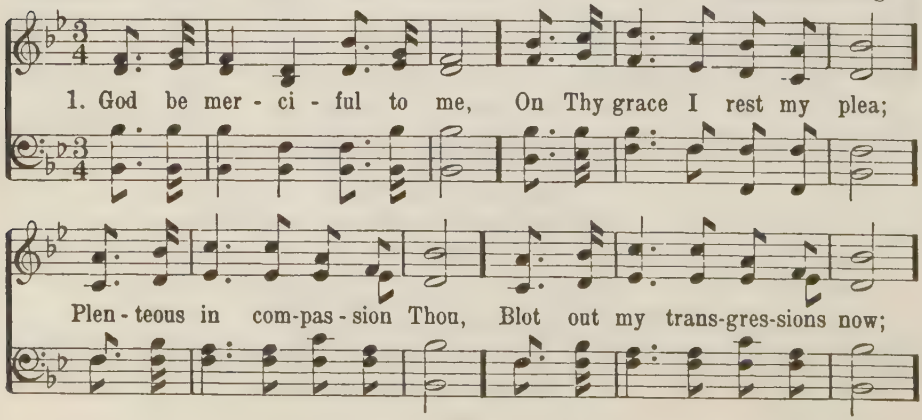
6 Then shall the heavens declare
His righteousness abroad,
Because the Lord Himself is Judge,
Yea, none is Judge but God.

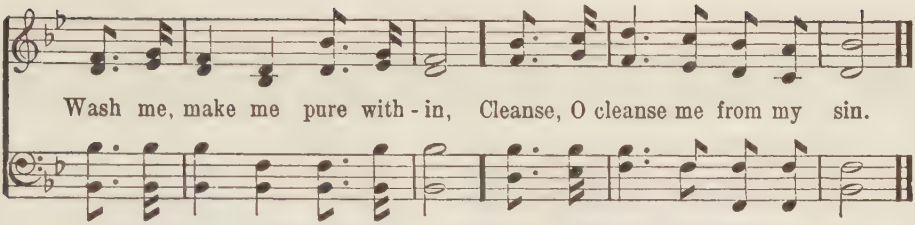
140 Penitential Prayers

PSALM 51 7s — AJALON — Richard Redhead



SECOND TUNE — TOPLADY — Thomas Hastings
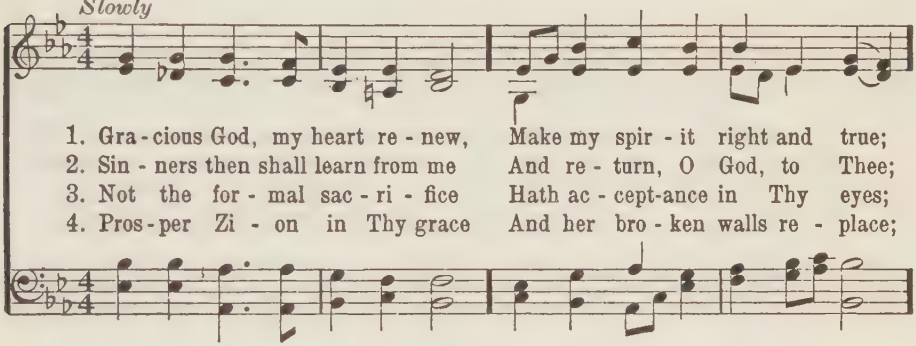


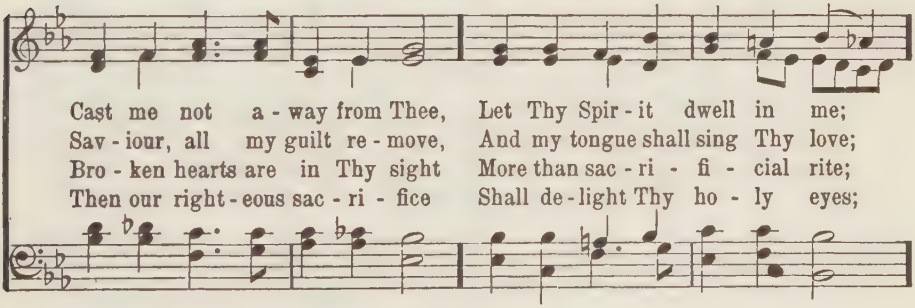


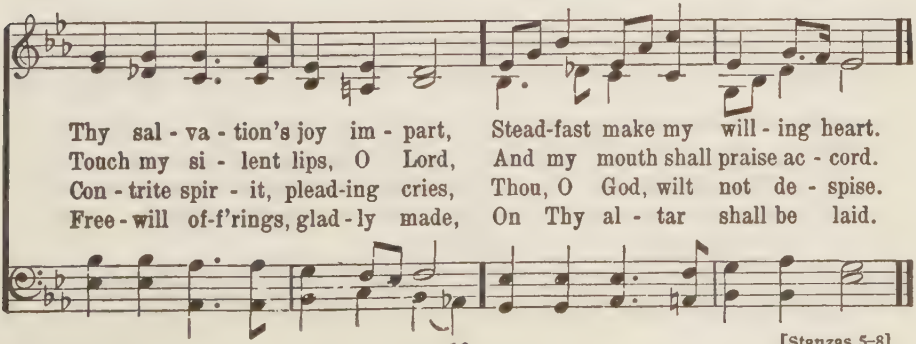
141 Gracious Renewal and Testimony

PSALM 51 7s GETHSEMANE John B. Dykes

Slowly



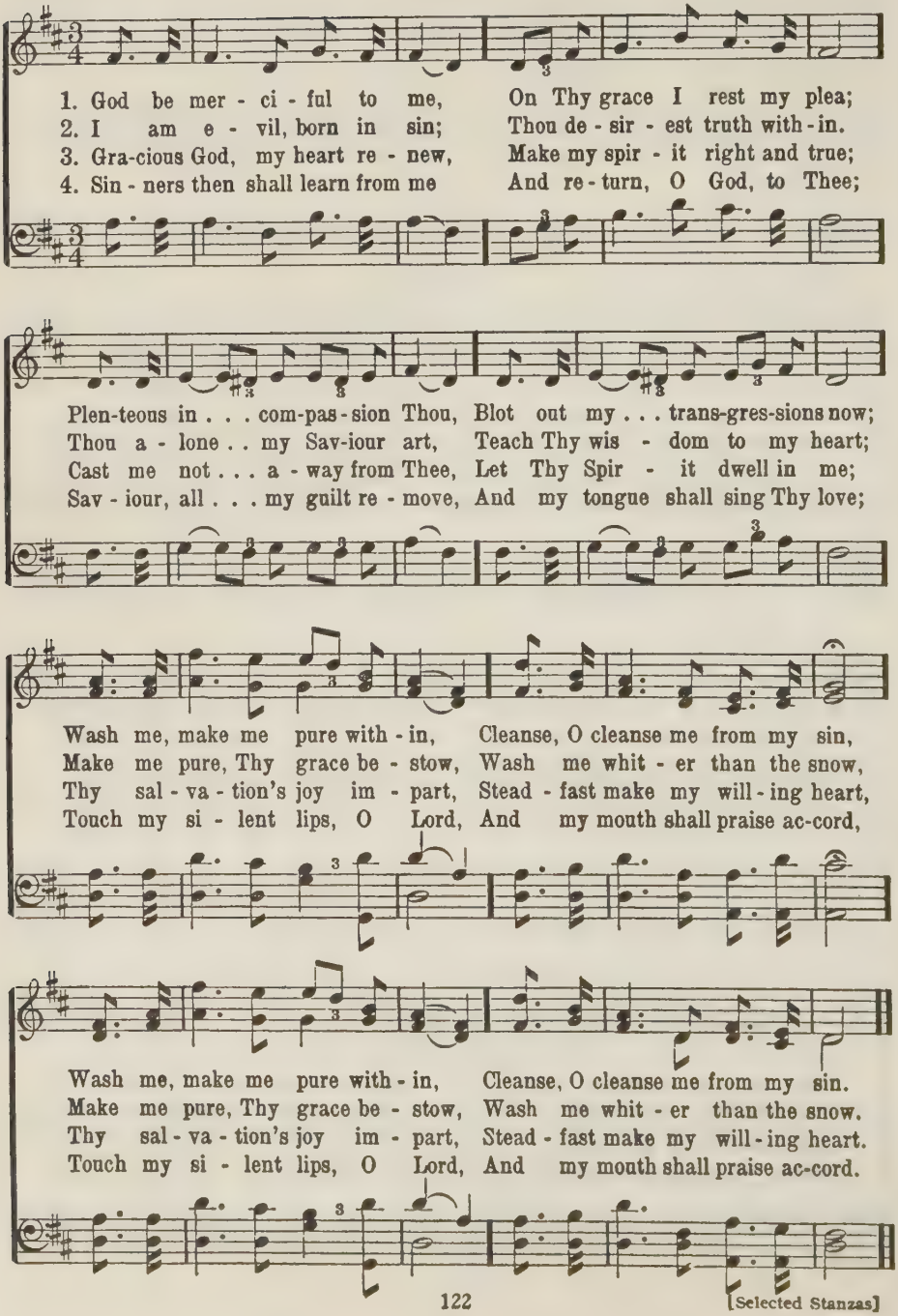




[Stanzas 5-8]

142 A Penitent's Plea

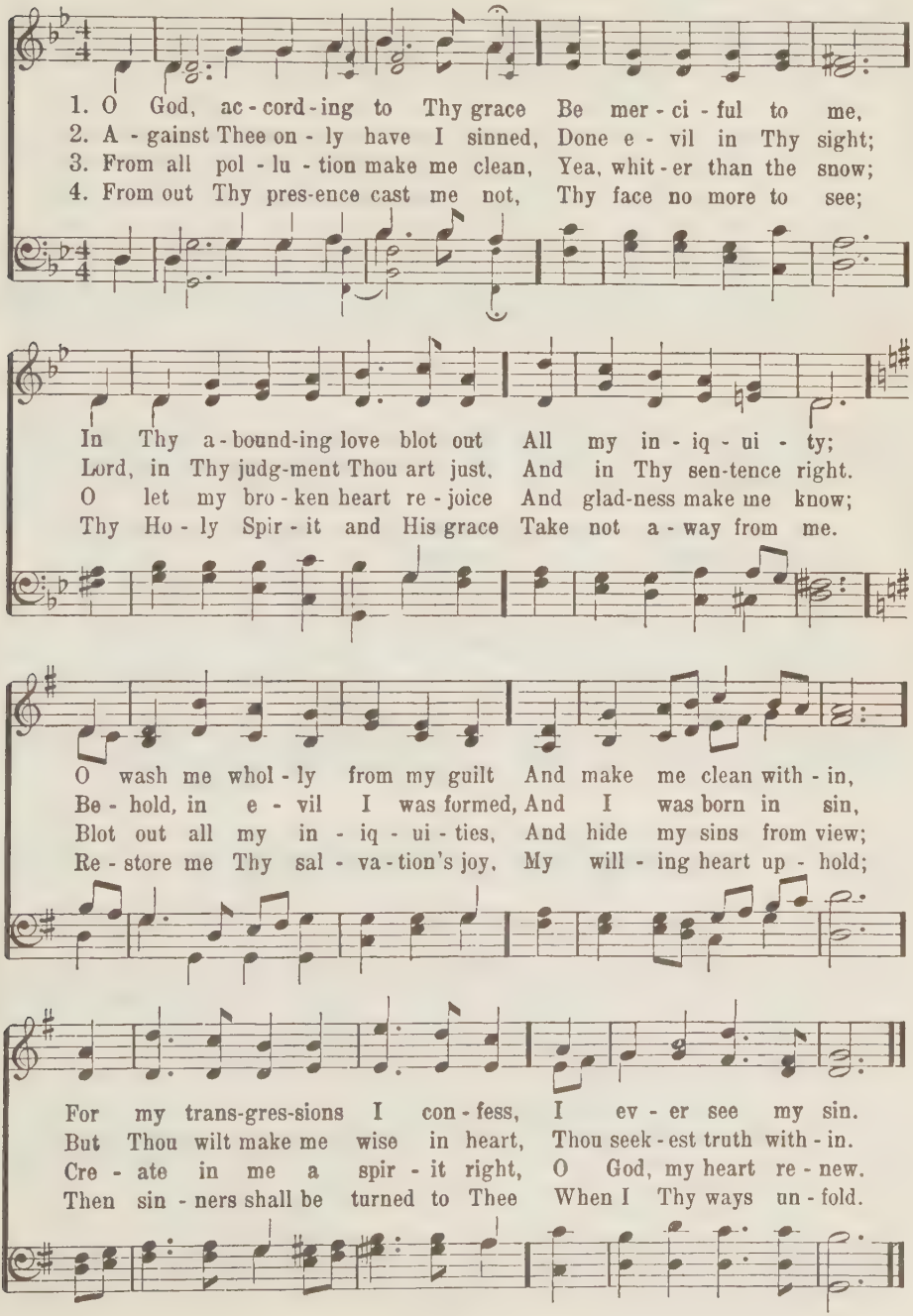
PSALM 51 7s — REFUGE — Joseph P. Holbrook



[Selected Stanzas]

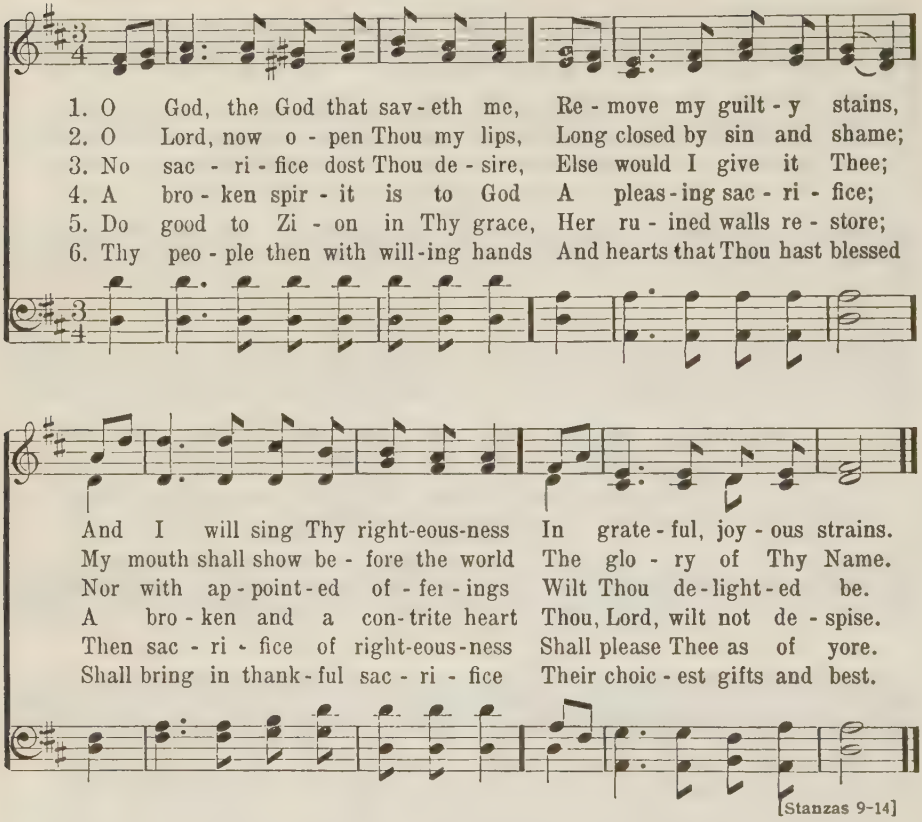
143 Prayer for Pardon and Cleansing

PSALM 51 C. M. VOX DILECTI John B. Dykes



144 Pardon and Testimony

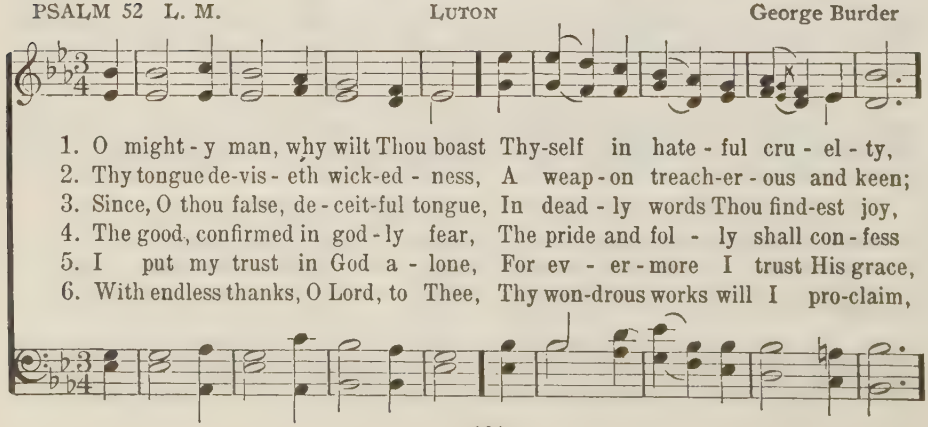
PSALM 51 C. M. COOLING Alonzo J. Abbey



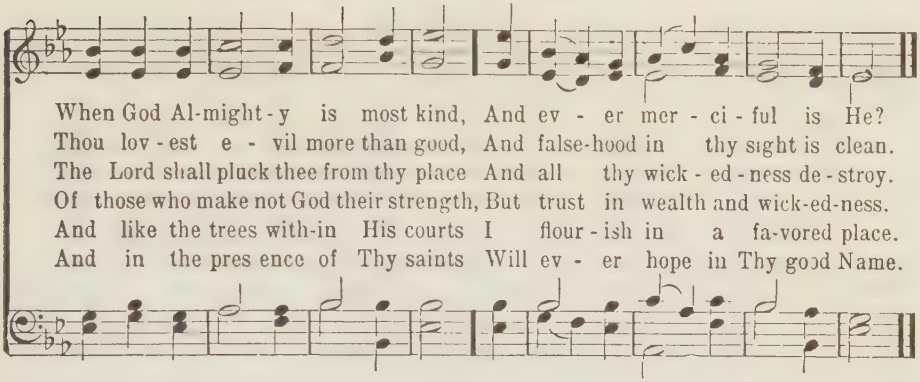
[Stanzas 9-14]

145 The Vindication of Righteousness

PSALM 52 L. M. LUTON George Burder

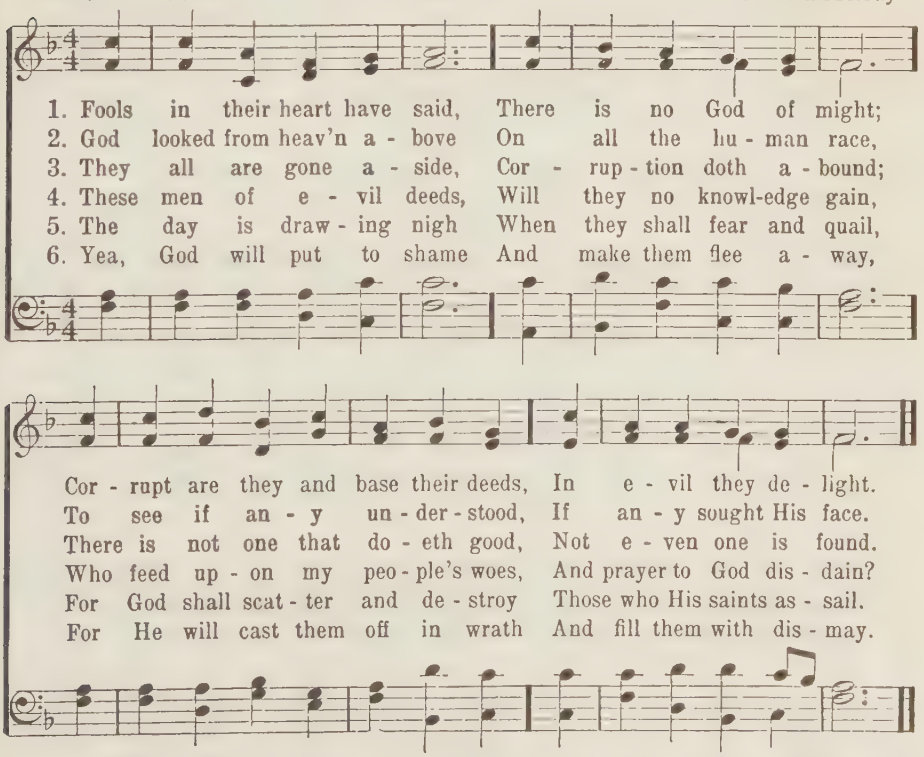


The Vindication of Righteousness



146 The Folly of Unbelief

PSALM 53 S. M. BADEA German Melody

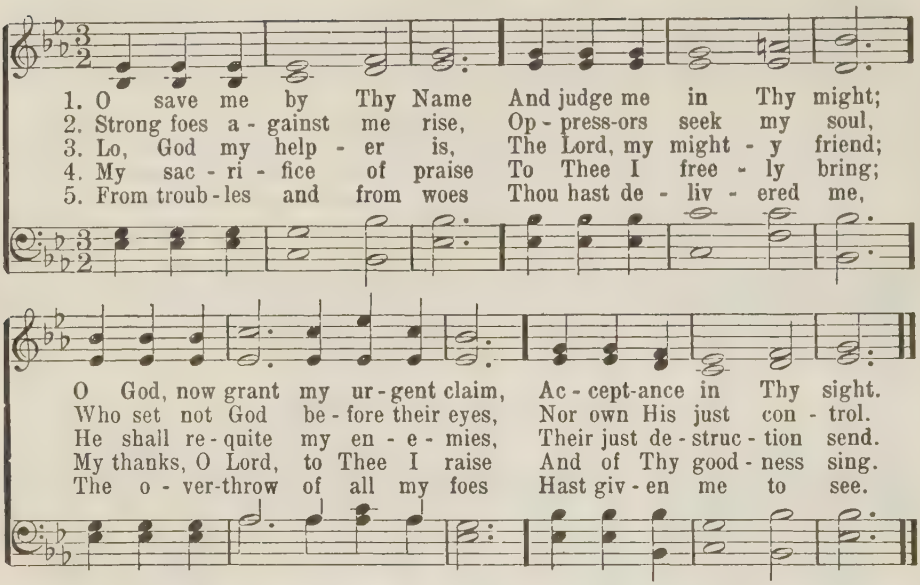


7 O would that Israel's help
Were out of Zion come!
O would that God might early bring
His captive people home!

8 When God from distant lands
His exiled ones shall bring,
His people shall exultant be,
And gladly they shall sing.

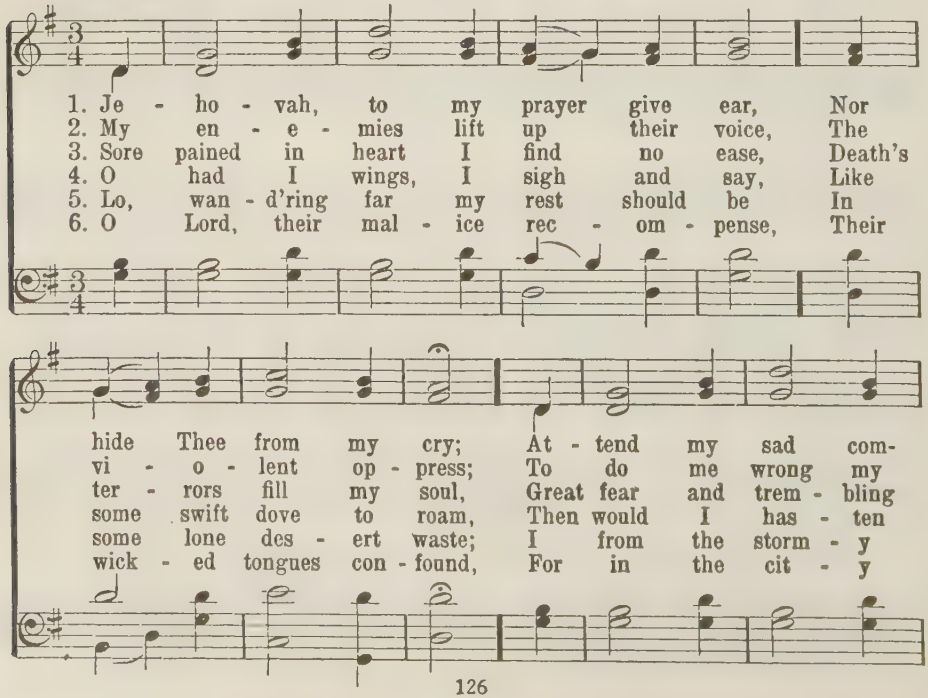
147 Our Saviour in Trial

PSALM 54 S. M. CAPELLO Lowell Mason

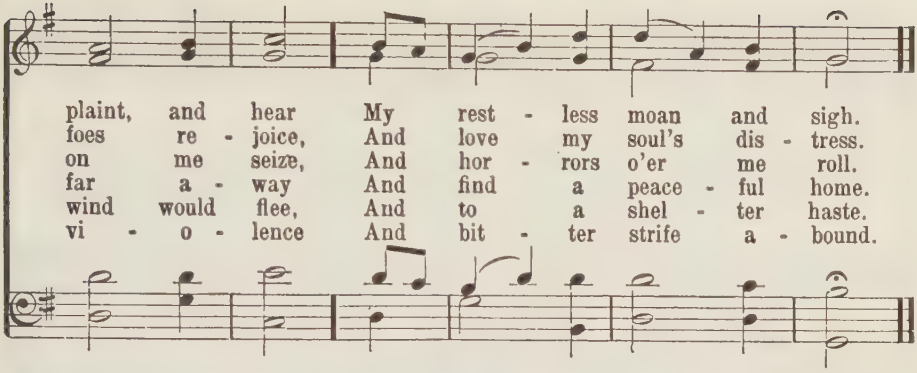


148 Earnest Appeal Against Enemies

PSALM 55 C. M. GIVE Joseph Grigg



Earnest Appeal Against Enemies

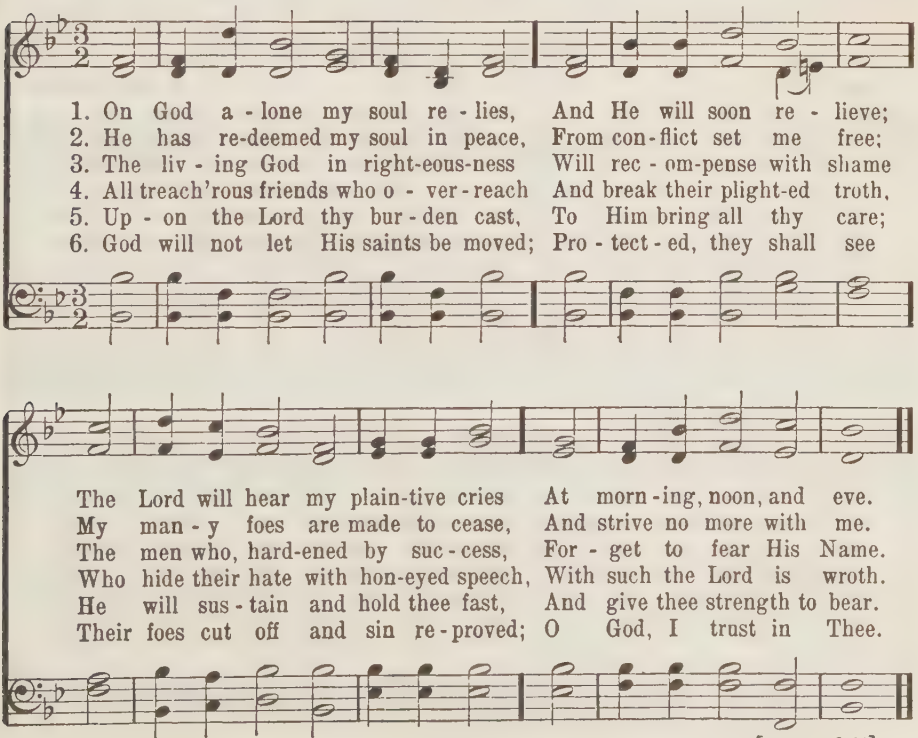


7 They walk her walls both night and day,
Within all vices meet;
Oppression, fraud, and crime hold sway,
Nor leave the crowded street.

8 No foreign foe provokes alarm,
But enemies within;
May God destroy their power to harm
And recompense their sin.

149 Confession of Trust

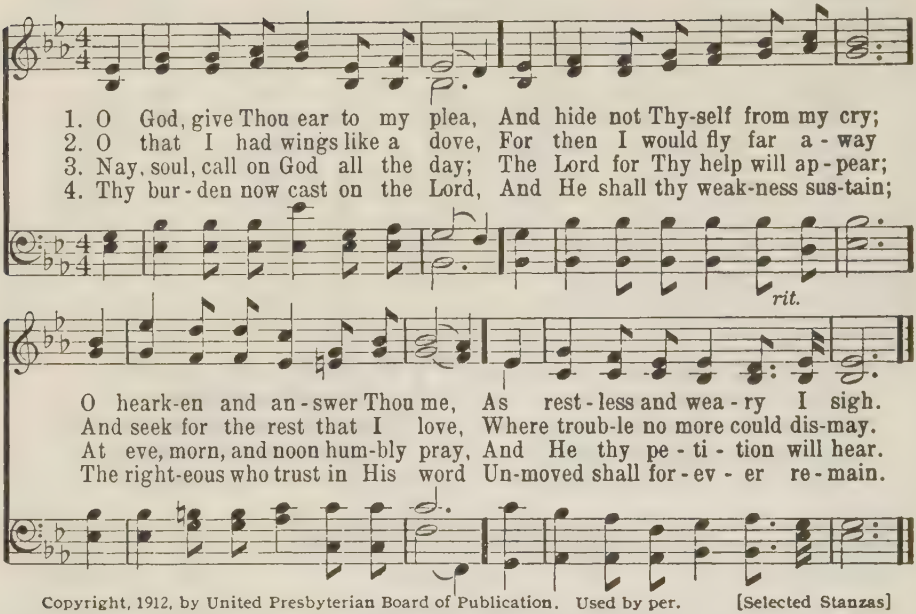
PSALM 55 C. M. ASCRIPTION Luther O. Emerson



[Stanzas 9–14]

150 Desire for Rest
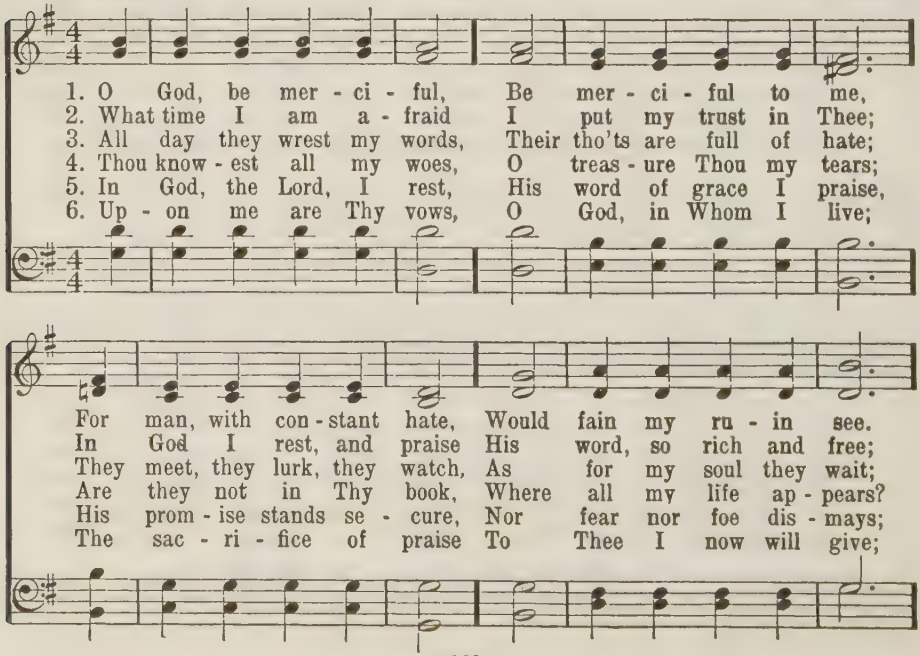
PSALM 55 8s — ASSIUT — George C. Stebbins



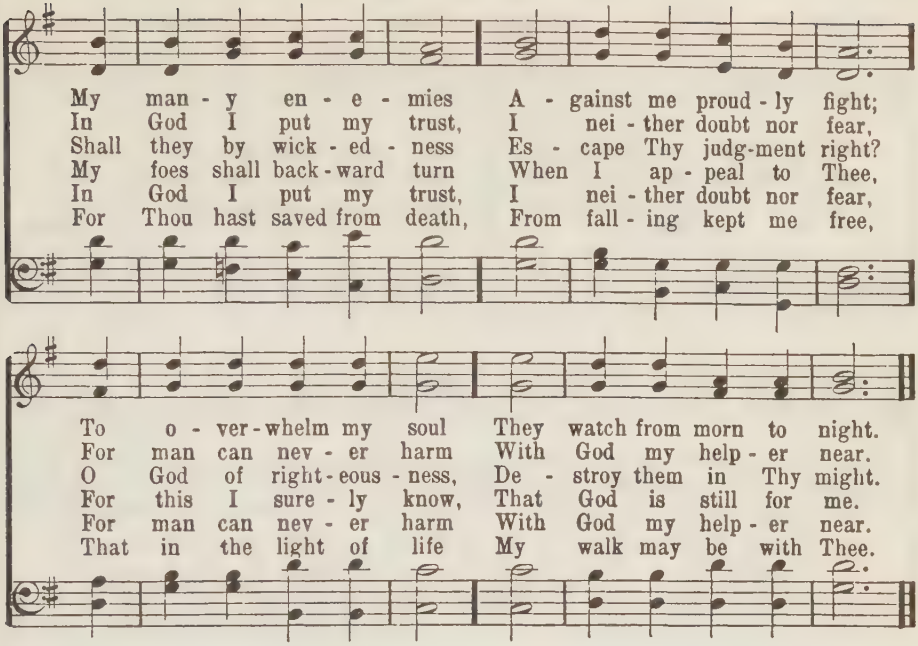
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151 Prayer for Deliverance

PSALM 56 6s — CANA — Anonymous

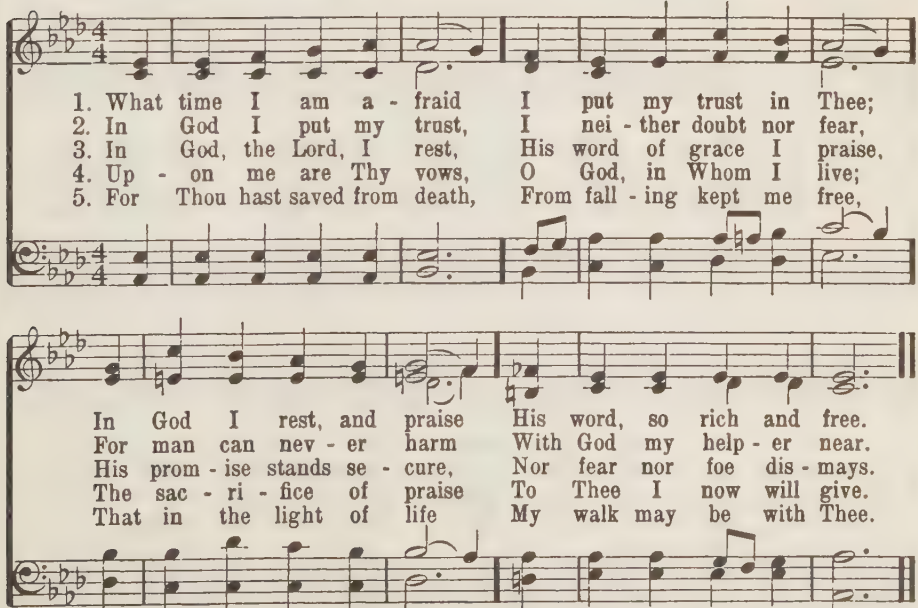


Prayer for Deliverance



152 Fear and Faith

PSALM 56 6s — HOLY GUIDE — Uzziah C. Burnap
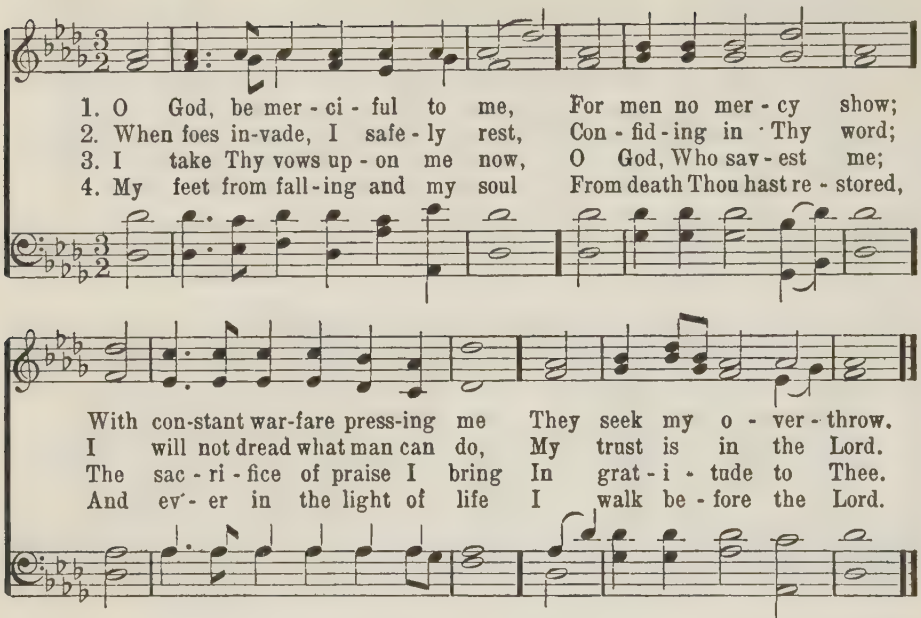


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[Selected Stanzas]

153 Heroic Faith

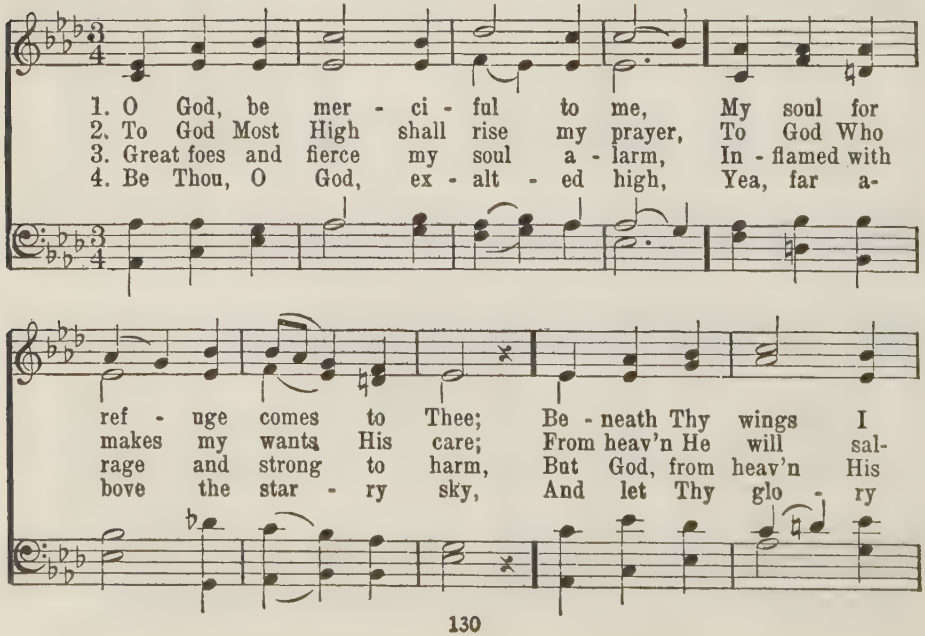
PSALM 56 C. M. MASON'S CHANT William B. Bradbury
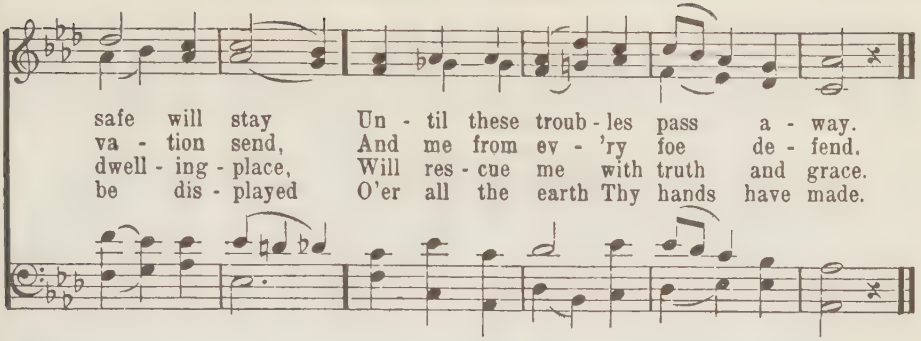


[Selected Stanzas]

154 Danger and Rescue
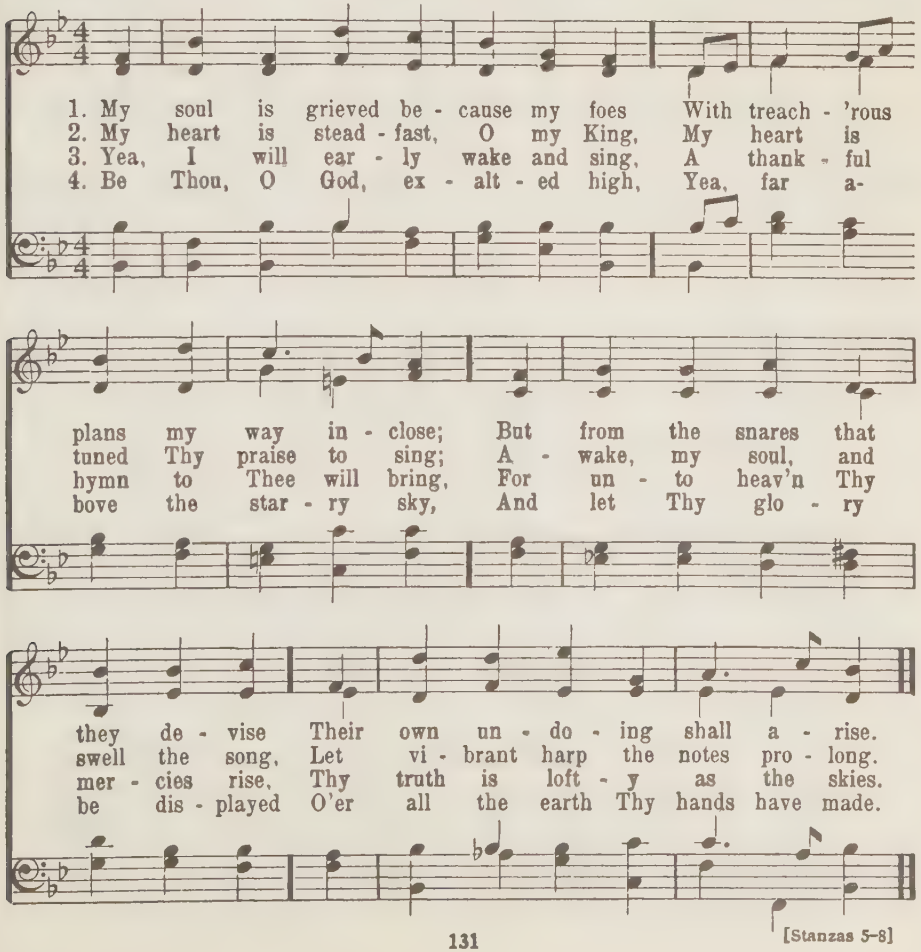
PSALM 57 L. M. SELWYN Arranged from Mendelssohn





155 Assurance Amid Peril

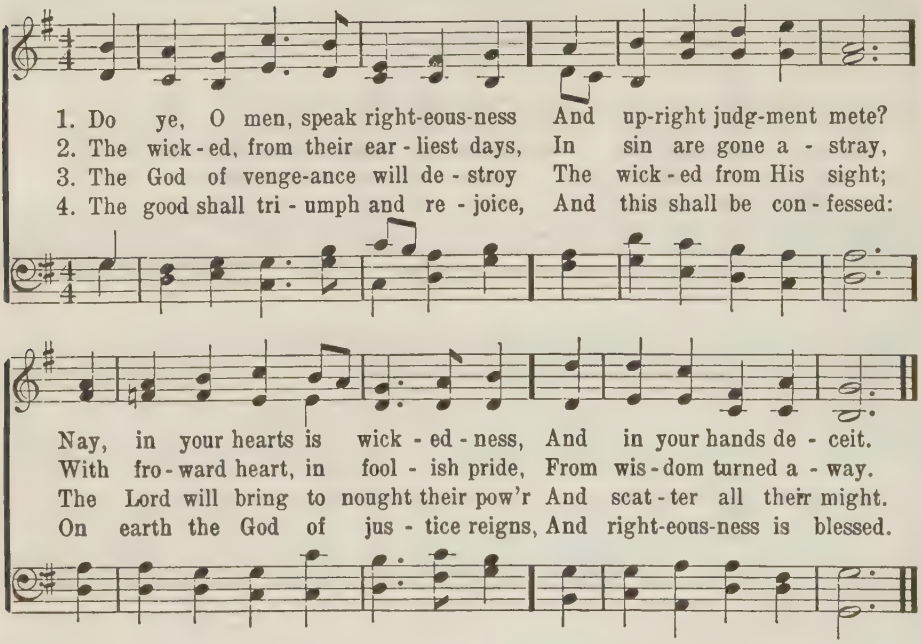
PSALM 57 L. M CHURCH TRIUMPHANT James W. Elliott



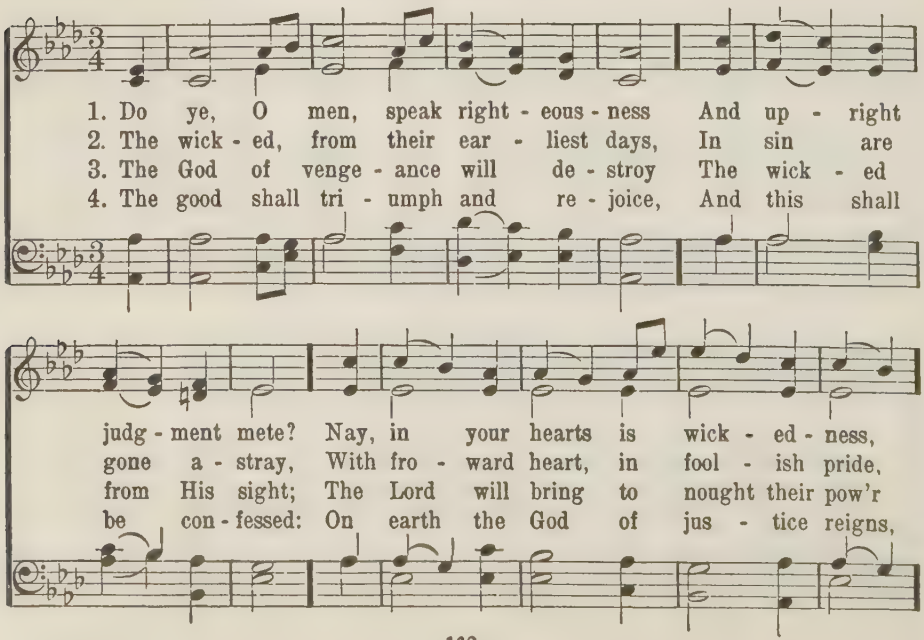
[Stanzas 5–8]

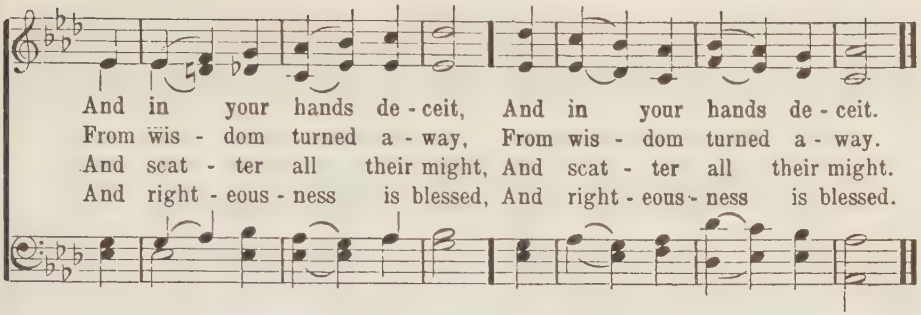
156 Wickedness and Retribution

PSALM 58 C. M. BONE PASTOR John B. Dykes



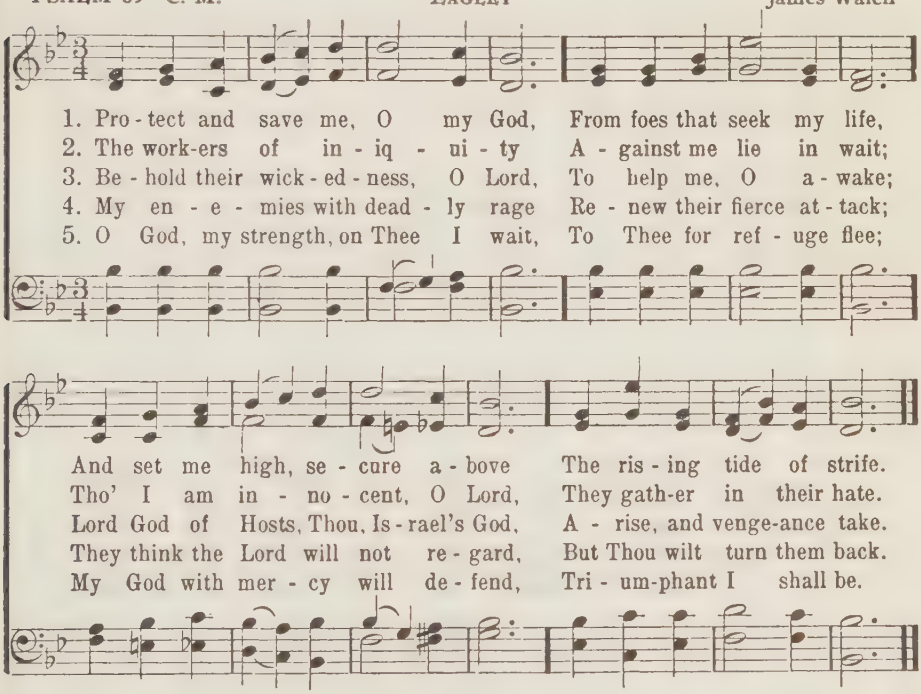
SECOND TUNE SWANWICK James Lucas





157 A Cry for Help

PSALM 59 C. M. EAGLEY James Walch



6 O God, our shield, let wickedness
And pride be put to shame,
Till all shall know that Thou dost rule
And all shall fear Thy Name.
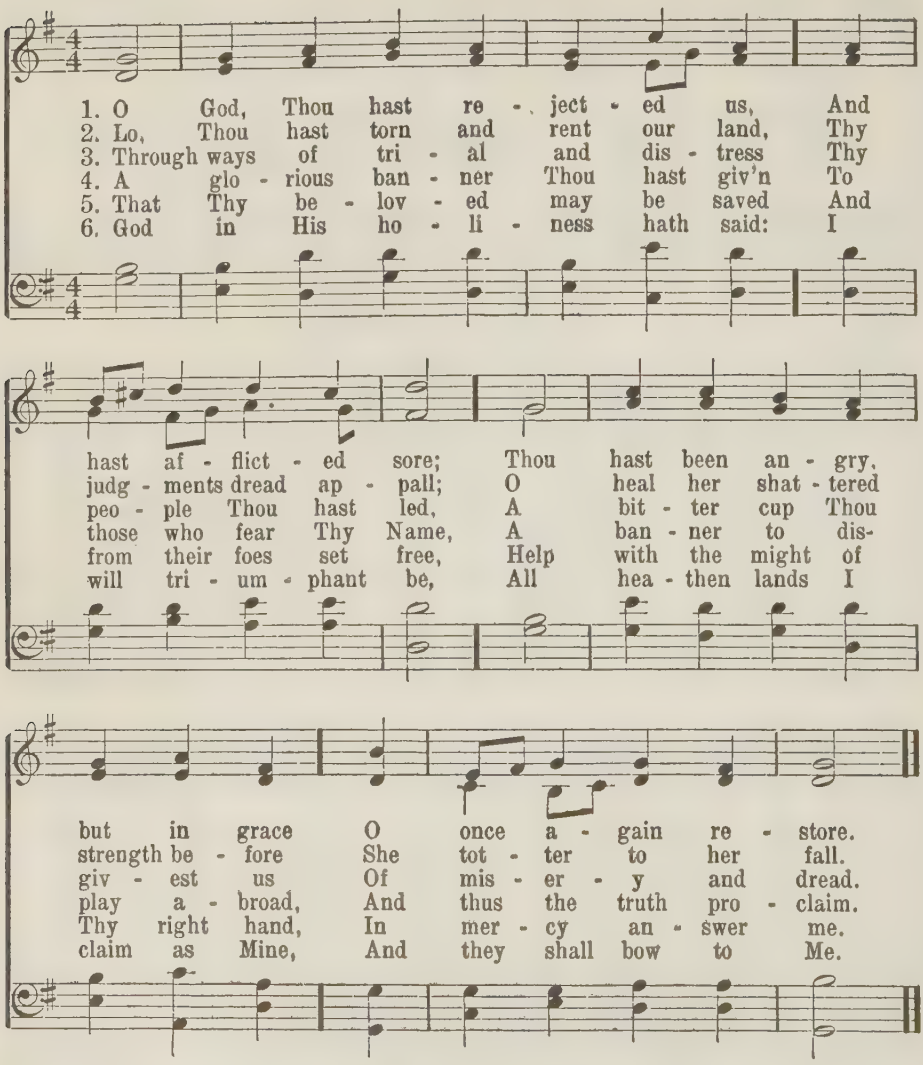
7 Let wickedness that raged in power
Now rage in impotence;
But I will glory in Thy strength,
My refuge and defense.

8 When all the night of woe is past
And morning dawns at length,
Then I shall praise Thy grace, O God,
My refuge and my strength.

9 To Thee, O God most merciful,
My thankful song I raise;
My might, my strong, secure abode,
I will proclaim Thy praise.

158 Defeat and Triumphant Hope

PSALM 60 C. M. FARRANT Richard Farrant
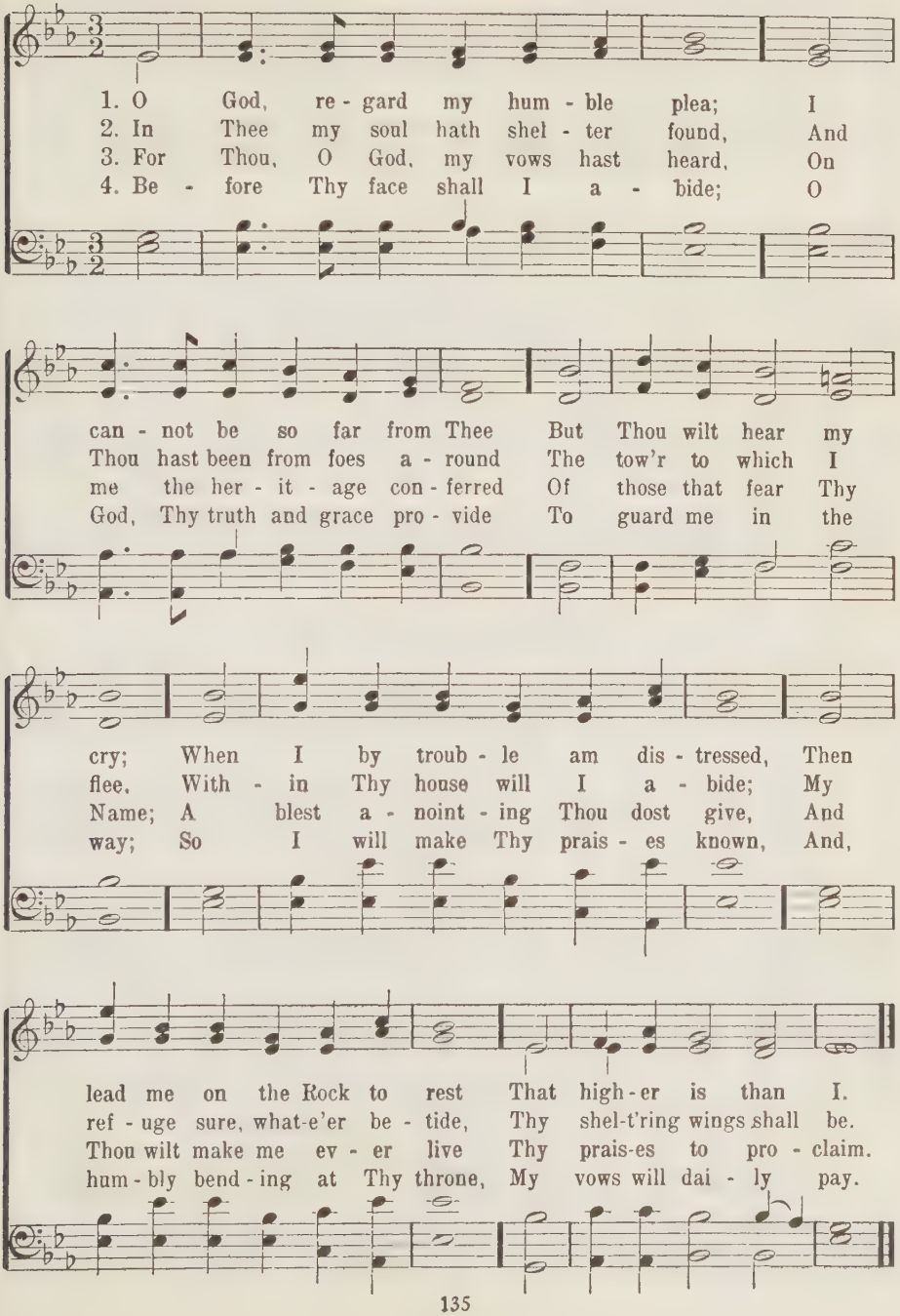


7 Now, therefore, who will lead us on
Sin's strongholds to possess?
No longer cast us off, O God,
But give our hosts success.

8 Give Thou Thy help against the foe,
For help of man is vain;
Through God we shall do valiantly,
The victory He shall gain.

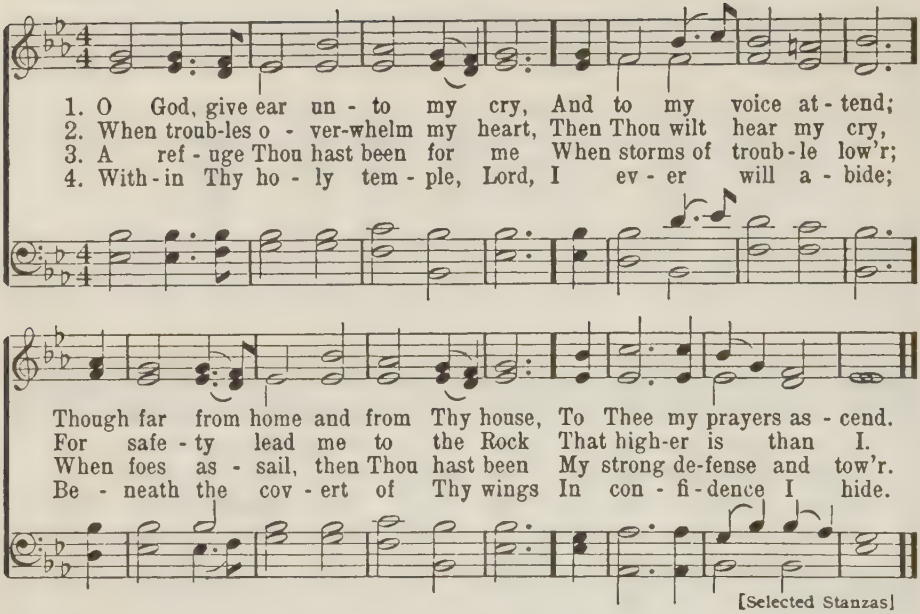
159 Communion with God

PSALM 61 C. P. M. MERIBAH Lowell Mason



160 Confidence in God

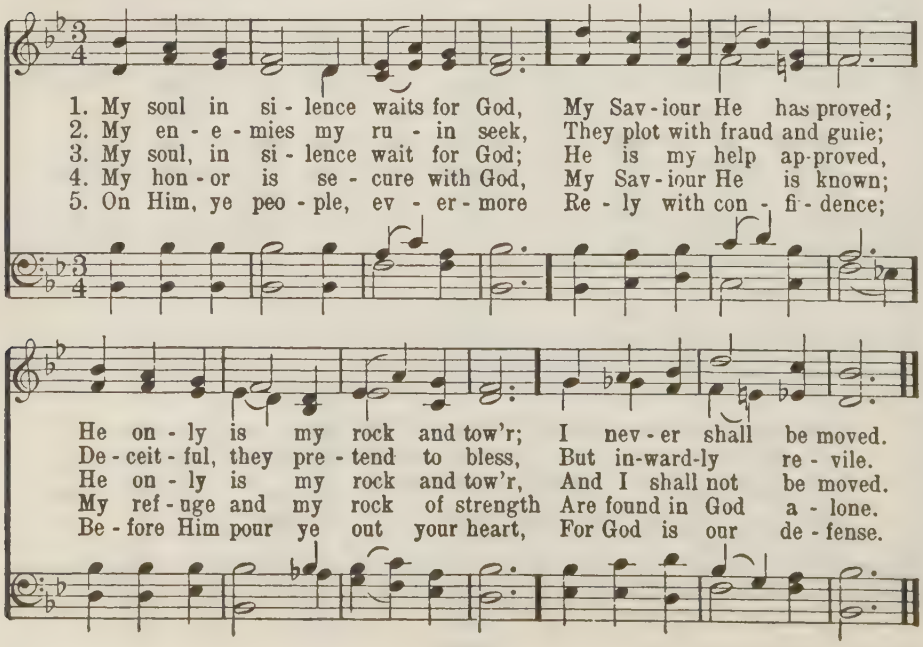
PSALM 61 C. M. HAVEN Thomas Hastings



[Selected Stanzas]

161 Dependence on God

PSALM 62 C. M. SAWLEY James Walch



6 For surely men are helpers vain,
The high and the abased;
Yea, lighter than a breath are they
When in the balance placed.
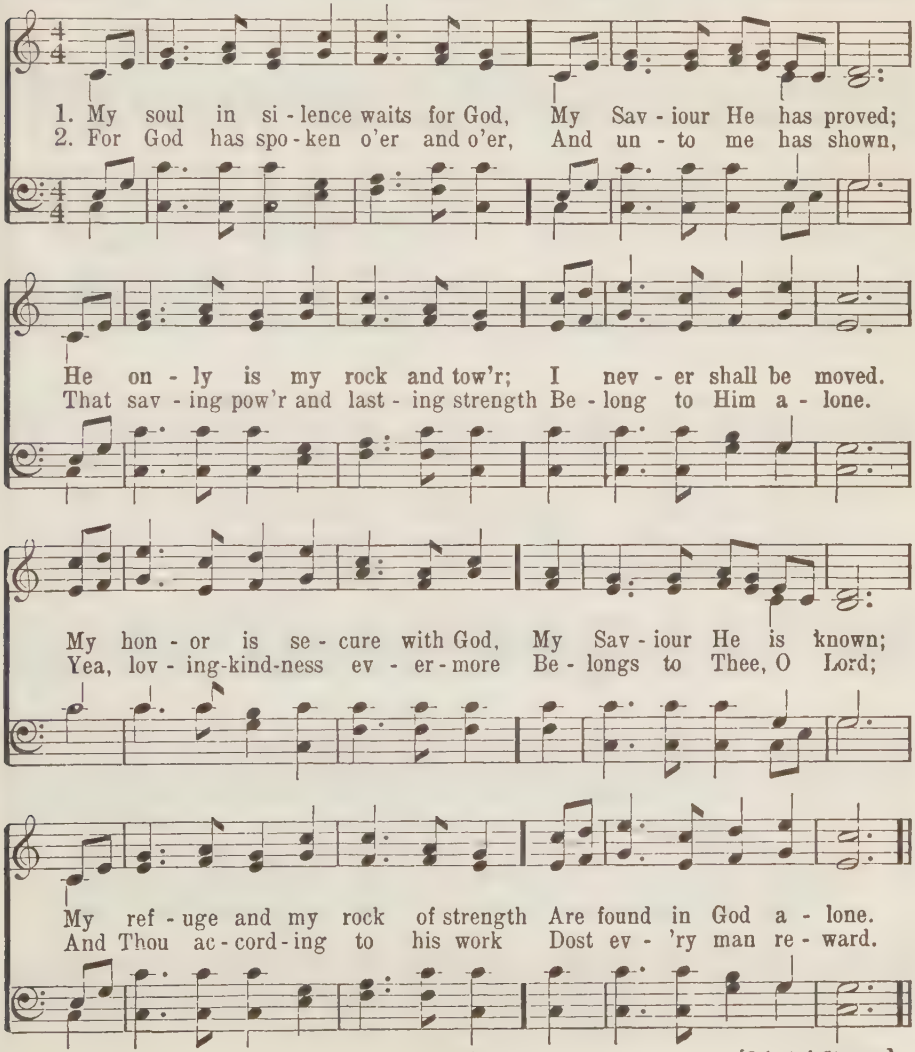
7 Trust not in harsh oppression's power
Nor in unrighteous gain;
If wealth increase, yet on your gold
Ye set your hearts in vain.

8 For God has spoken o'er and o'er,
And unto me has shown,
That saving power and lasting strength
Belong to Him alone.

9 Yea, loving-kindness evermore
Belongs to Thee, O Lord;
And Thou according to his work
Dost every man reward.

162 God our Strength

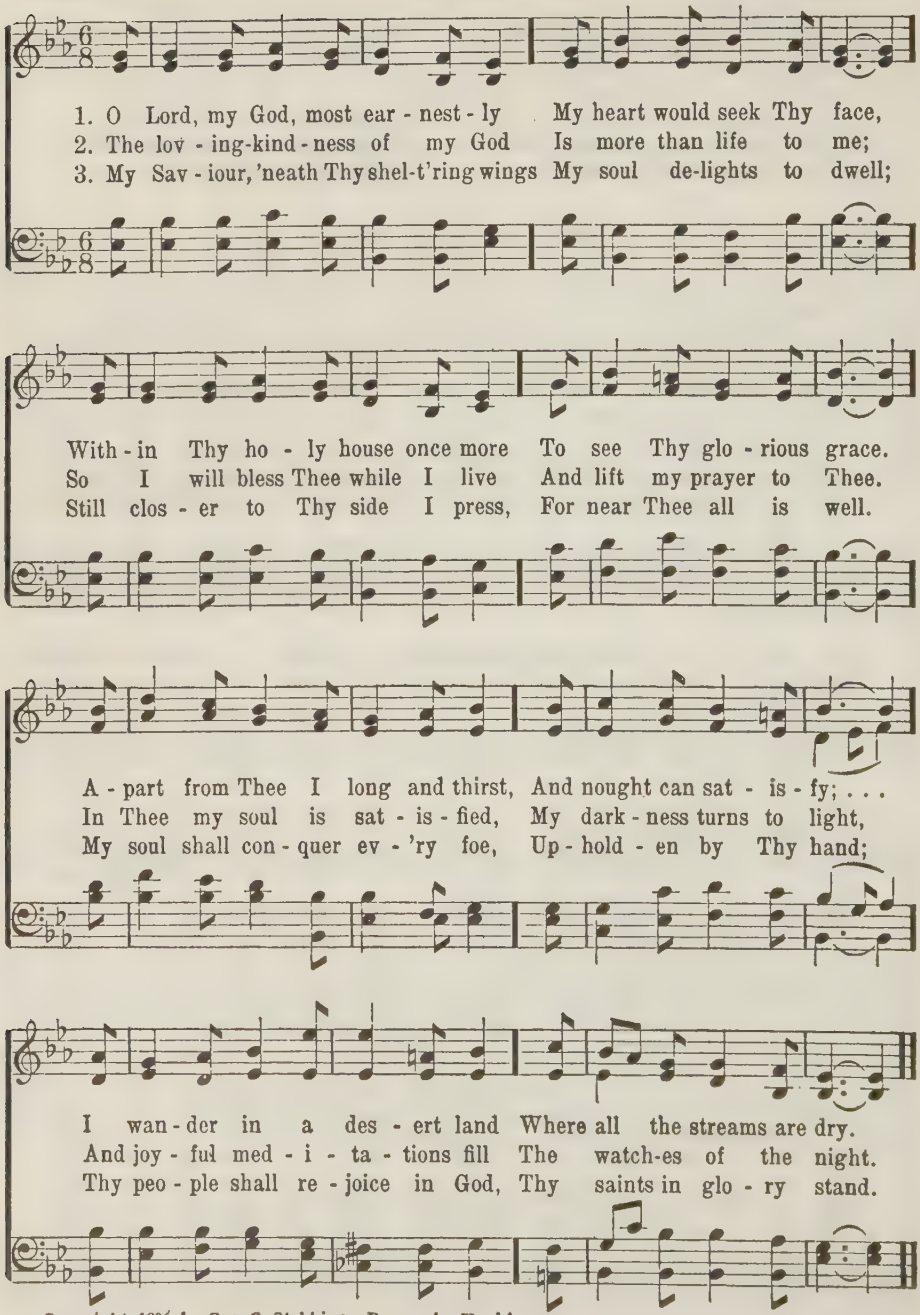
PSALM 62 C. M. FOUNTAIN Lowell Mason



[Selected Stanzas]

163 Satisfaction in God
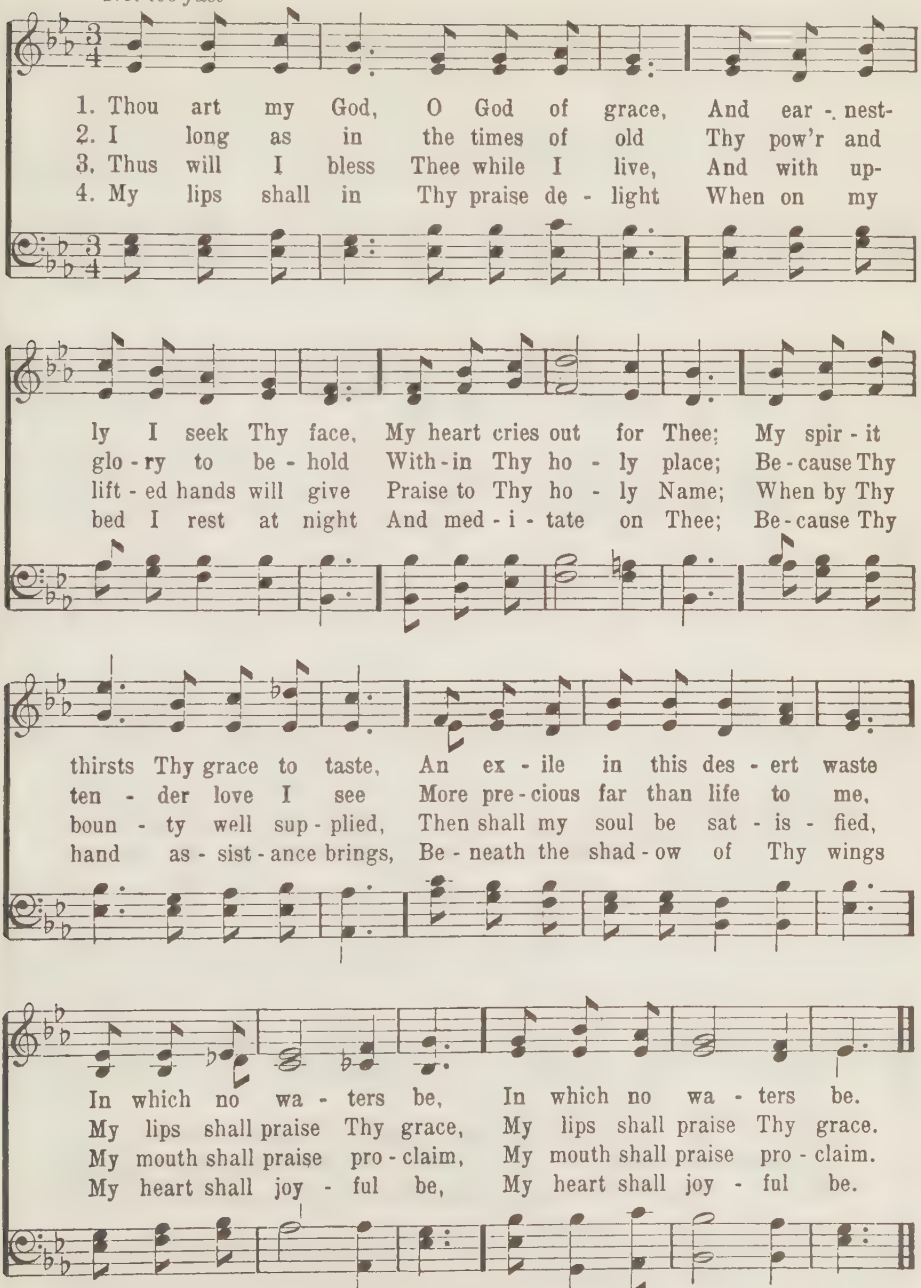
PSALM 63 C. M. THE GREEN HILL George C. Stebbins



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PSALM 63 C. P. M. AMERICUS Charles H. Gabriel

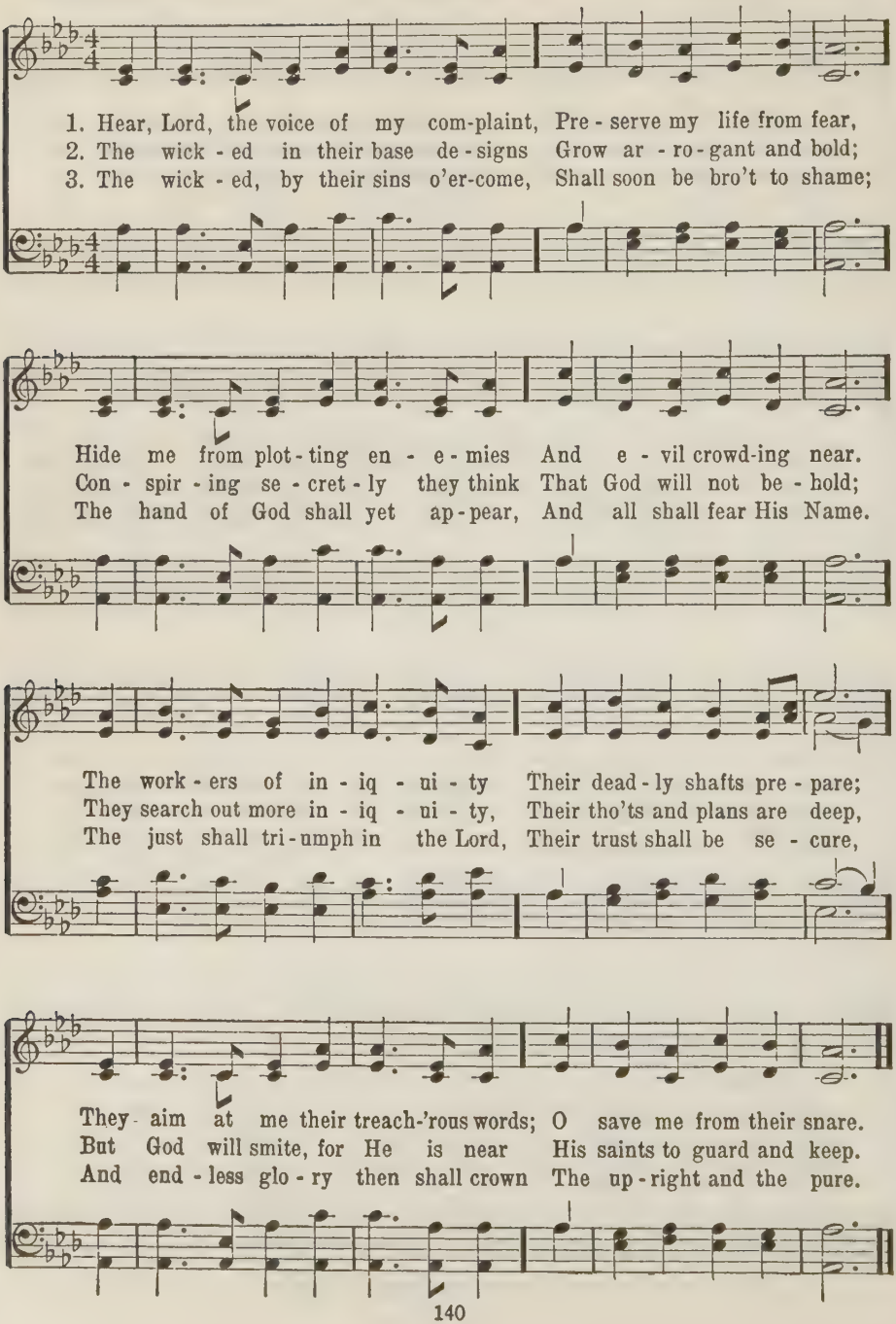
Not too fast



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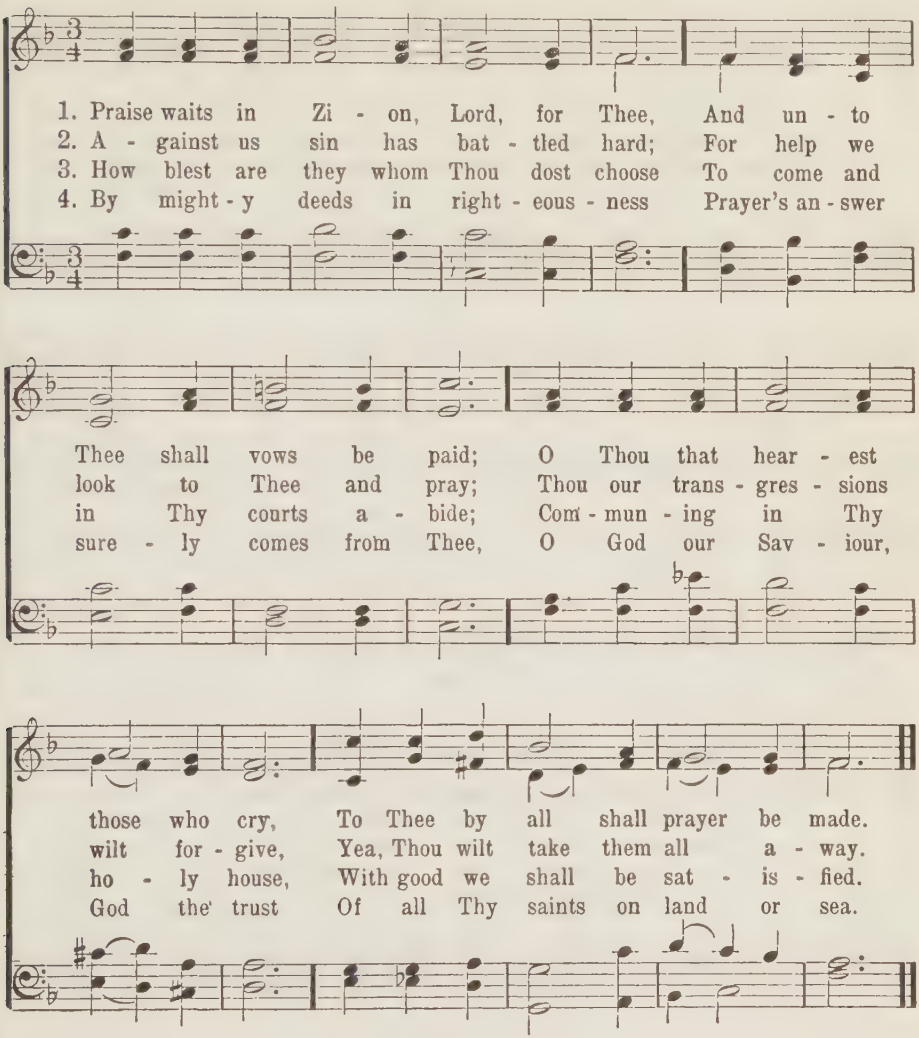
165 Prayer for Protection

PSALM 64 C. M. MONORA William B. Bradbury



166 Divine Grace Magnified

PSALM 65 L. M HOLBORN HILL St. Alban's Tune Book

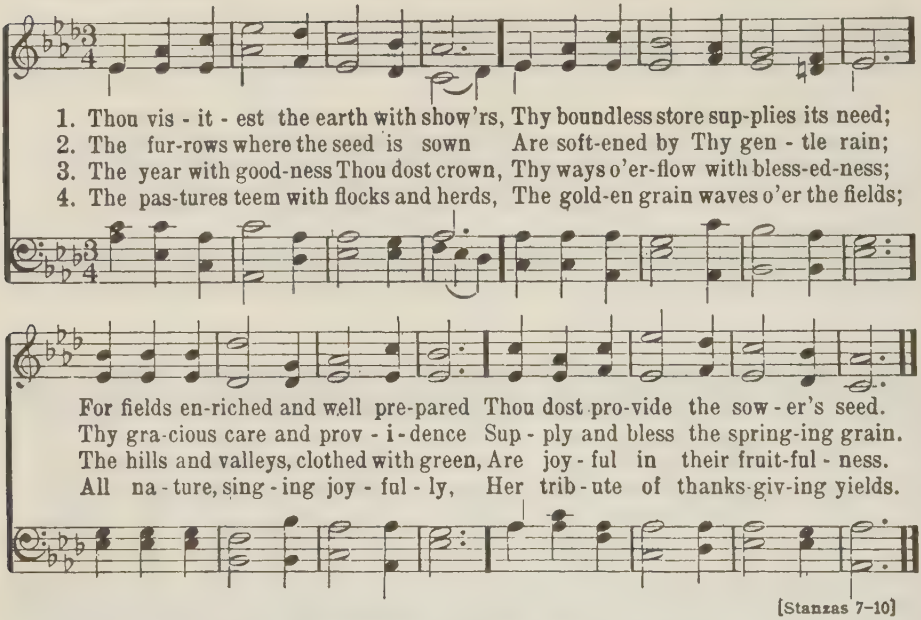


5 Thy power has set the mountains firm,
O God Almighty, girt with strength;
At Thy command the waves are still,
The nations cease from war at length.

6 The tokens of Thy mighty power
Lead men in every clime to fear;
From east to west through all the earth
Thou sendest gladness far and near.

167 Harvest Thanksgiving

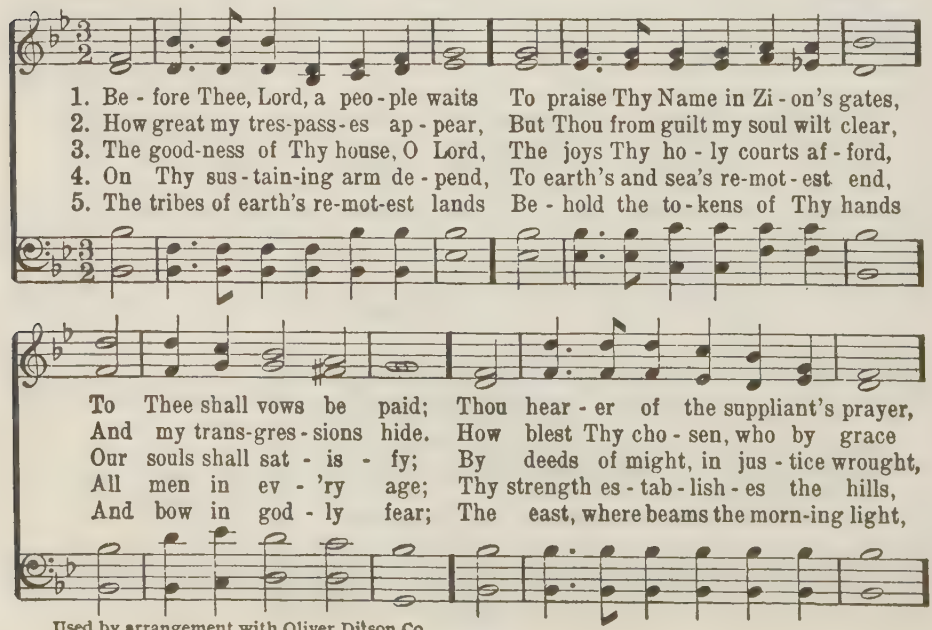
PSALM 65 L. M. STIASTNY Arranged from Johann Stiastny



[Stanzas 7–10]

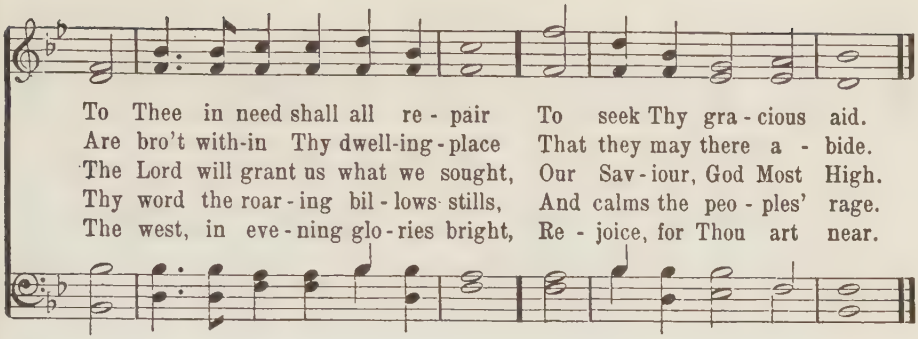
168 The Fatherly Goodness of God

PSALM 65 C. P. M. MALONE Luther O. Emerson



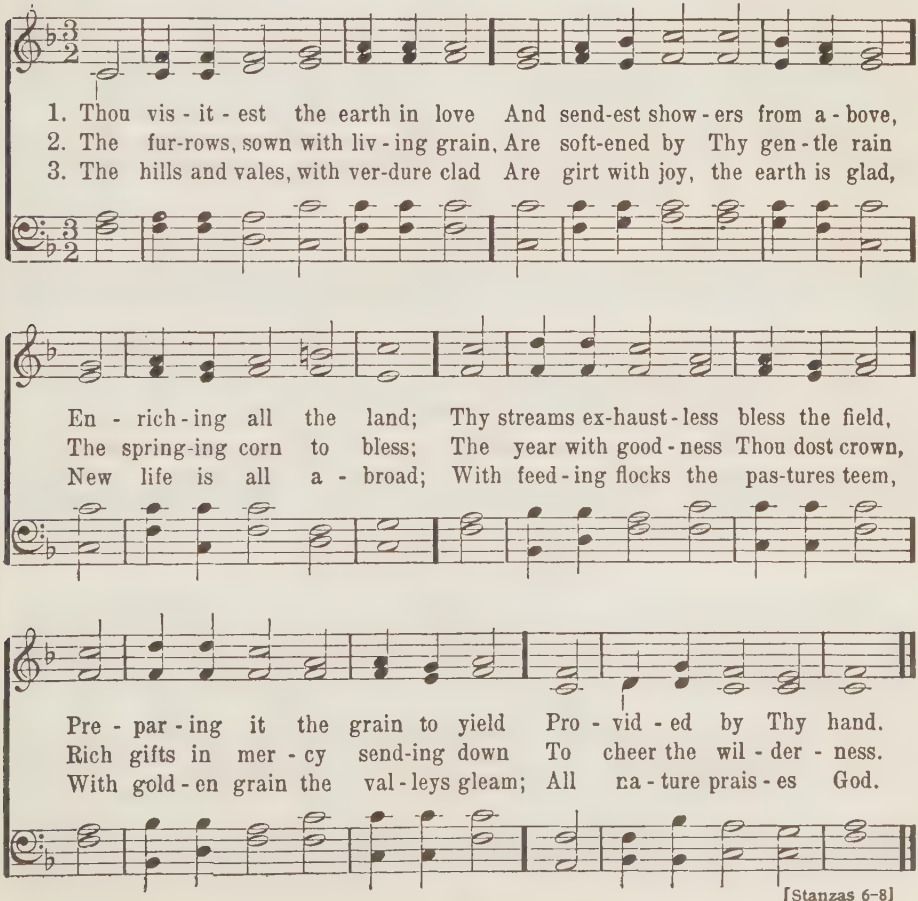
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The Fatherly Goodness of God



169 Harvest Blessings

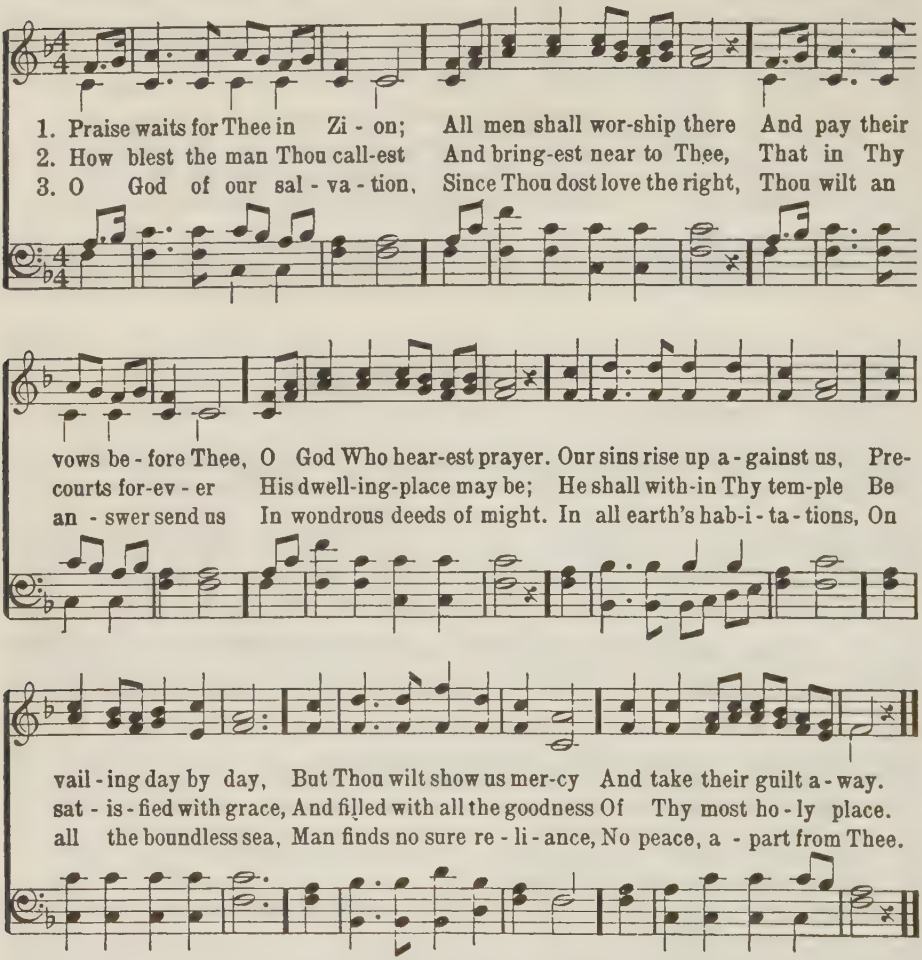
PSALM 65 C. P. M. RAMOTH English Melody



[Stanzas 6–8]

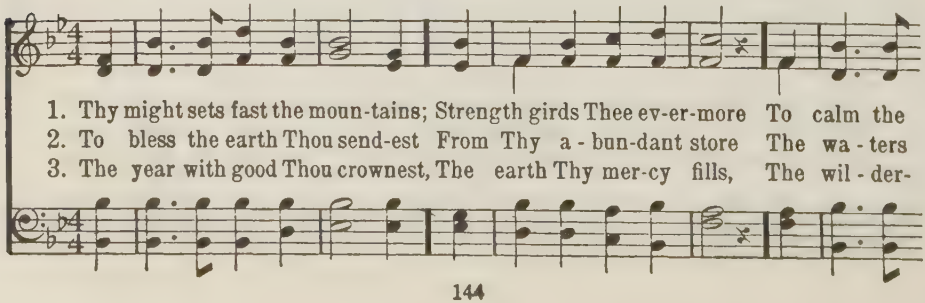
170 A Celebration of Divine Grace

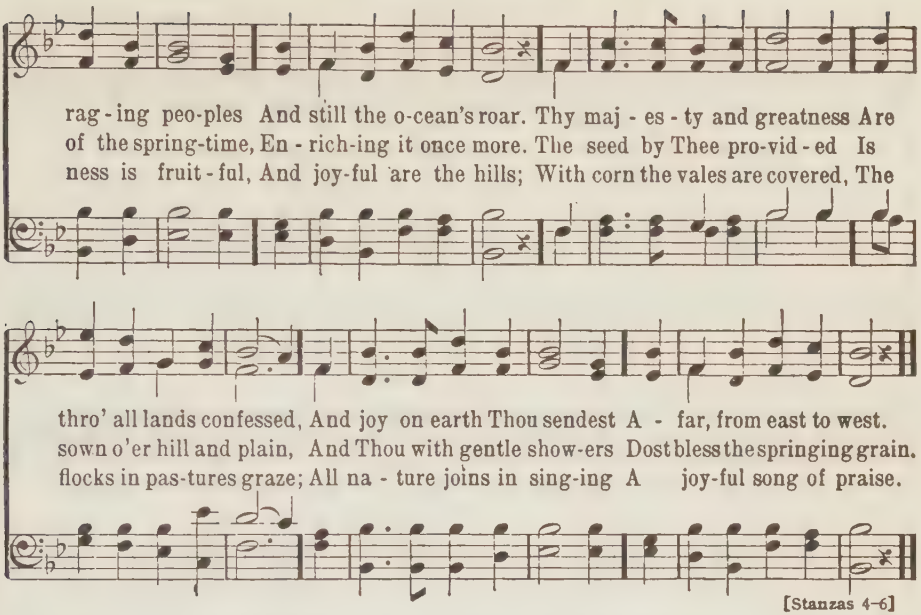
PSALM 65 7s and 6s — MENDEBRAS — German Melody



171 God in Nature

PSALM 65 7s and 6s — WEBB — George J. Webb

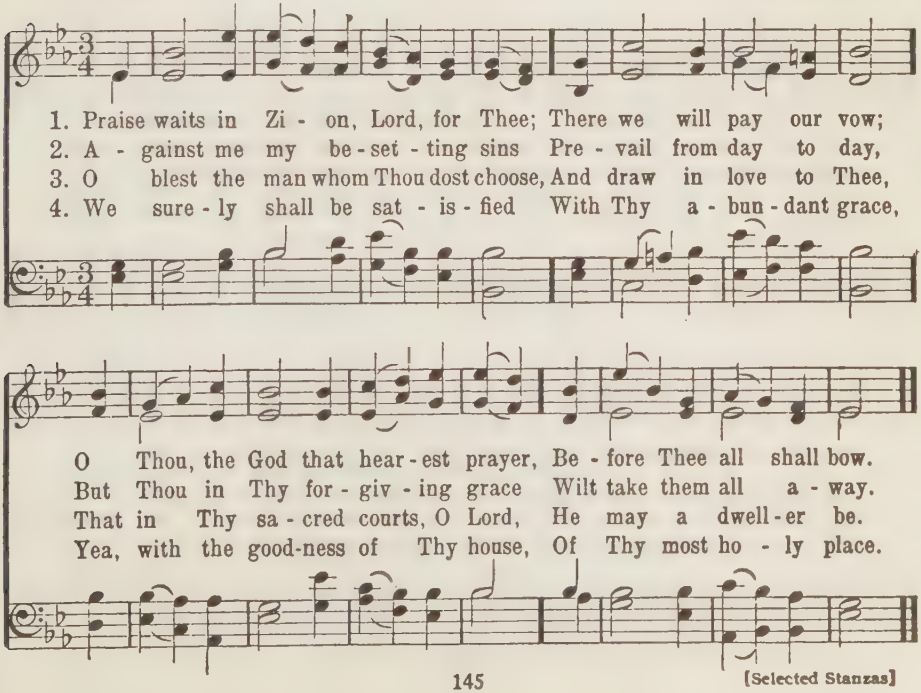




[Stanzas 4–6]

172 The Blessings of Grace
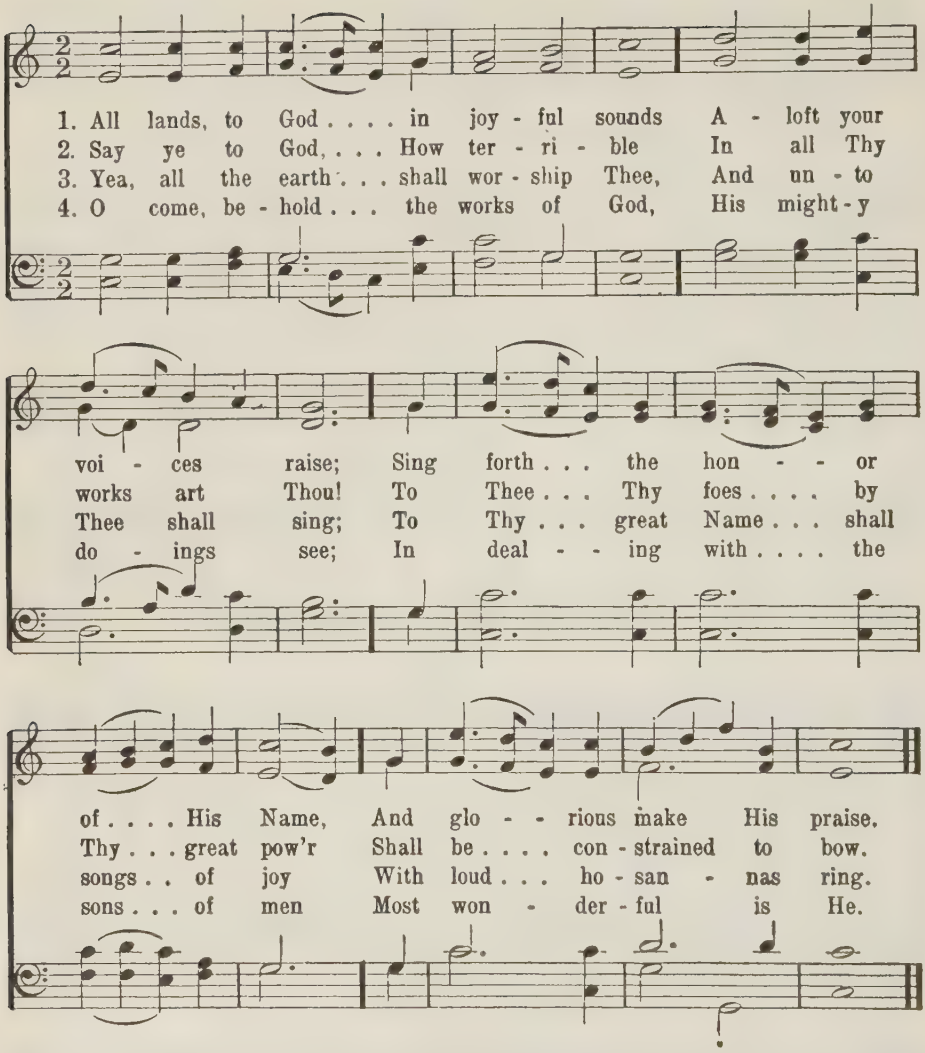
PSALM 65 C. M. ST. STEPHEN Isaac Smith



[Selected Stanzas]

173 Joyous Praise

PSALM 66 C. M. HENRY Sylvanus B. Pond
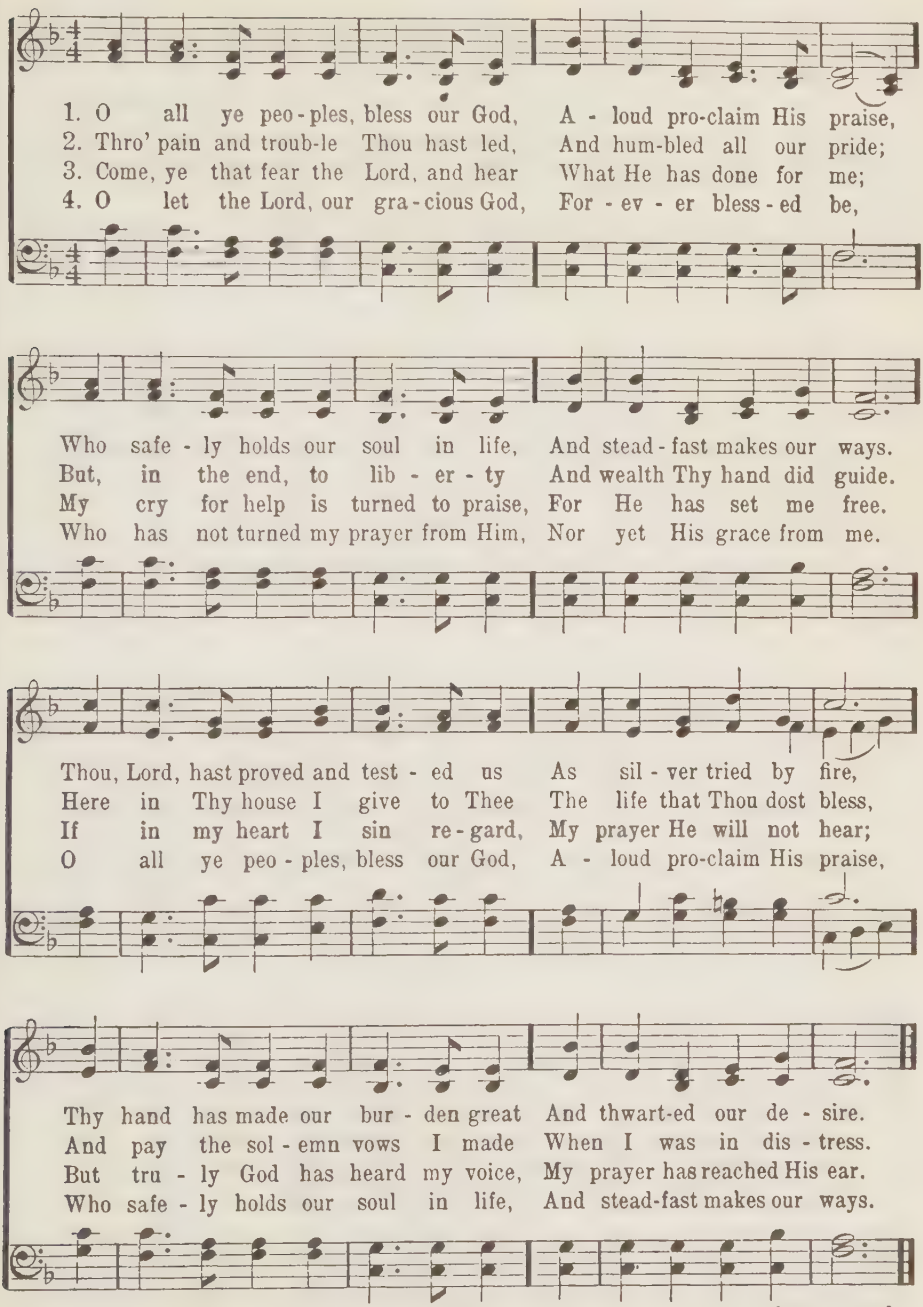


5 He led in safety through the flood
The people of His choice,
He turned the sea to solid ground;
In Him let us rejoice.

6 He rules forever by His might,
His eyes the nations try;
Let not the proud rebellious ones
Exalt themselves on high.

174 The Obligations of Grace

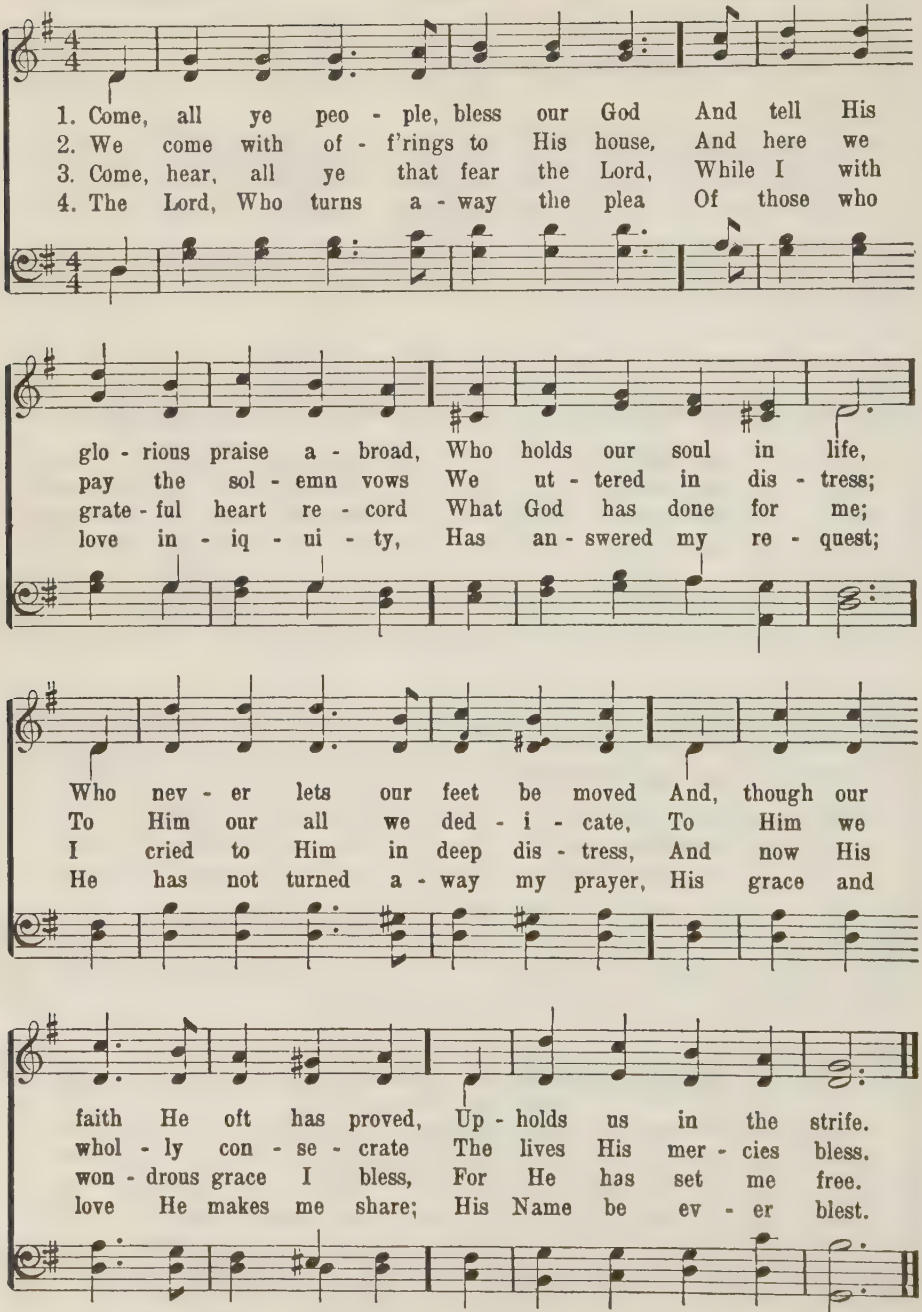
PSALM 66 C. M. ANCYRA Benjamin C. Unseld



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175 Personal Testimony

PSALM 66 C. P. M. ADOWA Charles H. Gabriel

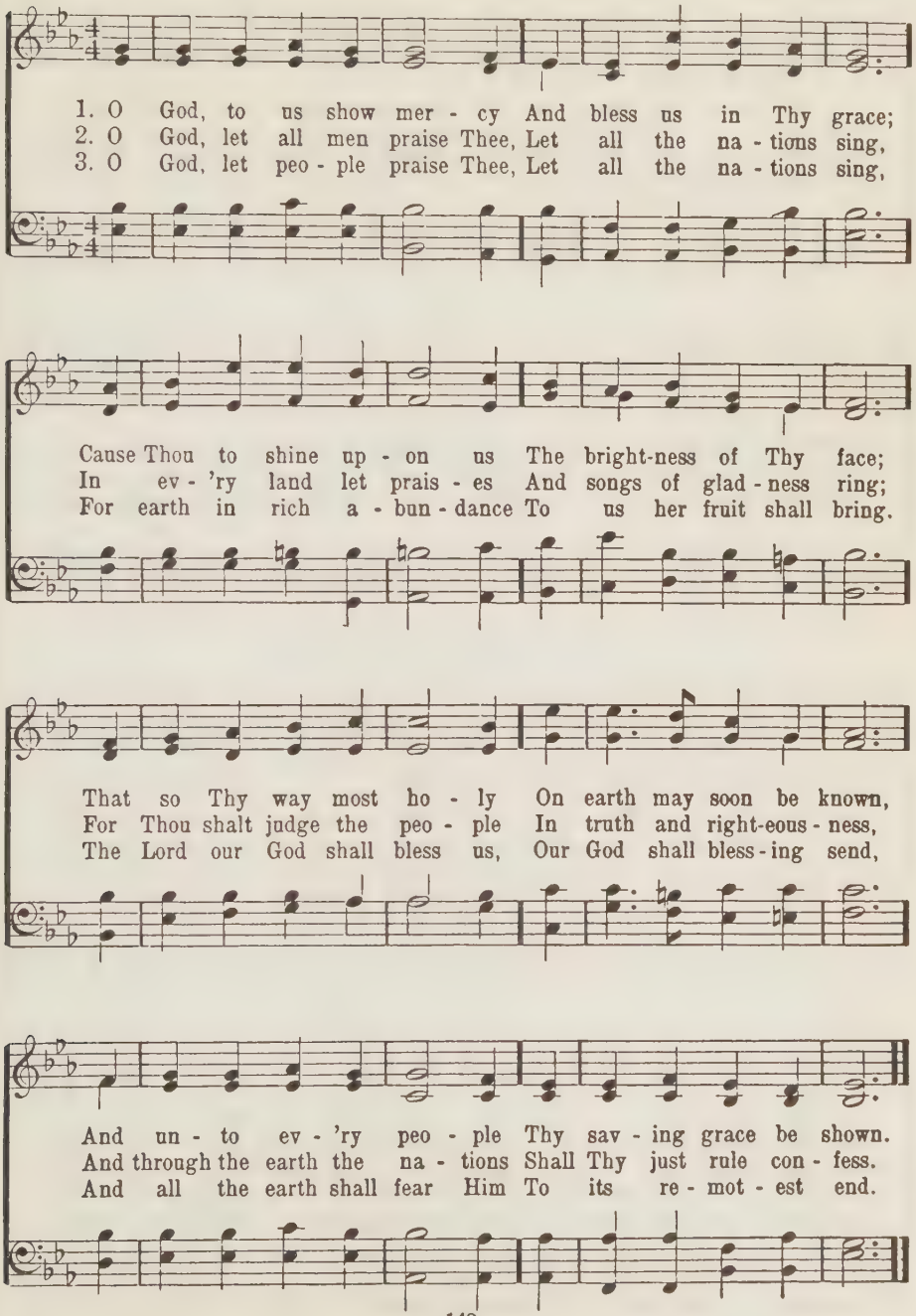


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[Selected Stanzas]
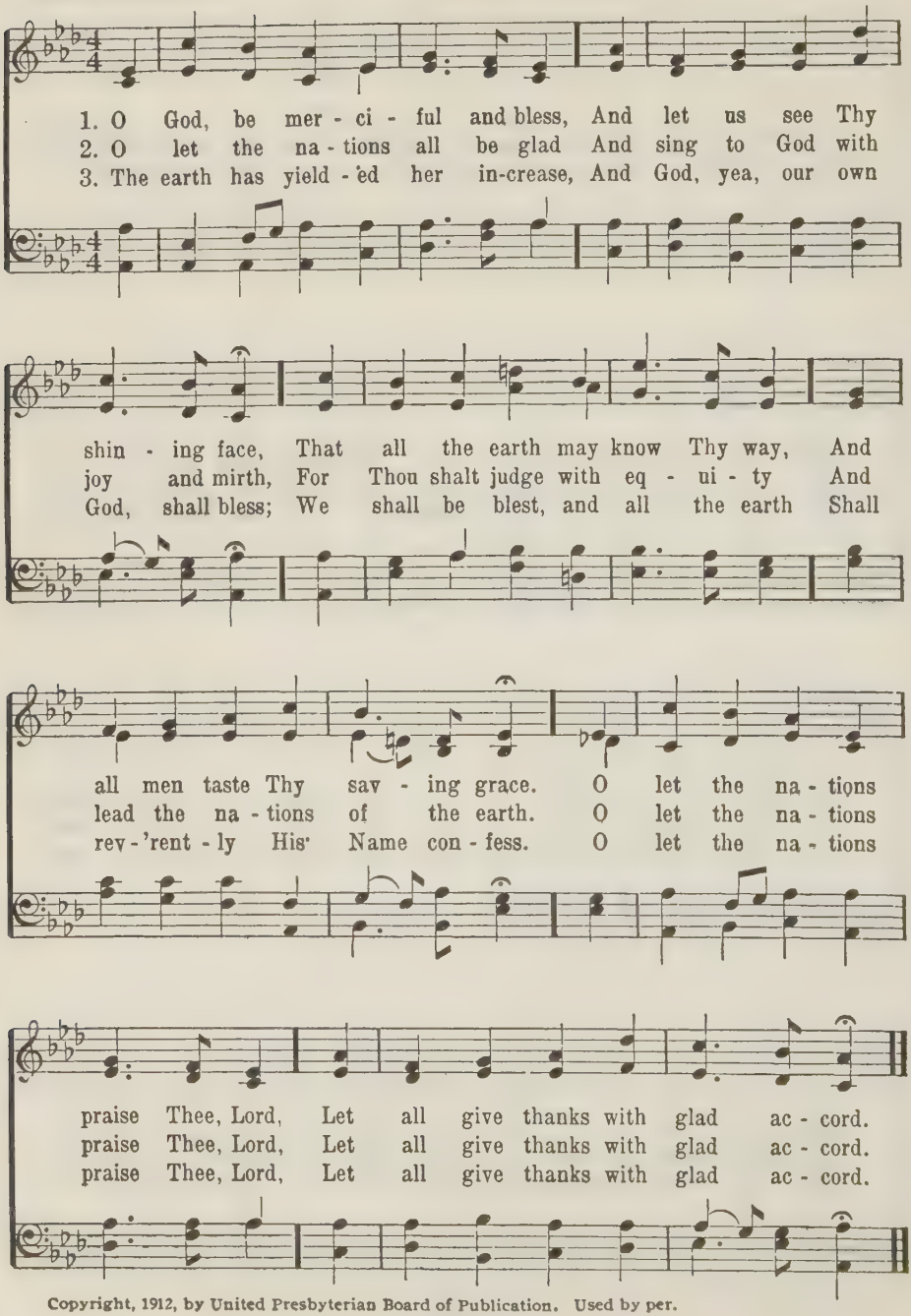
176 A Revived Church and Missions

PSALM 67 7s and 6s — AURELIA — Samuel S. Wesley



177 The Missionary Church
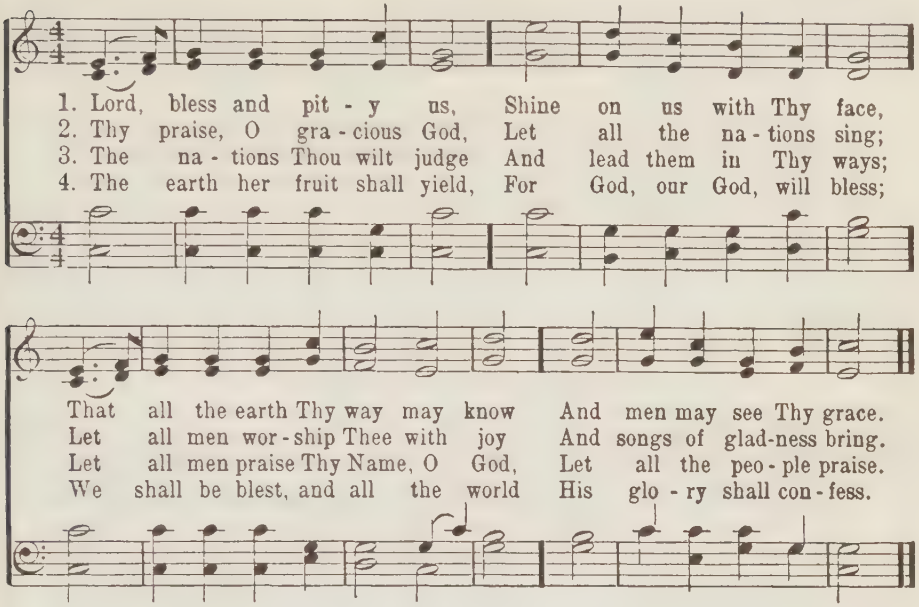
PSALM 67 L. M. SIALKOT George C. Stebbins



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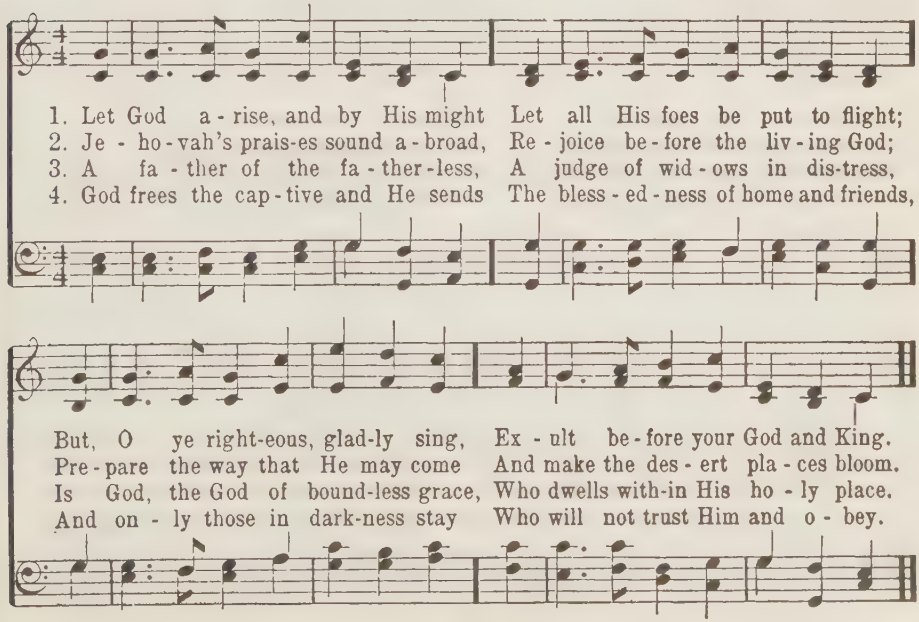
178 A Missionary Prayer

PSALM 67 S. M. LABAN Lowell Mason



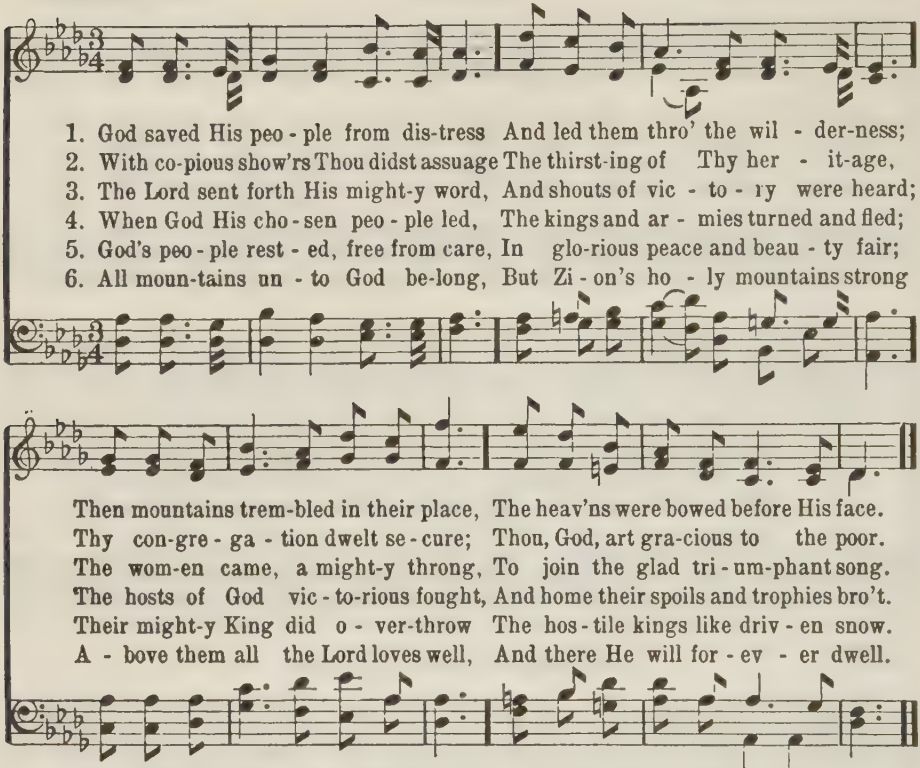
179 Invocation and Praise

PSALM 68 L. M. ALSTONE Christopher E. Willing



180 Manifold Mercies

PSALM 68 L. M. JUNIATA David D. Wood



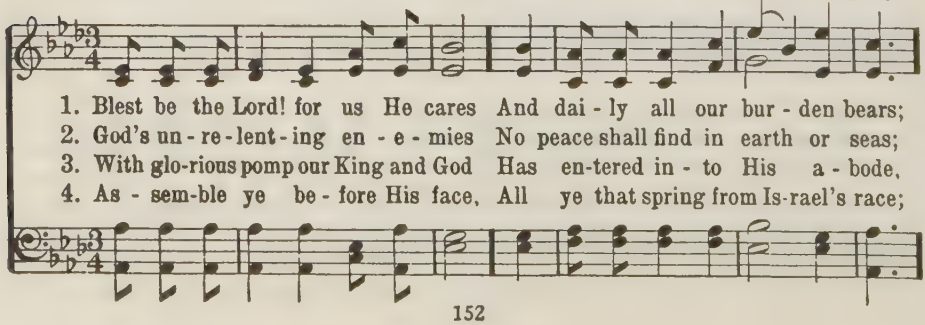
Copyright, 1895, by Trustees of Presbyterian Board of Publication and Sunday School Work
Used by per. [Stanzas 5–12]

7 Great hosts to holy wars have trod,
The armies of the living God;
Among them He reveals His face,
The God of justice and of grace.

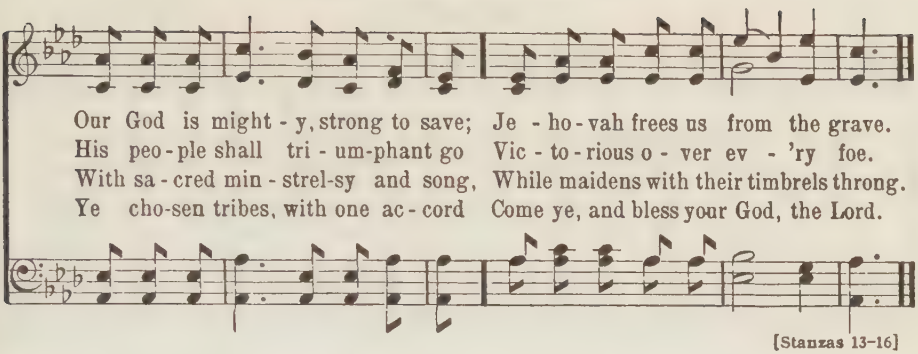
8 Thou hast ascended up on high
And captive led captivity;
They come with gifts, who did rebel,
That with them God the Lord might dwell.

181 God Our Deliverer

PSALM 68 L. M. WARE George Kingsley



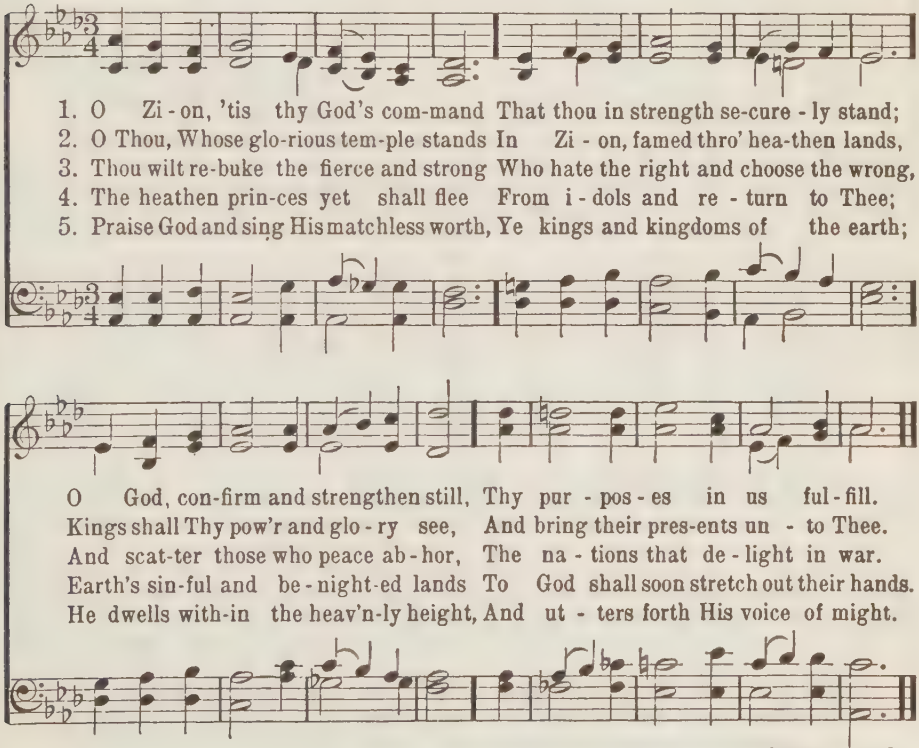
God Our Deliverer



[Stanzas 13–16]

182 God the Conquering King

PSALM 68 L. M. SHELTERING WING Joseph Barnby
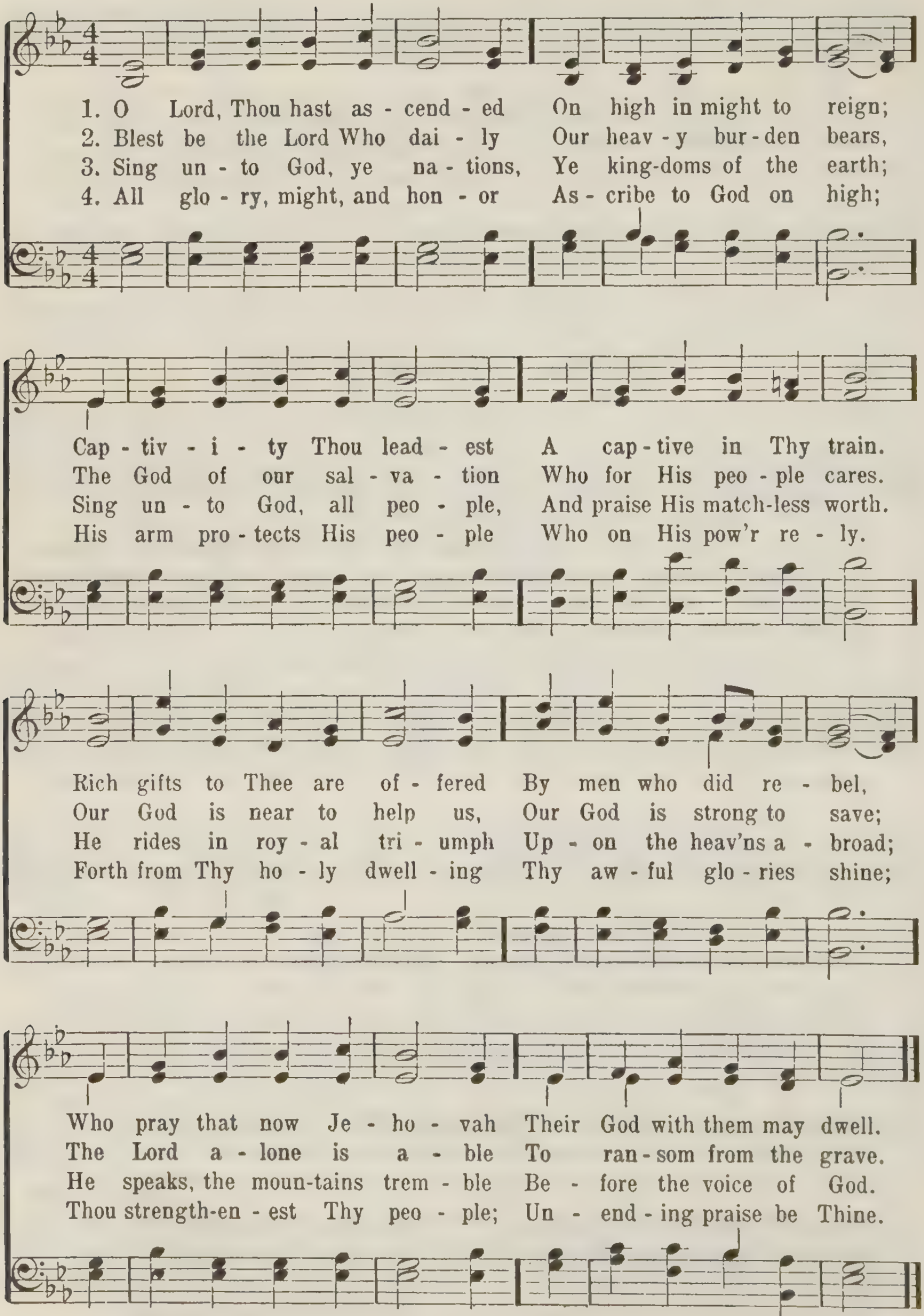


[Stanzas 17–23]

6 Ascribe ye strength to God on high,
His might transcendent fills the sky;
His glory and omnipotence
Remain His people's sure defense.

7 Forth from Thy dwelling-place, O God,
Thy awful glory shines a-broad;
Thy people's strength is all from Thee;
Blest be Thy Name eternally.

183 Ascension Blessings

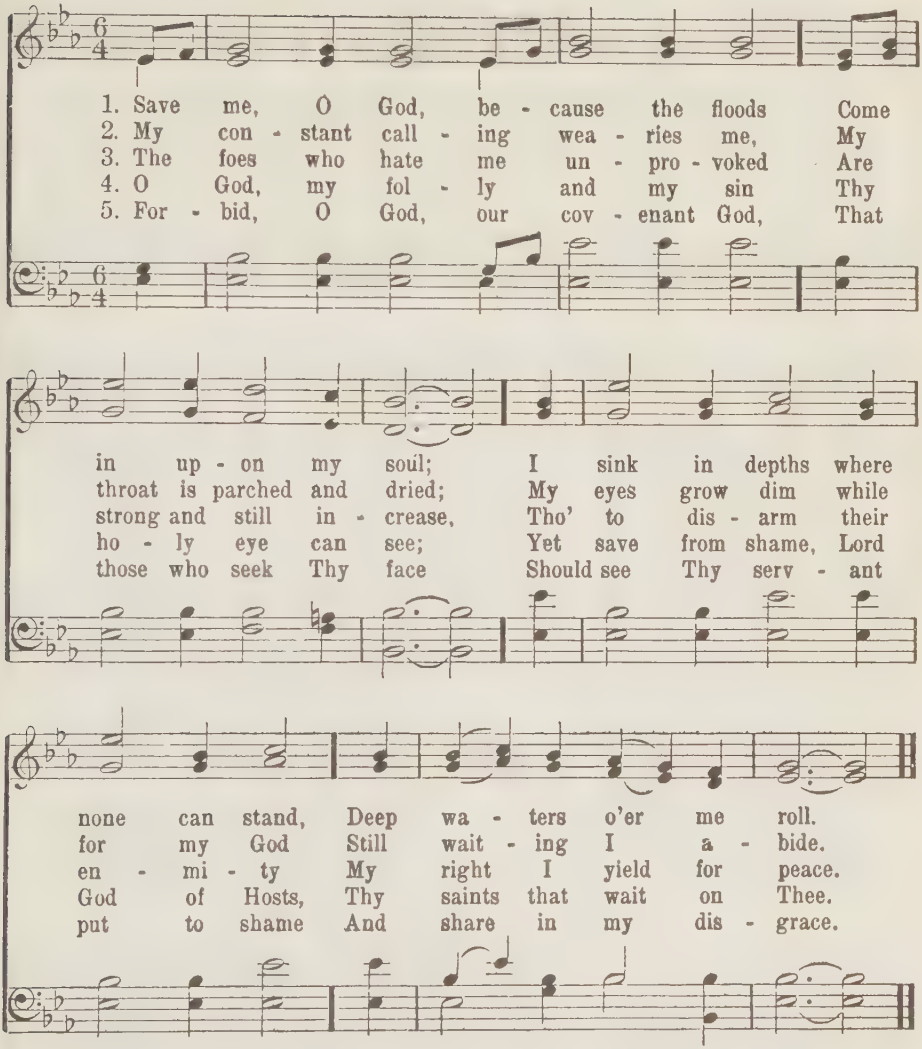
PSALM 68 7s and 6s — MISSIONARY HYMN — Lowell Mason



[Selected Stanzas]

184 Suffering and Prayer

PSALM 69 C. M. ELLA Isaac B. Woodbury



6 It is for Thee I am reproached,
For Thee I suffer shame,
Until my brethren know me not,
And hated is my name.

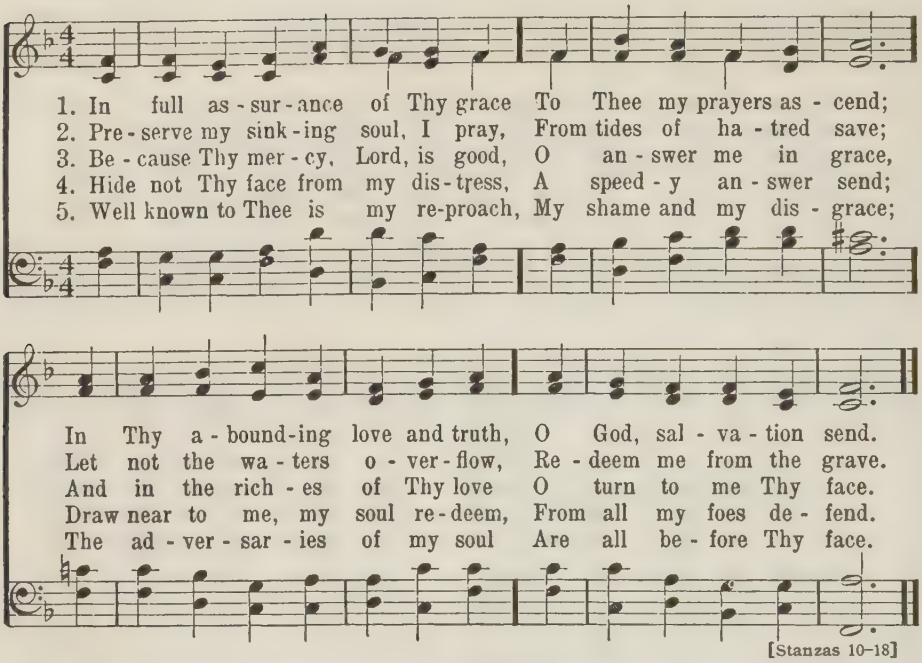
7 It is my zeal for Thy abode
That has consumed my life;
Reproached by those reproaching Thee,
I suffer in the strife.

8 I wept, with fasting bowed my soul,
Yet that was made my shame;
When I in sackcloth clothed myself,
Their byword I became.

9 The men who sit within the gate
With slander do me wrong,
And they who linger at their cups
Make me their jest and song.

185 Petitions for Deliverance

PSALM 69 C. M. ST. FLAVIAN Daye's Psalter



[Stanzas 10–18]

6 My heart is broken by reproach,
My soul is full of grief;
I looked in vain for comforters,
For pity and relief.

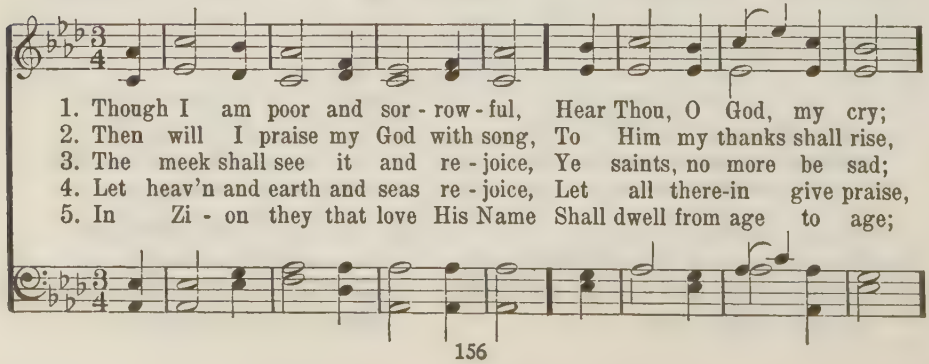
7 They gave me bitter gall for food,
And taunting words they spake;
They gave me vinegar to drink,
My burning thirst to slake.

8 Their peace and plenty be their snare,
In blindness let them grope;
Thy indignation on them pour,
And desolate their hope.

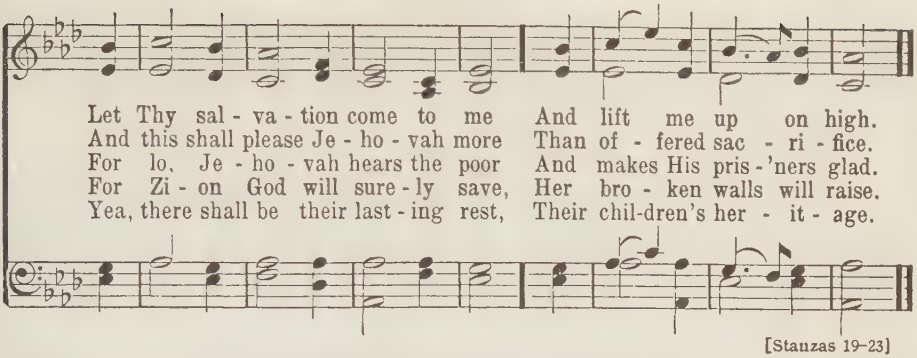
9 Because they proudly persecute
Those whom Thou, Lord, dost smite,
Let them be blotted from Thy book
And banished from Thy sight.

186 Anticipation of Answered Prayer

PSALM 69 C. M. BALERMA Arranged by Robert Simpson
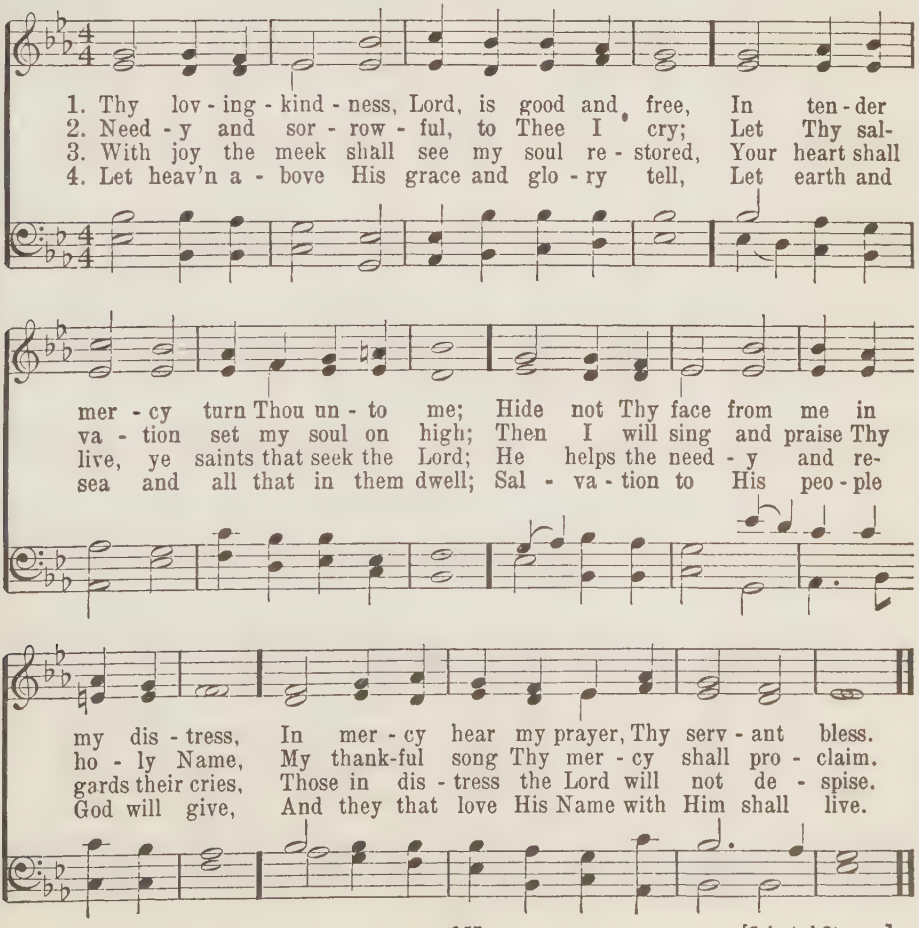


Anticipation of Answered Prayer



[Stanzas 19–23]

187 Supplication and Testimony
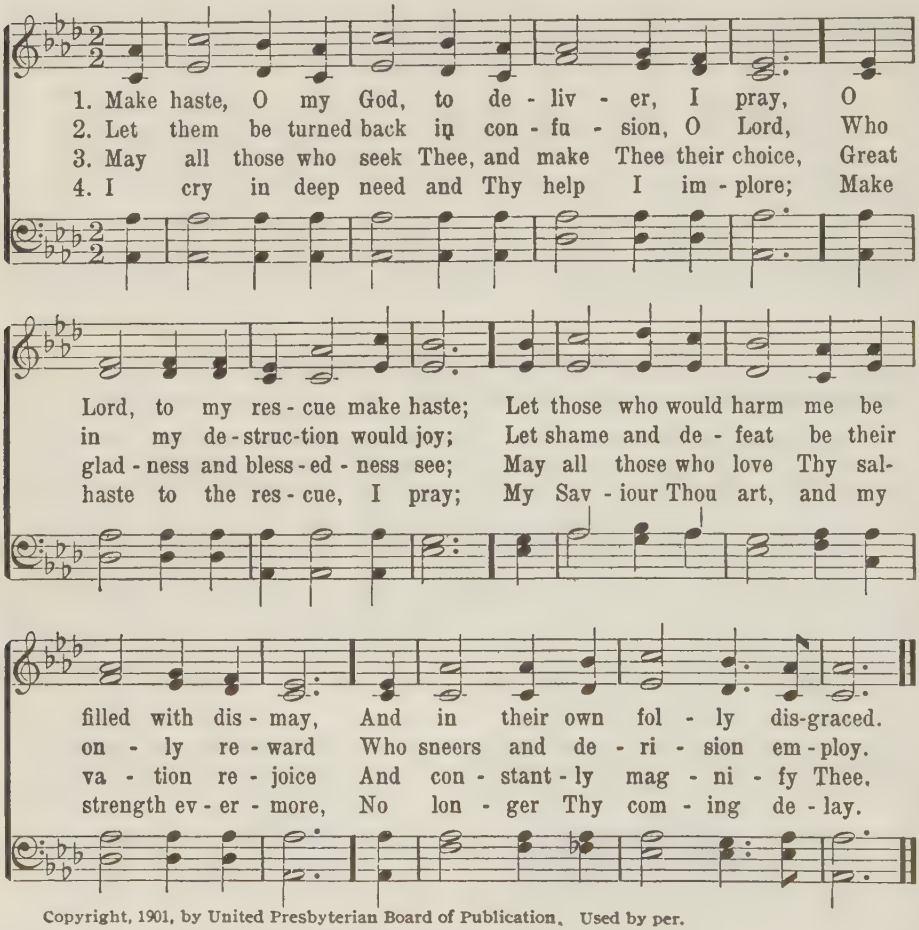
PSALM 69 10s EVENTIDE William H. Monk



[Selected Stanzas]

188 A Suppliant's Urgent Prayer

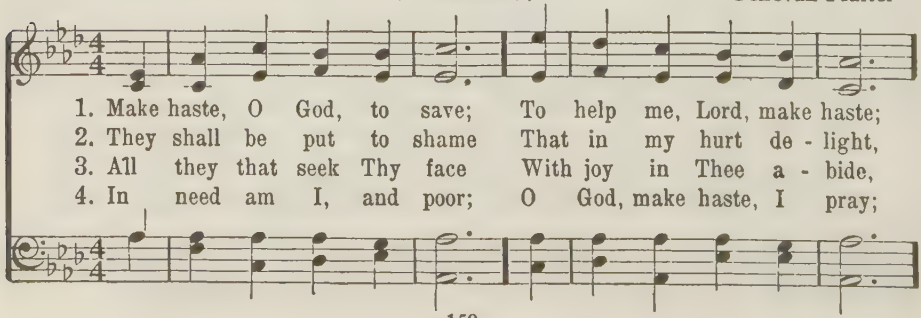
PSALM 70 11s and 8s DELPHINE Hart P. Danks



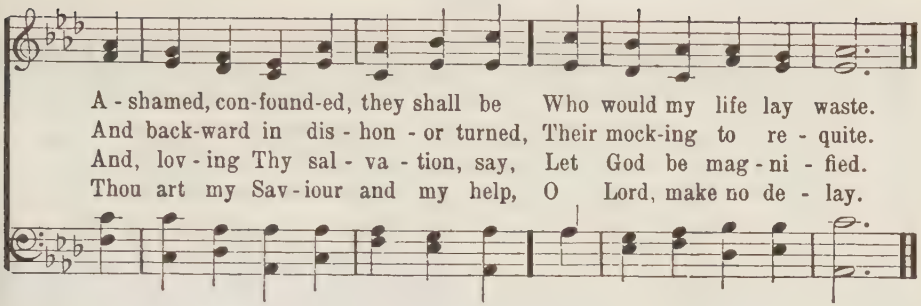
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189 Prayer for Help

PSALM 70 S. M. ST. MICHAEL Genevan Psalter
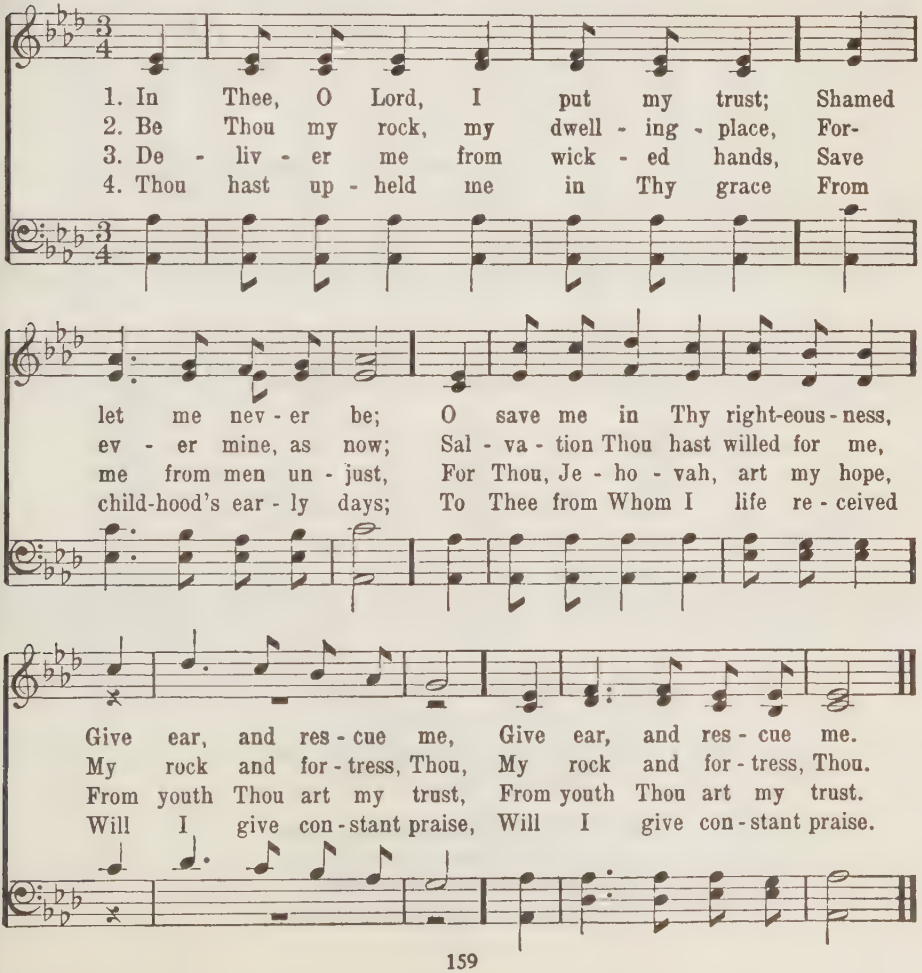


Prayer for Help



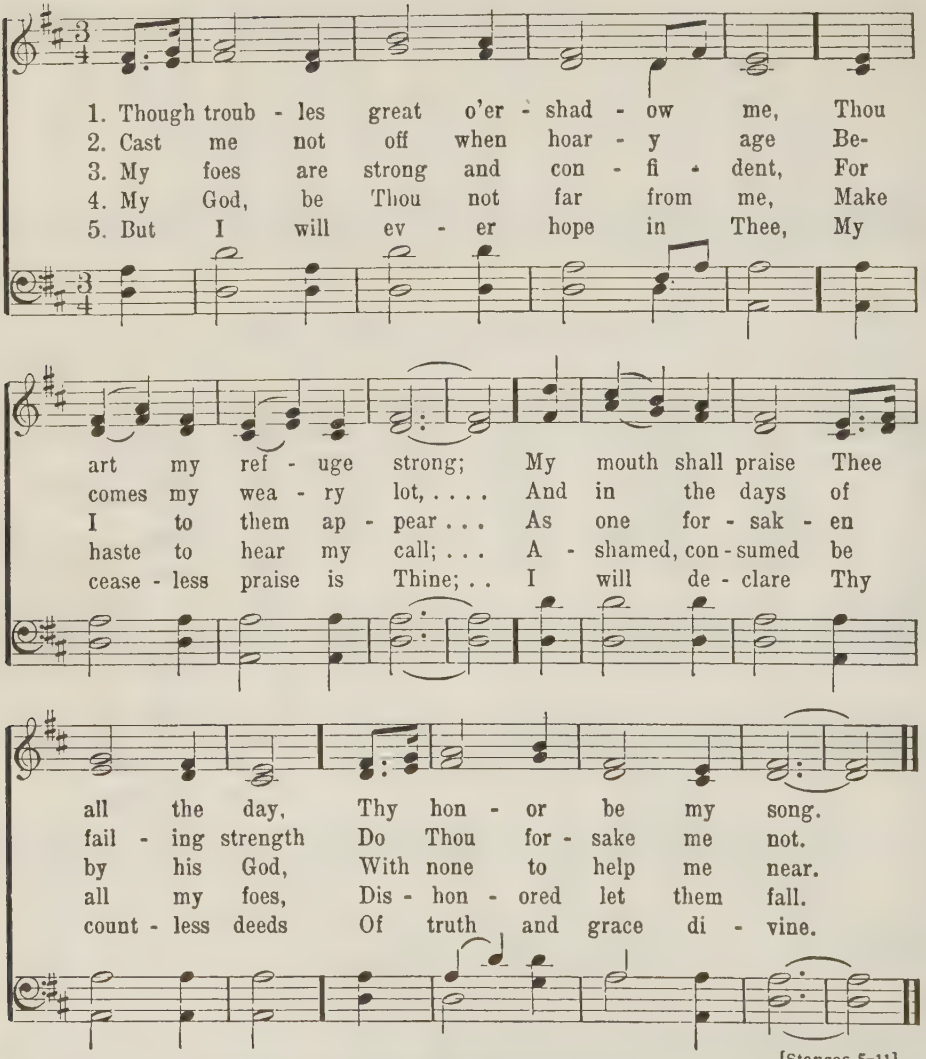
190 Trustful Entreaty and Praise

PSALM 71 C. M. LEAF Anonymous



191 Abiding Confidence and Hope

PSALM 71 C. M. SILOAM Isaac B. Woodbury



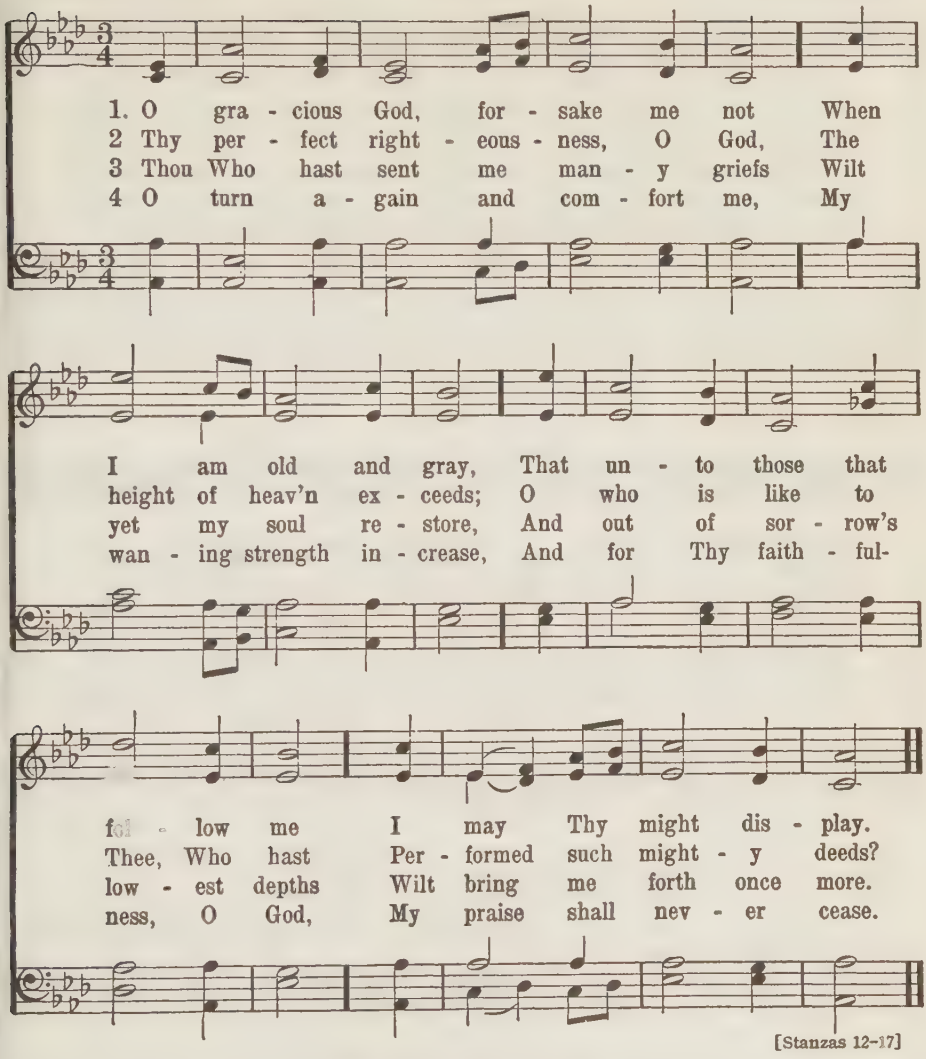
[Stanzas 5–11]

6 Yea, I will tell the mighty acts
Performed by God the Lord;
Thy righteousness, and Thine alone,
With praise I will record.

7 For from my early youth, O God,
By Thee have I been taught,
And faithfully have I declared
The wonders Thou hast wrought.

192 A Prayer of Faith

PSALM 71 C. M. AVON Hugh Wilson



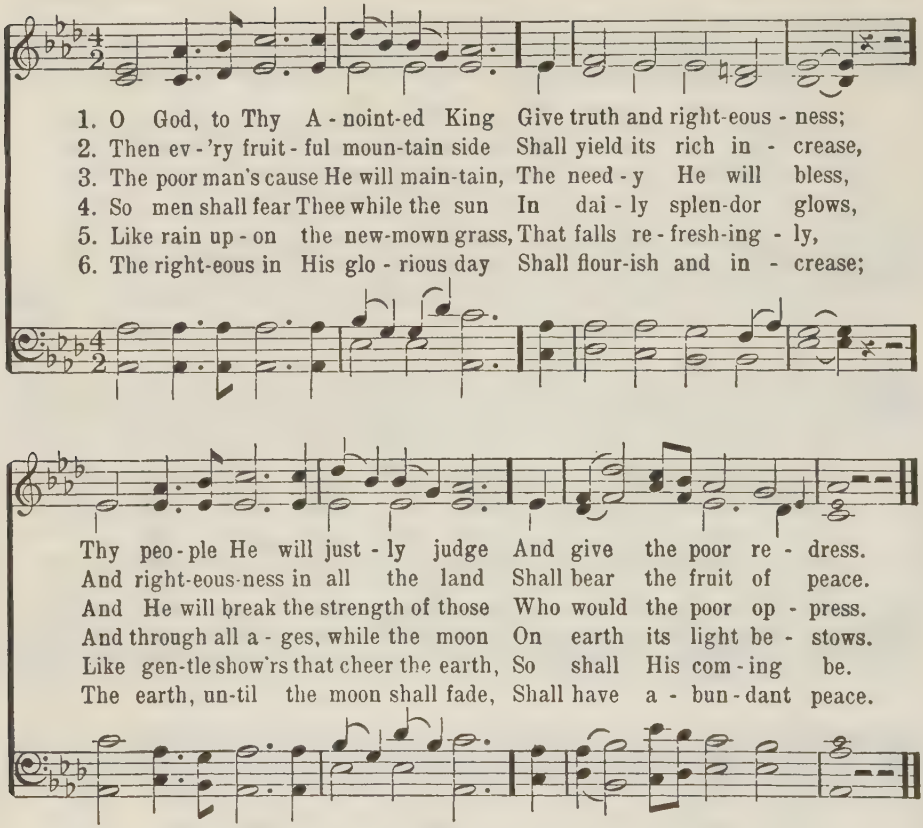
[Stanzas 12–17]

5 Thou Holy One of Israel,
To Thee sweet songs I raise;
The soul Thou hast redeemed from death
Shall give Thee joyful praise.

6 My enemies that seek my hurt
Thy help has put to shame;
My thankful tongue will ceaselessly
Thy righteousness proclaim.

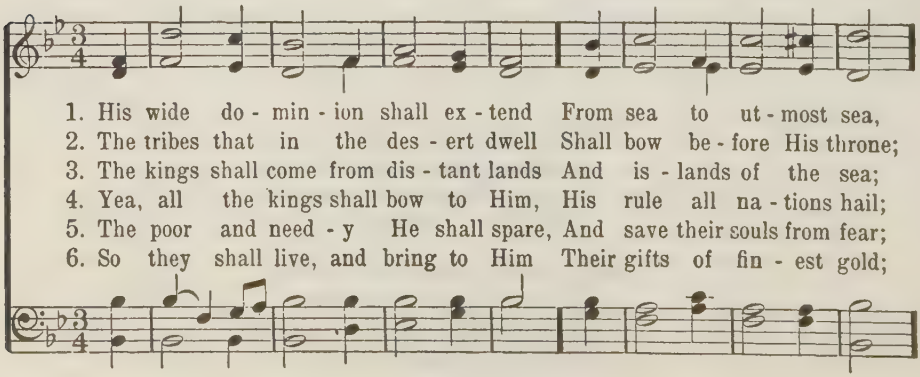
193 The Reign of Christ

PSALM 72 C. M. HYMN John E. Gould

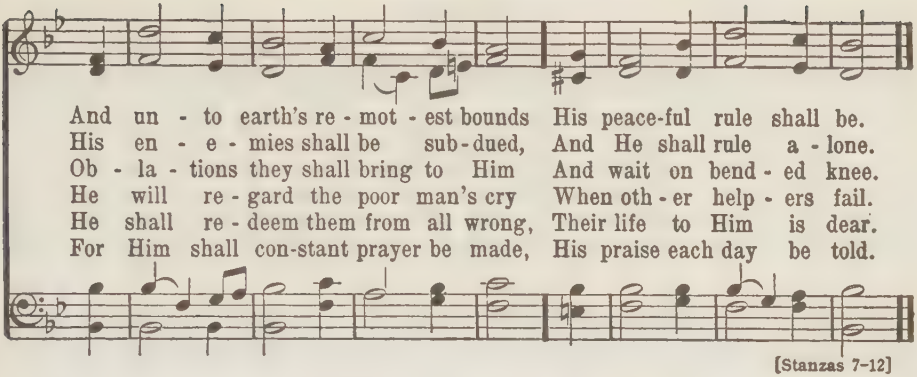


194 The Kingdom of Our Lord

PSALM 72 C. M. HOLY CROSS Arranged by James C. Wade



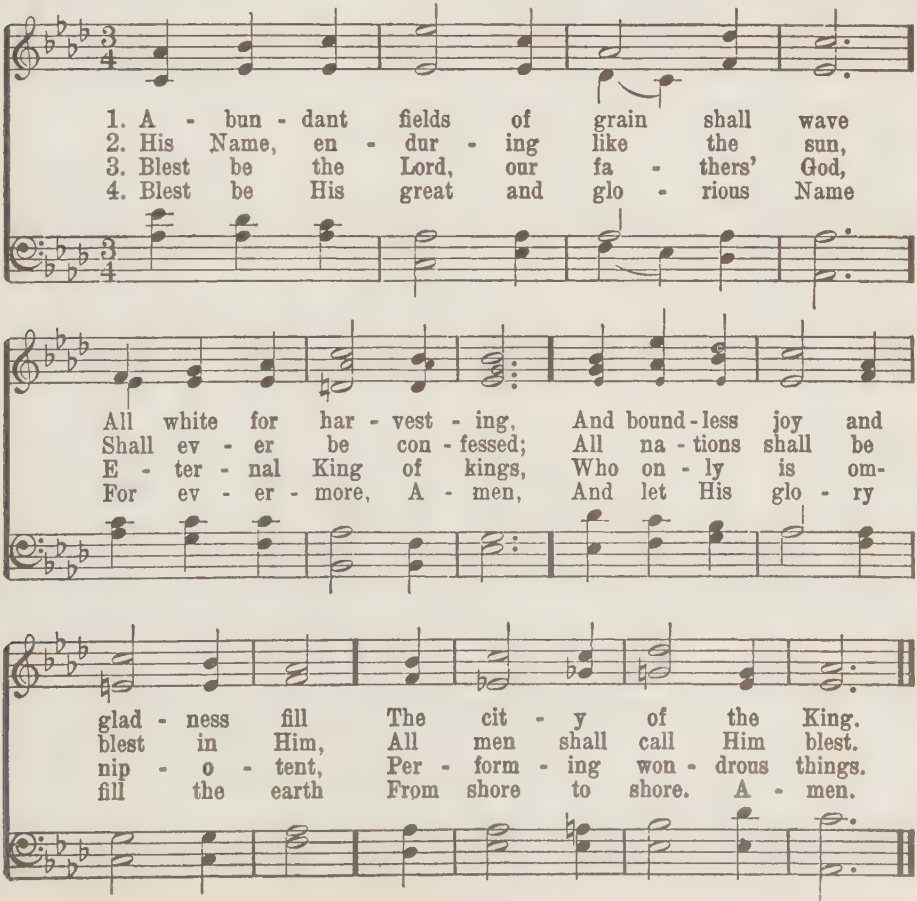
The Kingdom of Our Lord



[Stanzas 7–12]

195 Christ and His Cause

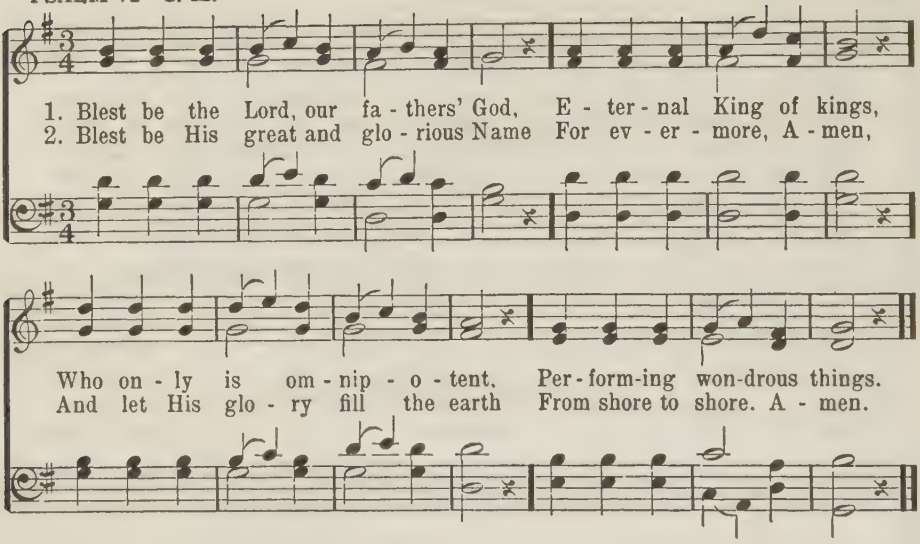
PSALM 72 C. M. BEATITUDO John B. Dykes



[Stanzas 13–16]

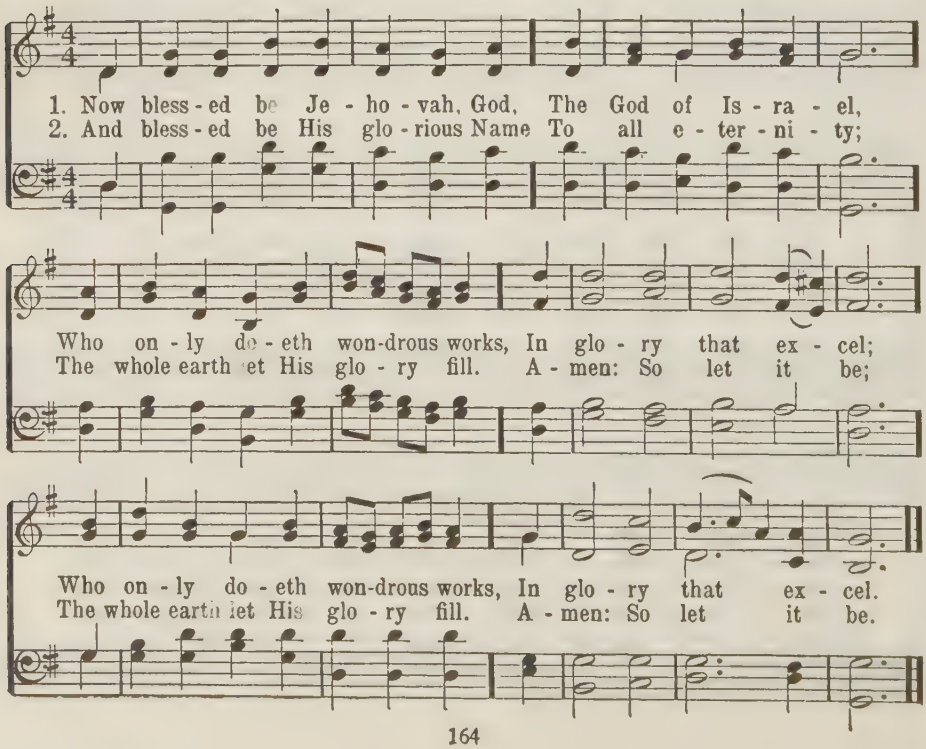
196 Grateful Adoration

PSALM 72 C. M. TABLER E. H. Frost



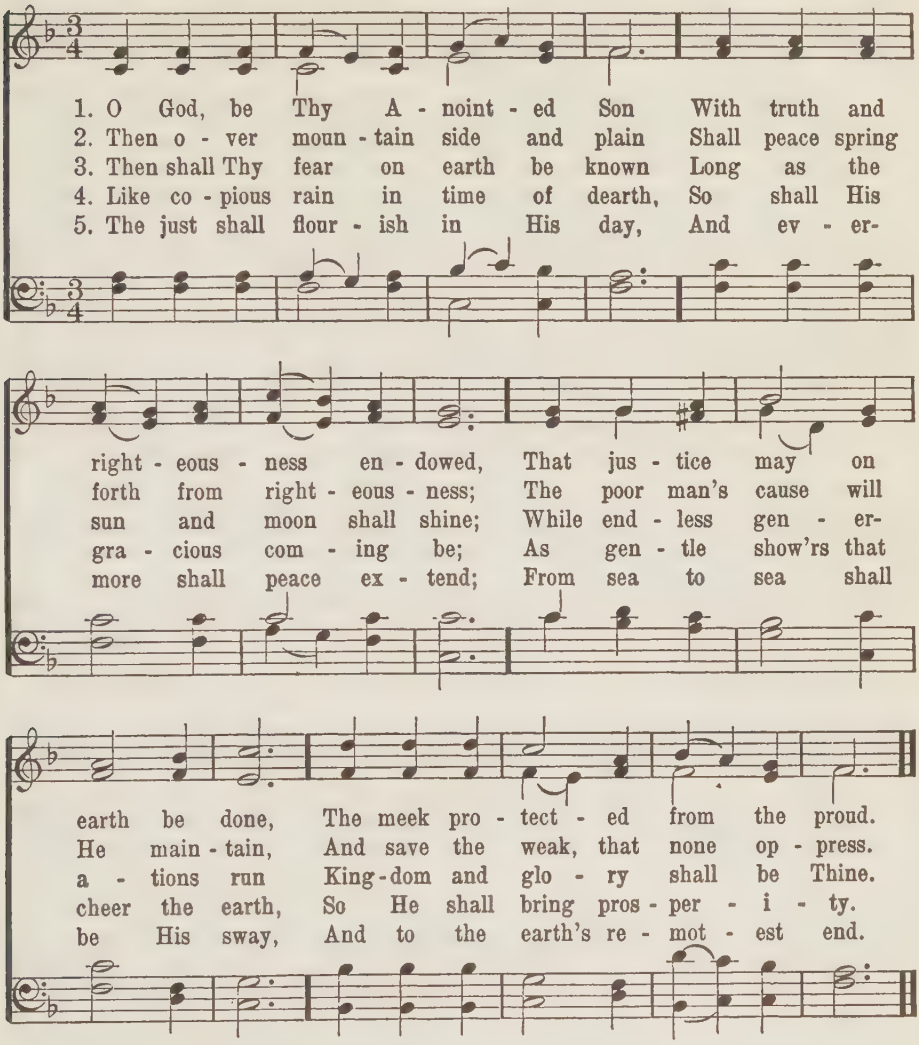
197 The Doxology

PSALM 72 C. M. CORONATION Oliver Holden



198 The Blessings of Immanuel's Reign

PSALM 72 L. M. HURSLEY German Melody

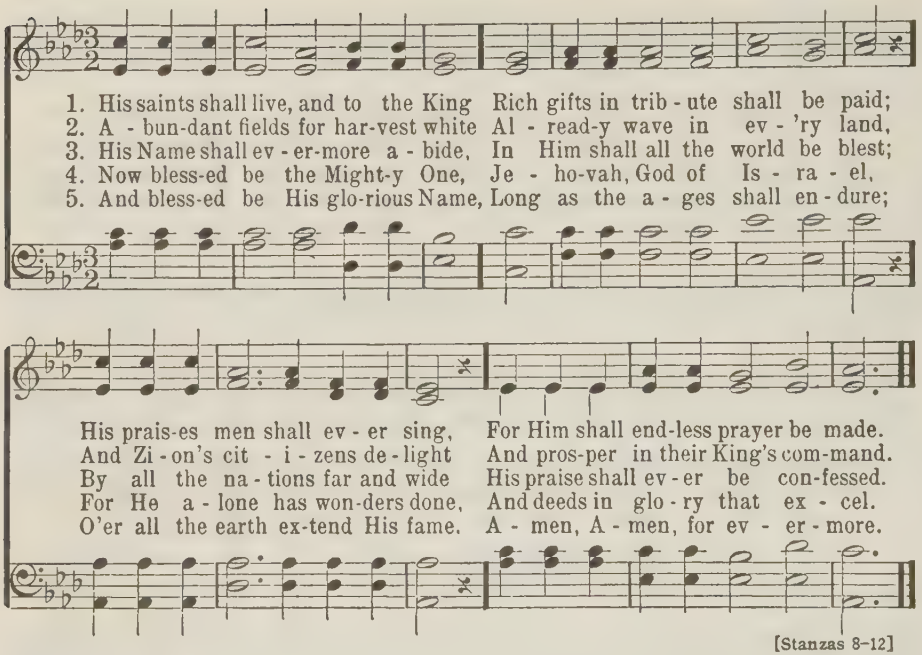


6 The desert lands to Him shall bow,
And all the islands of the sea,
And kings with gifts shall pay their vow,
His enemies shall bend the knee.

7 In great compassion for the weak
He ever will maintain their right,
Will help the poor and save the meek;
Their lives are precious in His sight.

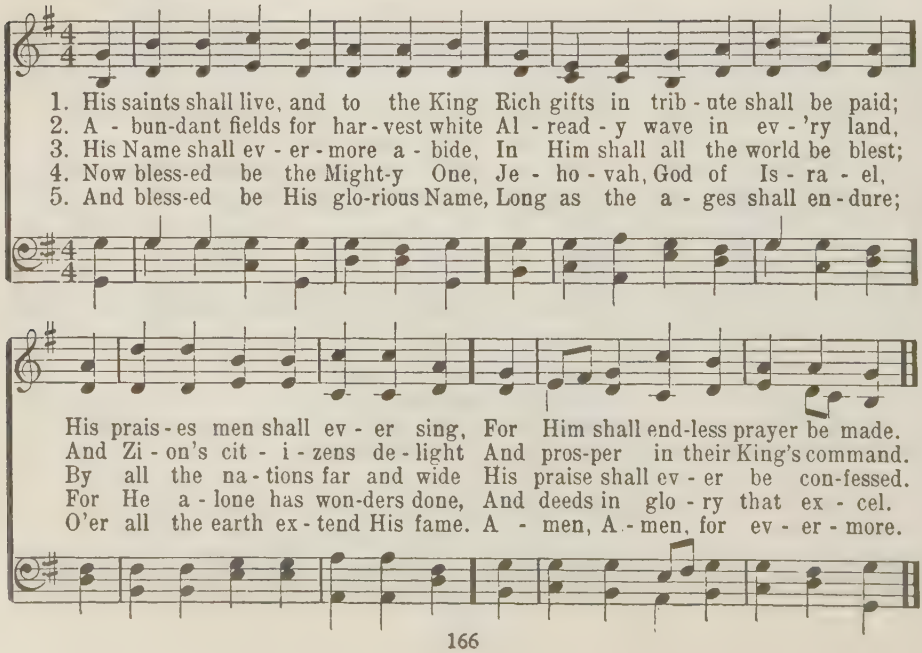
199 The King and His Kingdom

PSALM 72 L. M. MISSIONARY CHANT Heinrich C. Zeuner
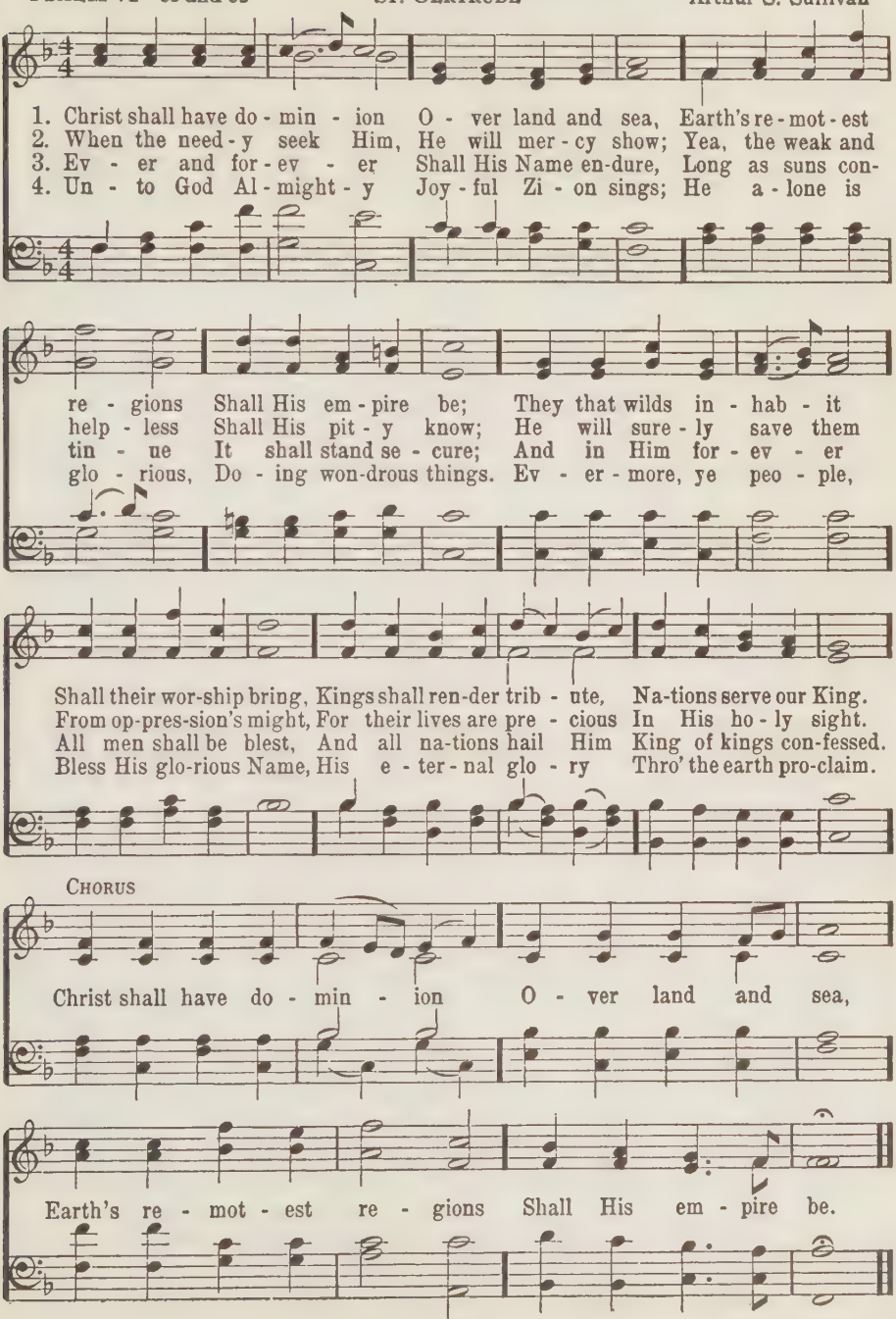


[Stanzas 8–12]

SECOND TUNE MORNING HYMN William Boyce



200 The Enthroned Christ
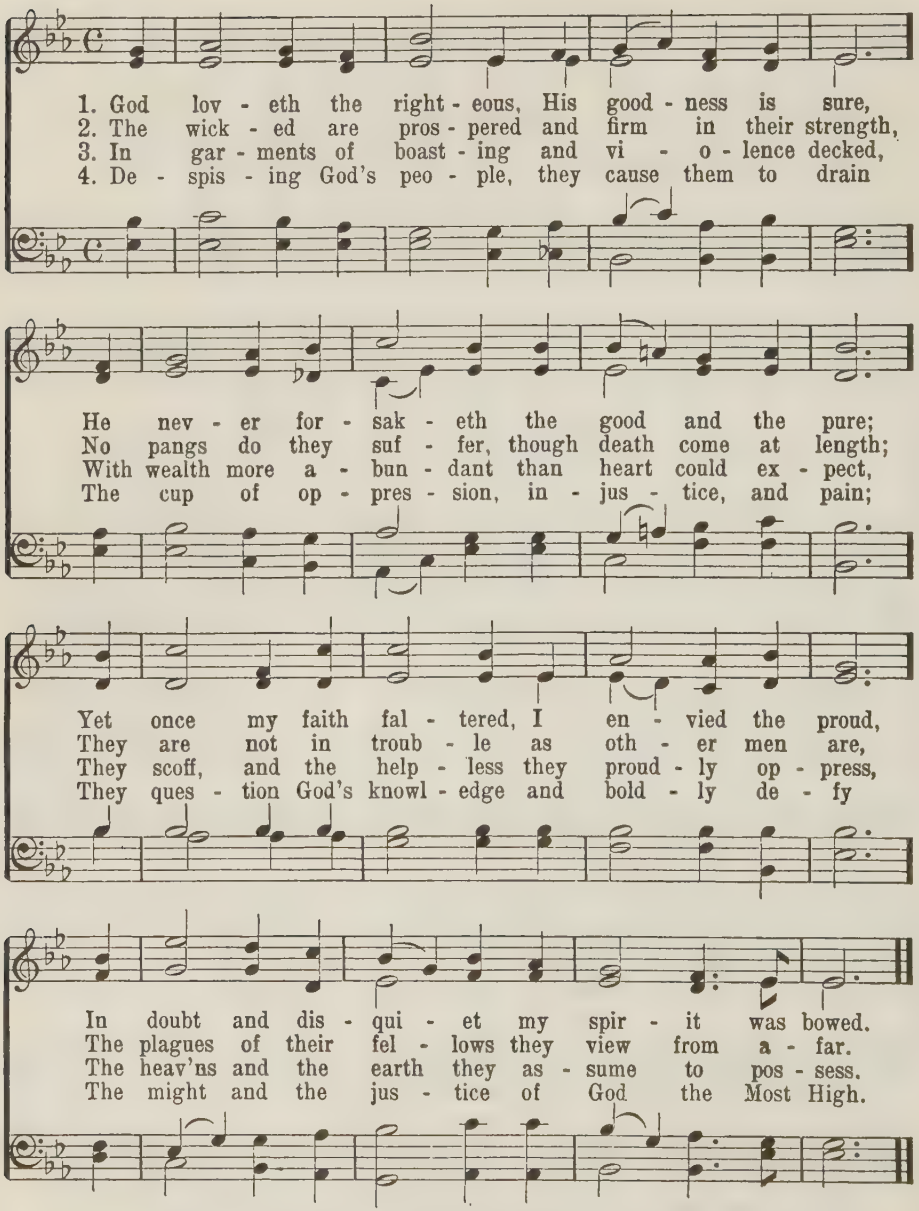
PSALM 72 6s and 5s — ST. GERTRUDE — Arthur S. Sullivan



[Selected Stanzas]

201 A Vindication of God's Ways

PSALM 73 11s MOBILE John P. Campbell

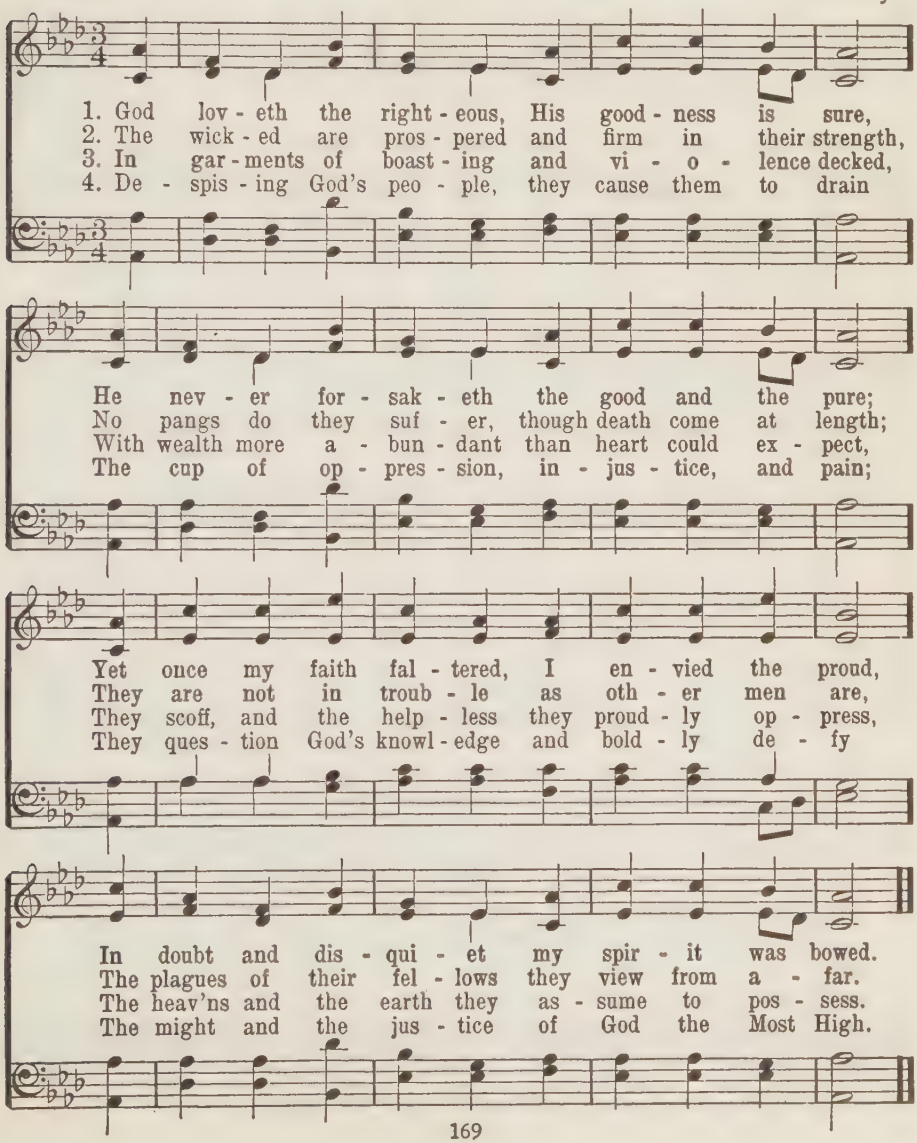


5 The wicked, grown wealthy, have comfort and peace,
While I, daily chastened, see troubles increase,
And, wronging God's children, I cried in my pain,
That clean hands are worthless and pure hearts are vain.

6 I went to God's temple: my doubts were dispelled,
The end of life's journey I clearly beheld;
I saw in what peril ungodly men stand
With sudden destruction and ruin at hand.

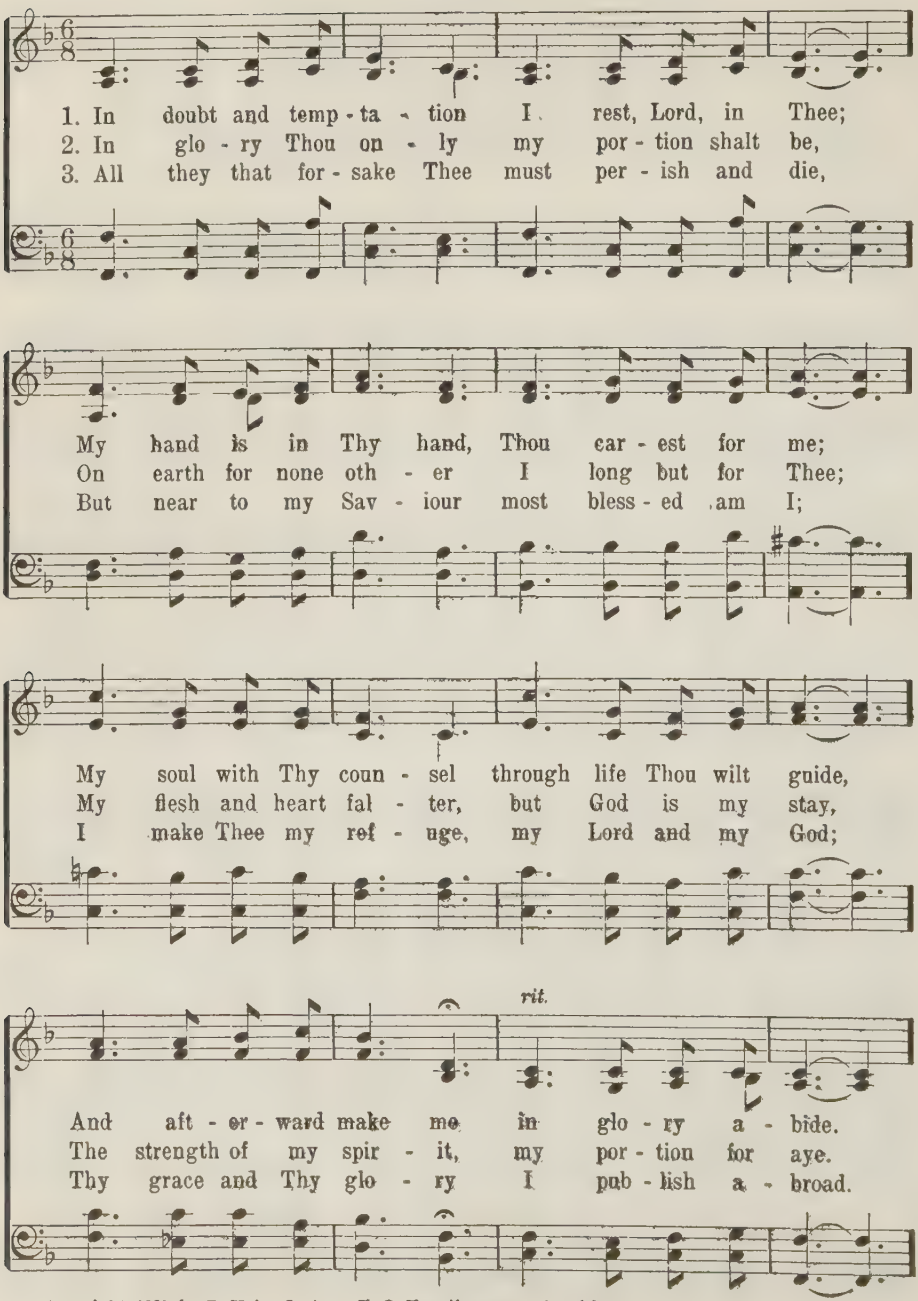
7 As when one awaking forgetteth his dream,
So God will despise them, though great they may seem;
My envy was senseless, my grief was for nought,
Because I was faithless, and foolish my thought.

SECOND TUNE — ST. DENIO — Welsh Melody



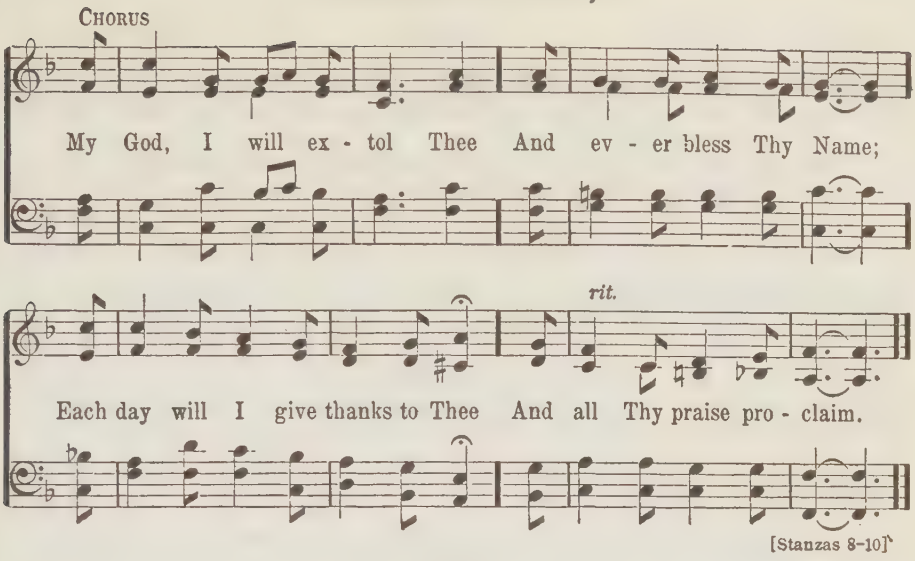
202 Guidance and Glory

PSALM 73 11s CARTER E. Grace Updegraff



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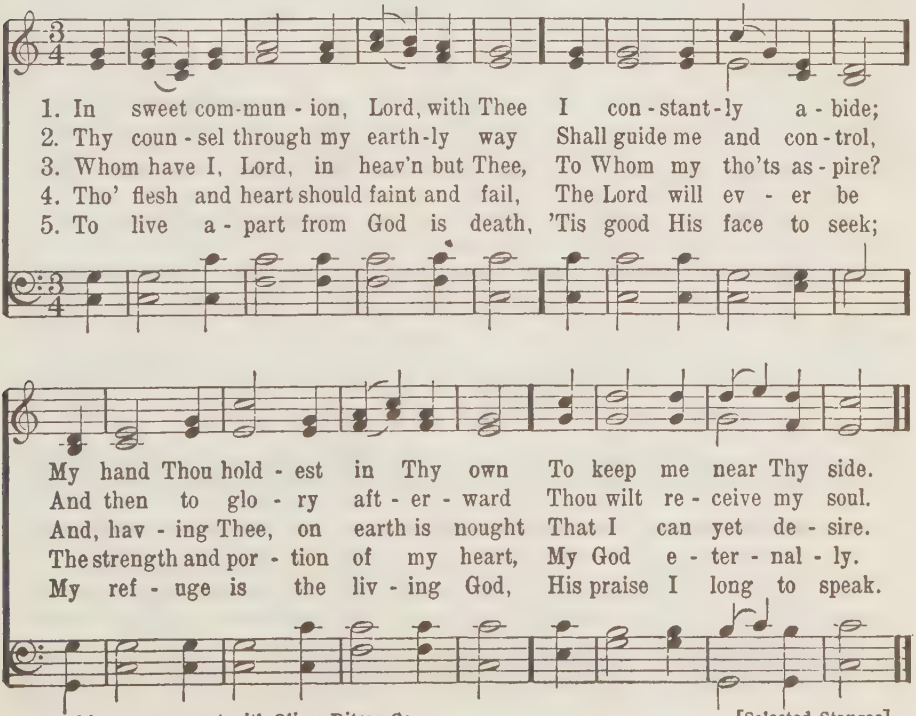
Guidance and Glory



[Stanzas 8–10]

203 Life With God

PSALM 73 C. M. PRAYER William U. Butcher

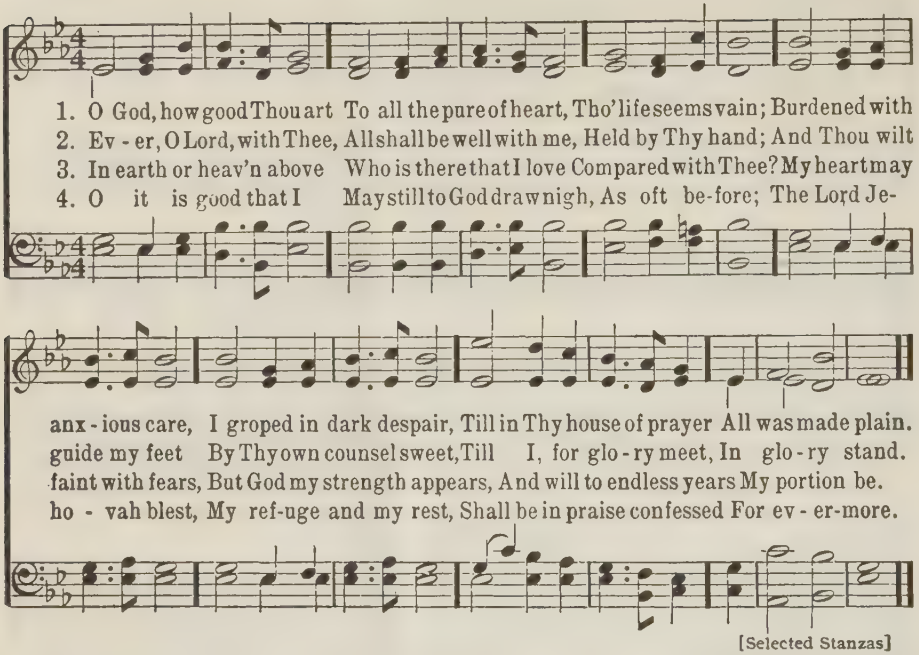


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[Selected Stanzas]

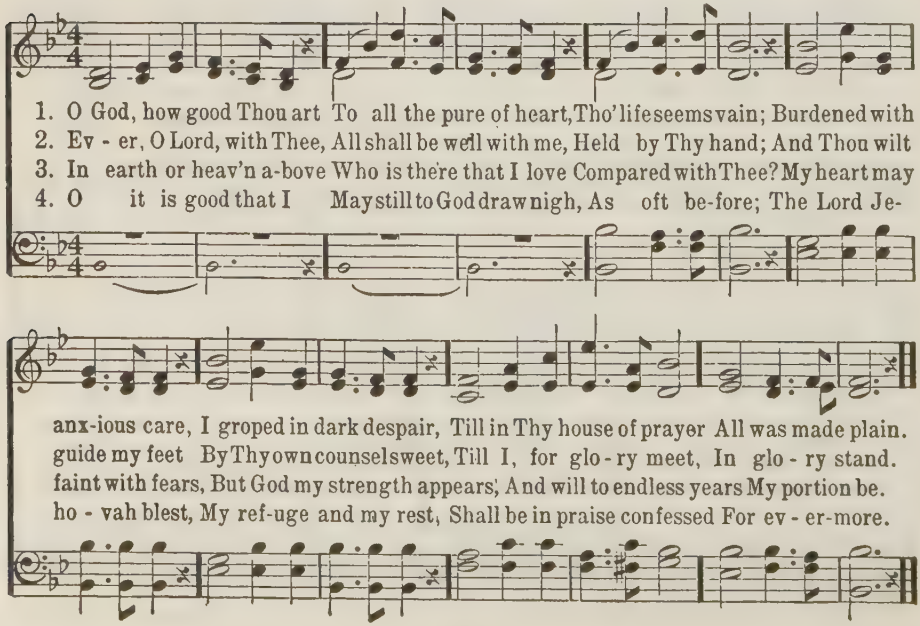
204 God Our Only Good

PSALM 73 6s and 4s — OLIVET — Lowell Mason



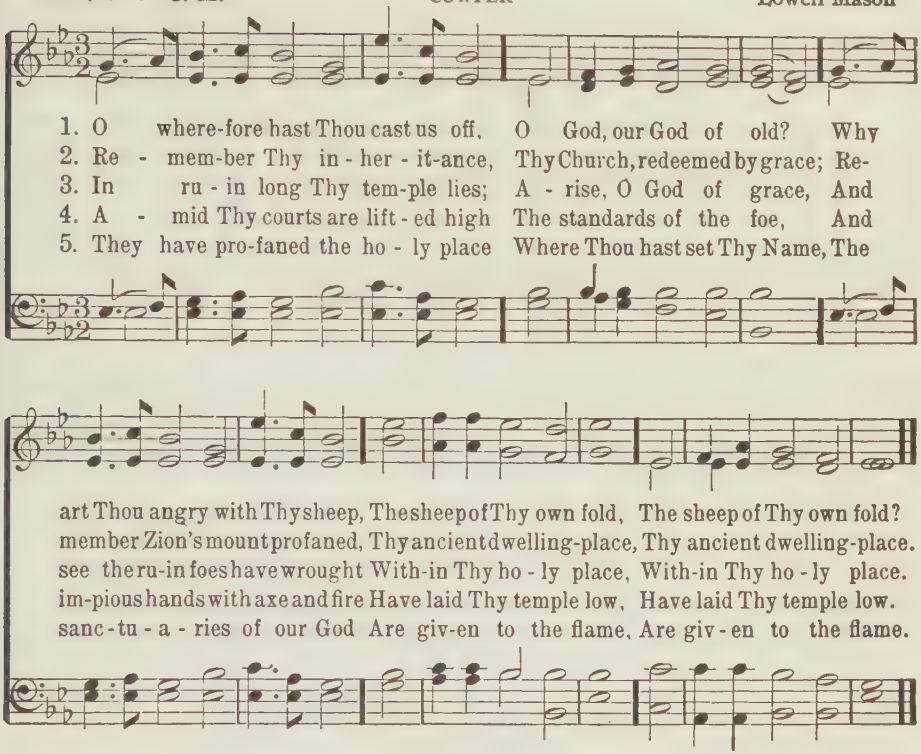
[Selected Stanzas]

SECOND TUNE — LYTE — Joseph P. Holbrook



205 The Church in Trial

PSALM 74 C. M. COWPER Lowell Mason



6 We see no signs of power divine,
No prophet speaks for Thee,
And none can tell, and none can know,
How long these woes shall be.

7 How long, O God, shall blasphemy
And shame reproach our land?
Why dost Thou not destroy Thy foes
With Thy almighty hand?

8 O God, Thou art our King of old,
Salvation Thou hast wrought;
In safety through the mighty sea
Our fathers Thou hast brought.

9 With mighty arm Thou didst destroy
The pride of boastful man,
And for Thy people made a path
Where mighty waters ran.

10 The day is Thine, and Thine the night,
And Thine the shining sun;
At Thy command earth's bounds are set
And changing seasons run.

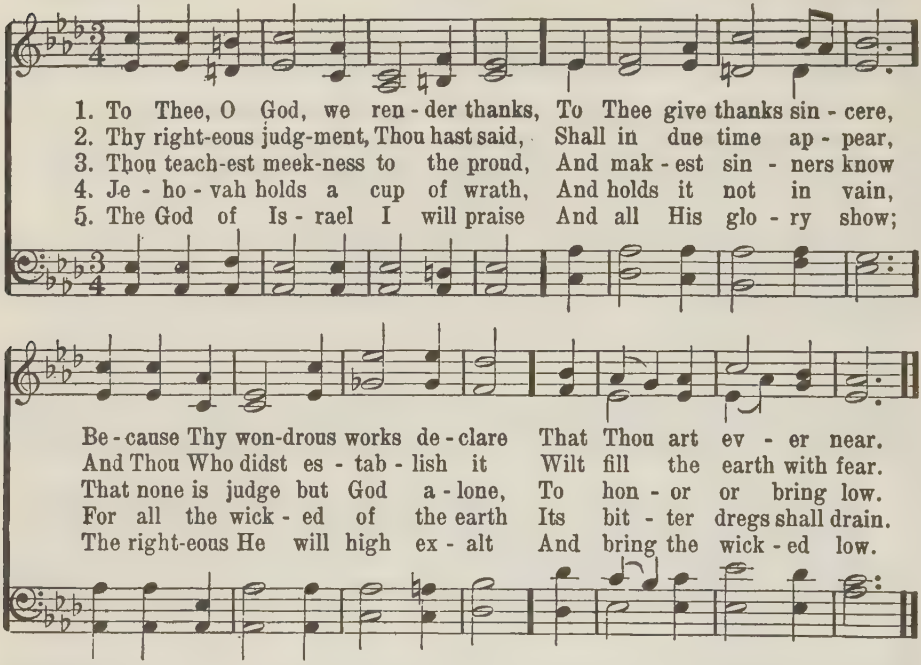
11 Mark how Thy enemies, O Lord,
Against Thee proudly speak;
Preserve Thy saints from wicked men,
Be mindful of the meek.

12 Fulfill, O Lord, Thy covenant,
Our strong protector be,
For in the earth are dark abodes
Of crime and cruelty.

13 Let not Thy saints be put to shame,
No longer in Thy sight
Permit Thy foes to vaunt themselves;
Lord, vindicate the right.

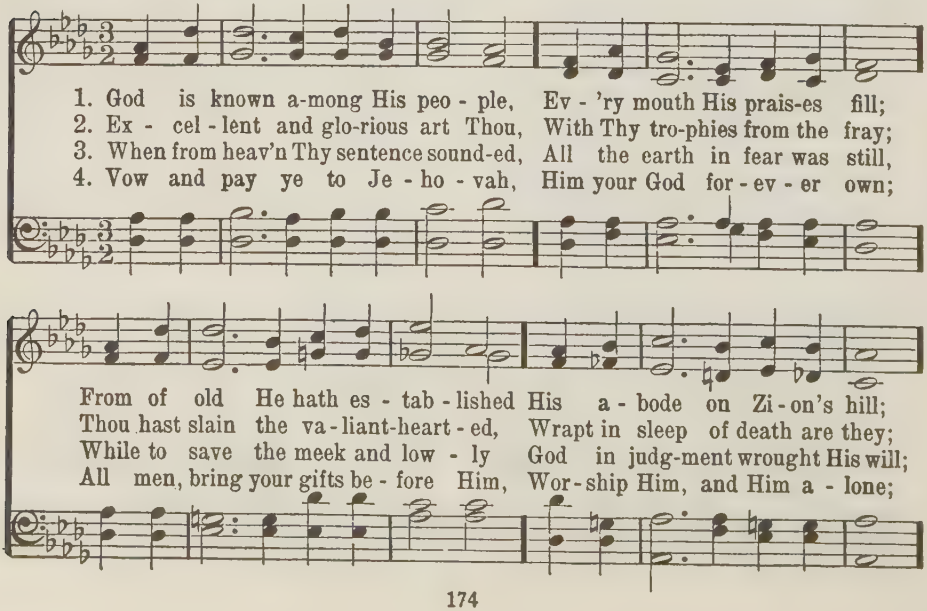
206 The Righteous Judgment of God

PSALM 75 C. M. BOSTON Uzziah C. Burnap

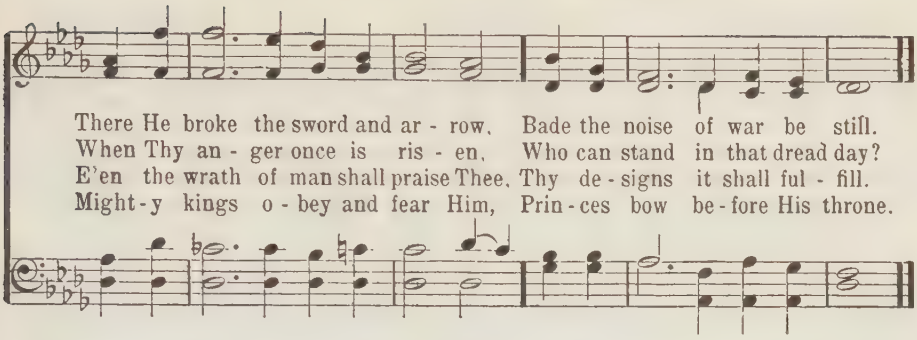


207 Zion's Glory and Safety

PSALM 76 8s and 7s TEMPLE BORO F. Pinder
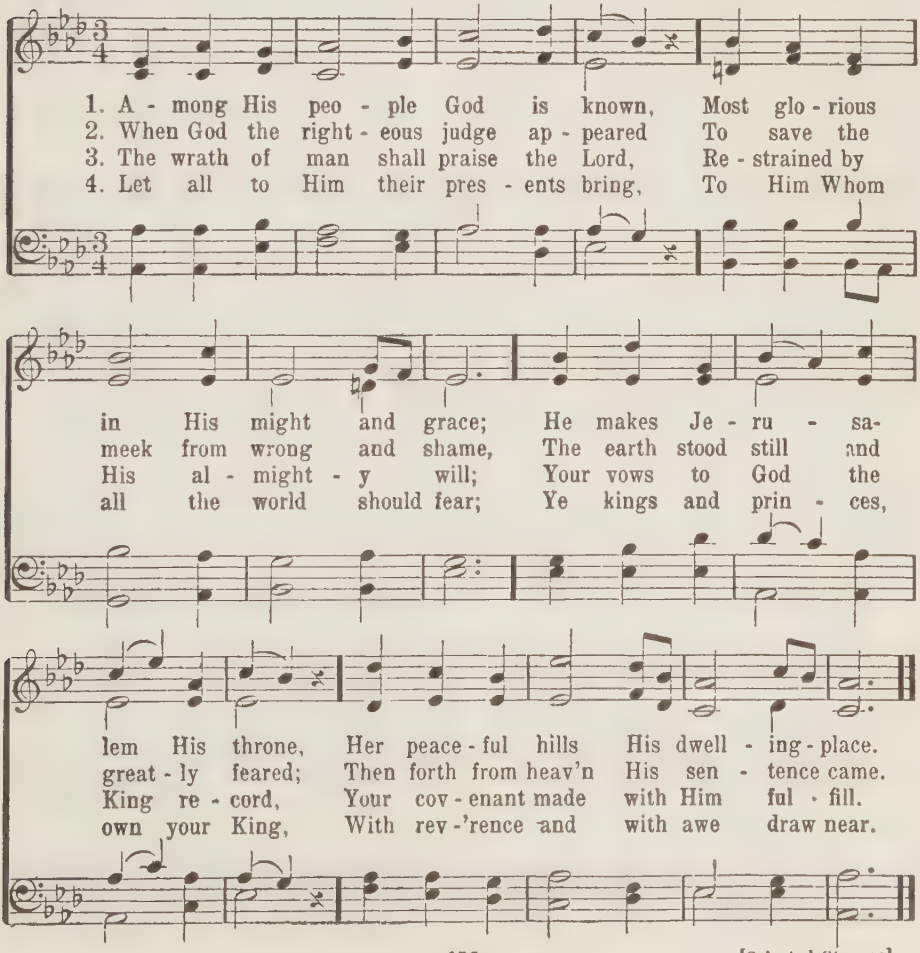


Zion's Glory and Safety



208 Aspects of the Divine Character
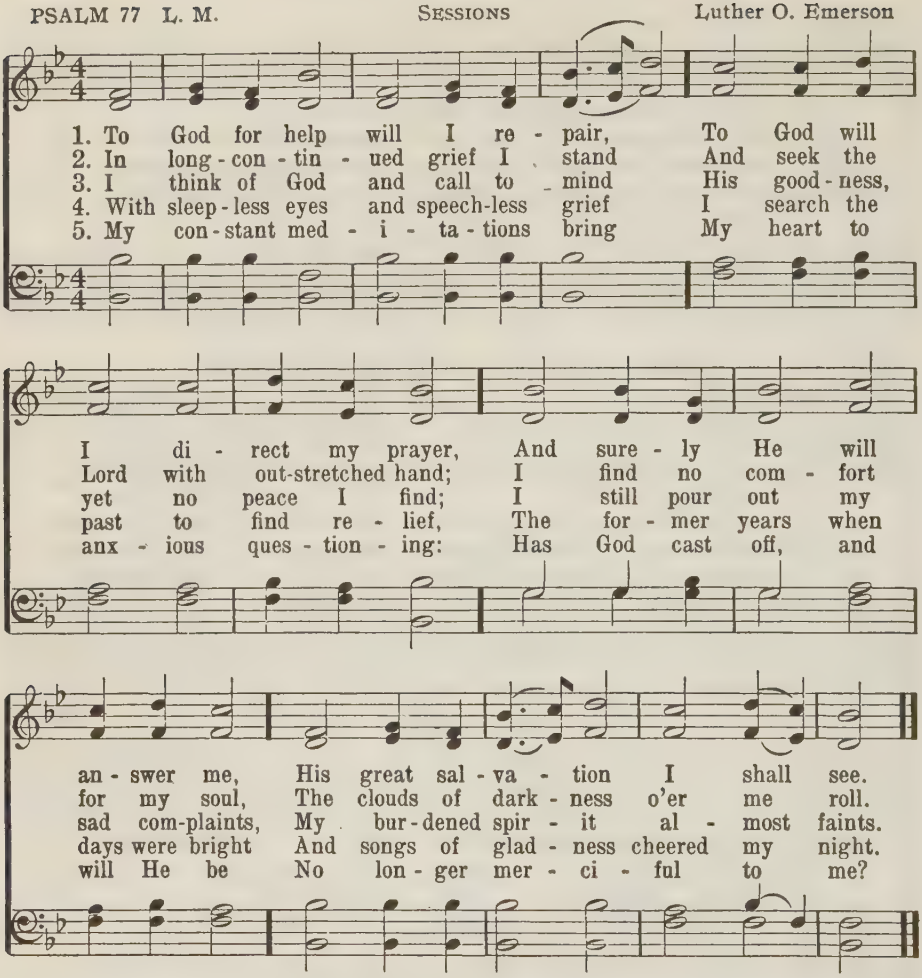
PSALM 76 L. M. EASTON Arranged from Mozart



[Selected Stanzas]

209 Doubts Overcome by Faith

PSALM 77 L. M. SESSIONS Luther O. Emerson



6 Has God forgotten to be kind?
Shall I His promise faithless find?
For me shall wrath henceforth replace
His tender mercies and His grace?

7 In weakness I was pressed with fear,
But better hopes my spirit cheer;
Past mercies lead me to rely
Upon the help of God Most High.

8 Thy deeds, O Lord, will I relate
And on Thy wonders meditate;
Thy way, O God, is just and right,
And none is like to Thee in might.

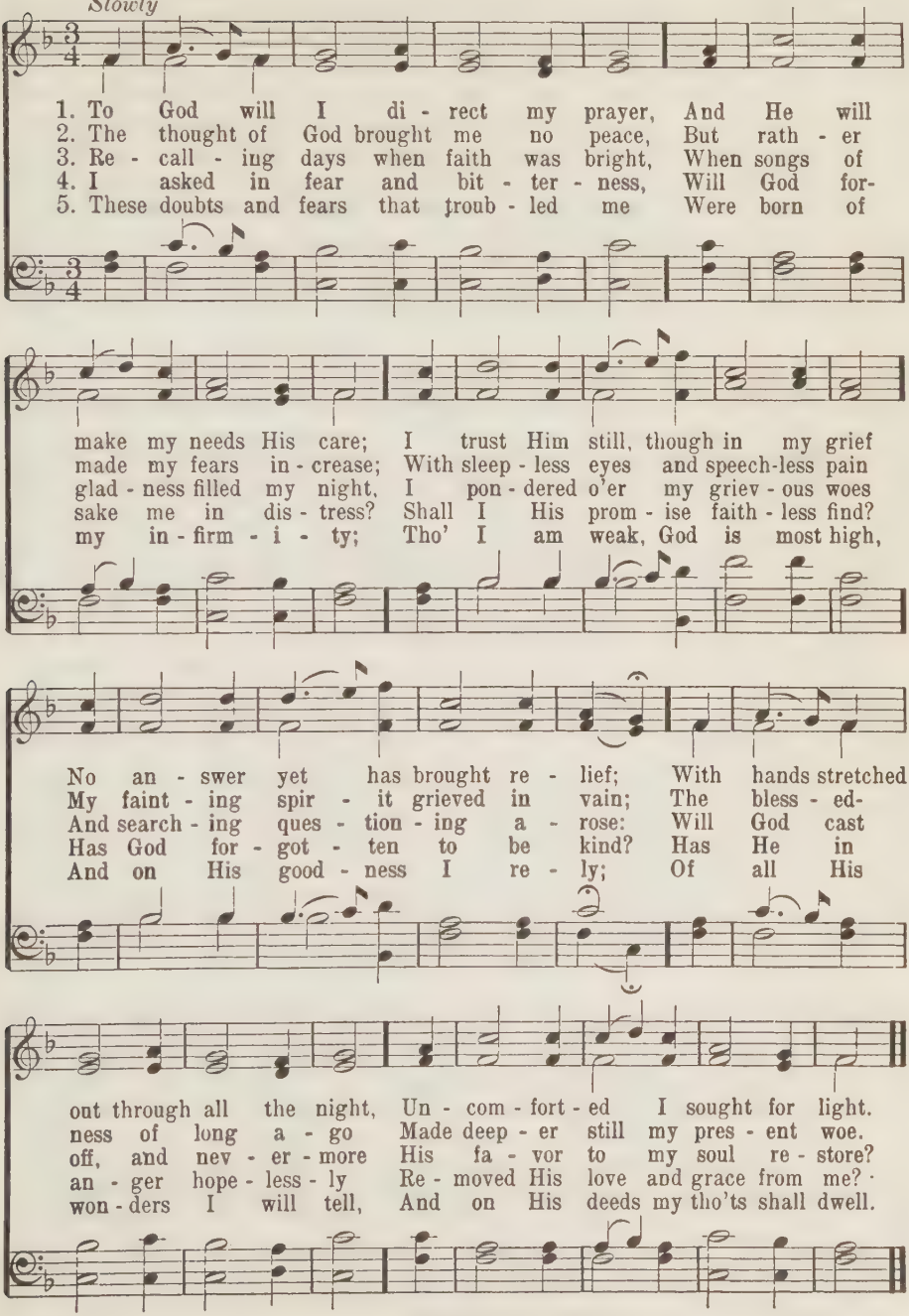
9 Among the nations Thou hast shown
Thy wondrous power and made it known;
Thou art the God that mightily
Redeemed and set Thy people free.

10 At sight of Thee the waters fled,
The quaking clouds their torrents shed,
The lightnings flashed, the thunder pealed,
The trembling earth her fear revealed.

11 Thy way, O God, was in the sea,
But, though Thy paths mysterious be,
Thy people Thou didst safely keep
As shepherds lead their helpless sheep.

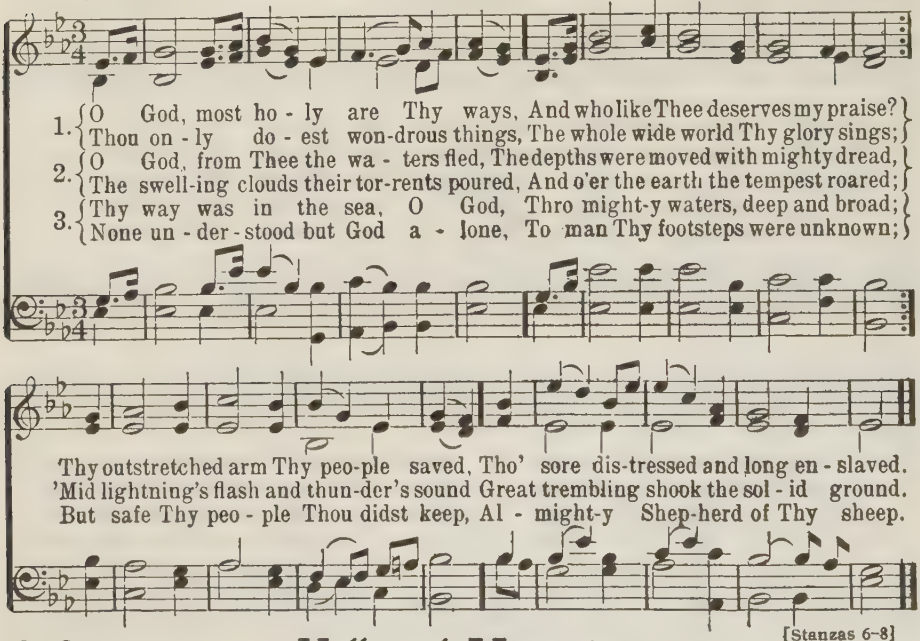
PSALM 77 L. M. FILLMORE Jeremiah Ingalls

Slowly



211 The Wonderful Deeds of God
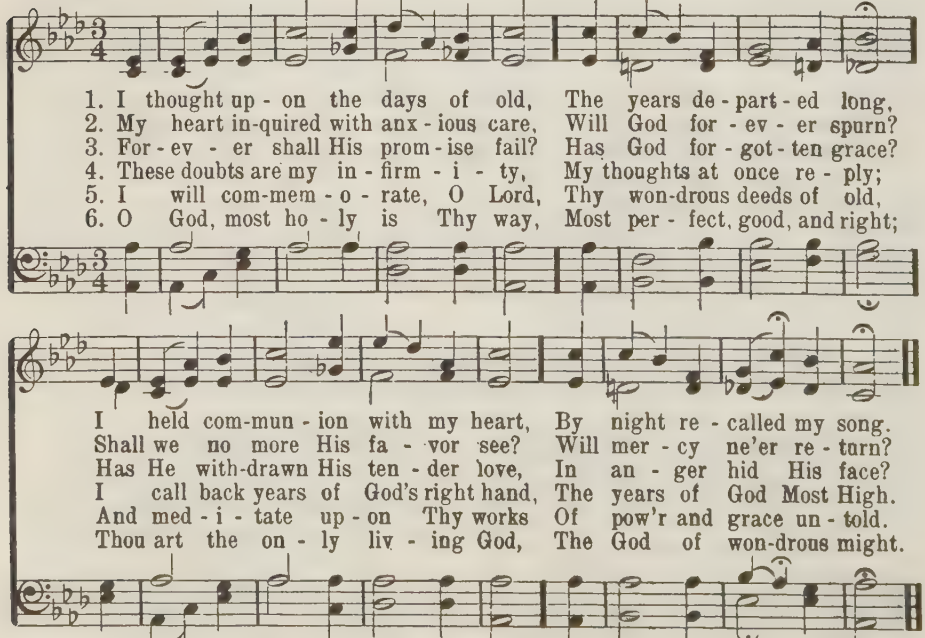
PSALM 77 L. M. YOAKLEY William Yoakley



[Stanzas 6–8]

212 Hallowed Memories

PSALM 77 C. M. SAXONY William J. Kirkpatrick

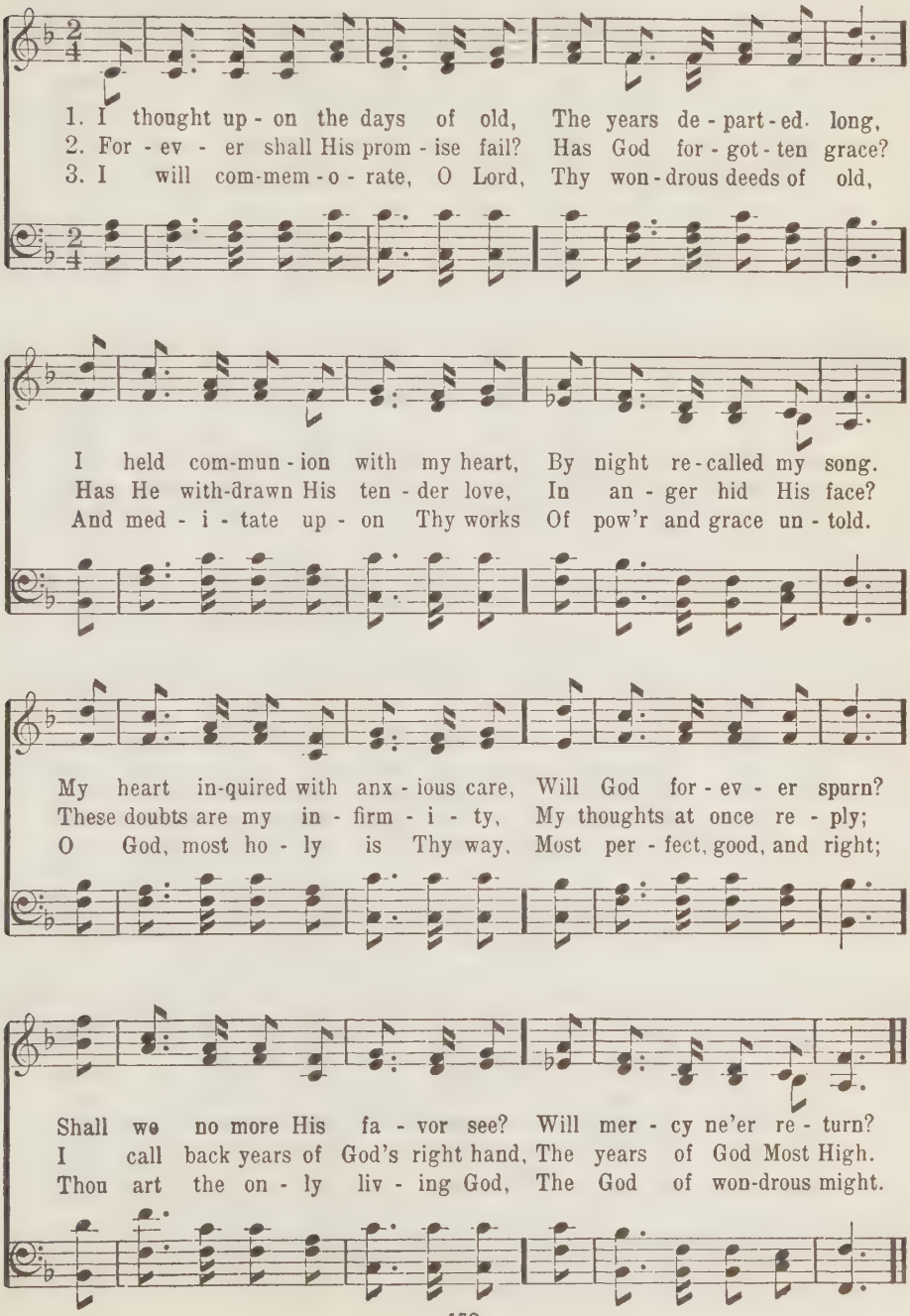


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[Selected Stanzas]
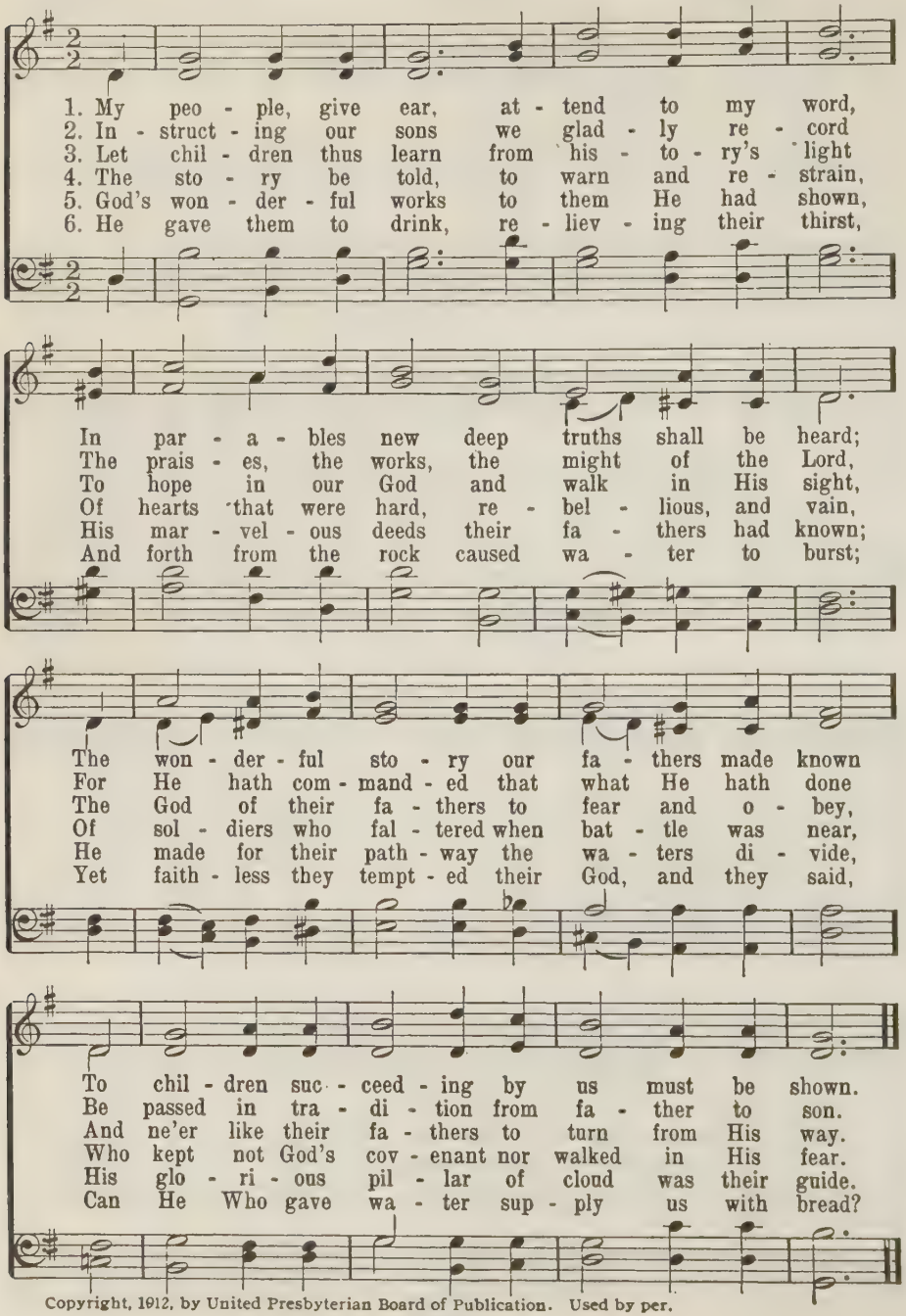
Hallowed Memories

SECOND TUNE — AULD LANG SYNE — Scotch Melody



213 Lessons from the Past

PSALM 78 10s and 11s CHIOS Charles H. Gabriel



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7 Jehovah was wroth because they forgot
To hope in their God, and trusted Him not;
Yet gracious, He opened the doors of the sky
And rained down the manna in richest supply.

8 With bread from on high their need He supplied,
And more did He do when thankless they sighed;
The strong winds commanding from south and from east,
He sent them abundance of quail for their feast.

9 Though well they were filled, their folly they chose,
Till God in His wrath o'erwhelmed them with woes;
He slew of their strongest and smote their young men,
But still unbelieving they sinned even then.

10 Because of their sin He smote with His rod,
And then they returned and sought for their God;
Their Rock and Redeemer was God the Most High,
Yet false were their praises, their promise a lie.

11 Not right with their God in heart and in will,
They faithlessly broke His covenant still;
But He, in compassion, reluctant to slay,
Forgave them and oft turned His anger away.

12 His pity was great, though often they sinned,
For they were but flesh, a swift passing wind;
Yet though His compassion and grace they beheld,
They tempted and grieved Him and often rebelled.

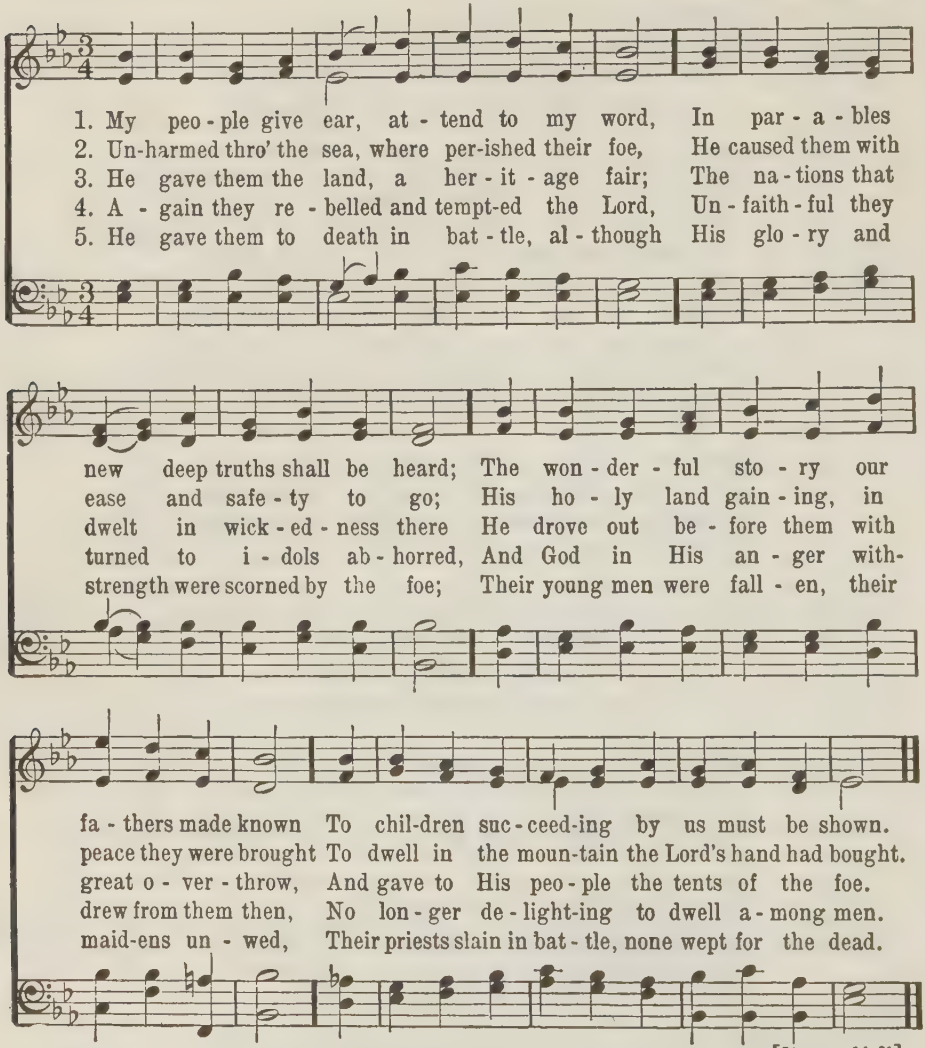
13 They limited God, the Most Holy One,
And hindered the work His grace had begun;
The hand that was mighty to save they forgot,
The day of redemption remembering not.

14 Ungrateful and blind, no longer they thought
Of wonders and signs and mighty deeds wrought,
Of how all the rivers of Egypt ran red,
And plagues in God's anger were heaped on their head.

15 They thought not of how, their freedom to gain,
In Egypt's abodes the first-born were slain,
And how all God's people were led forth like sheep,
The flock He delighted in safety to keep.

214 Reminders from Israel's History

PSALM 78 10s and 11s STELLA Crown of Jesus Music
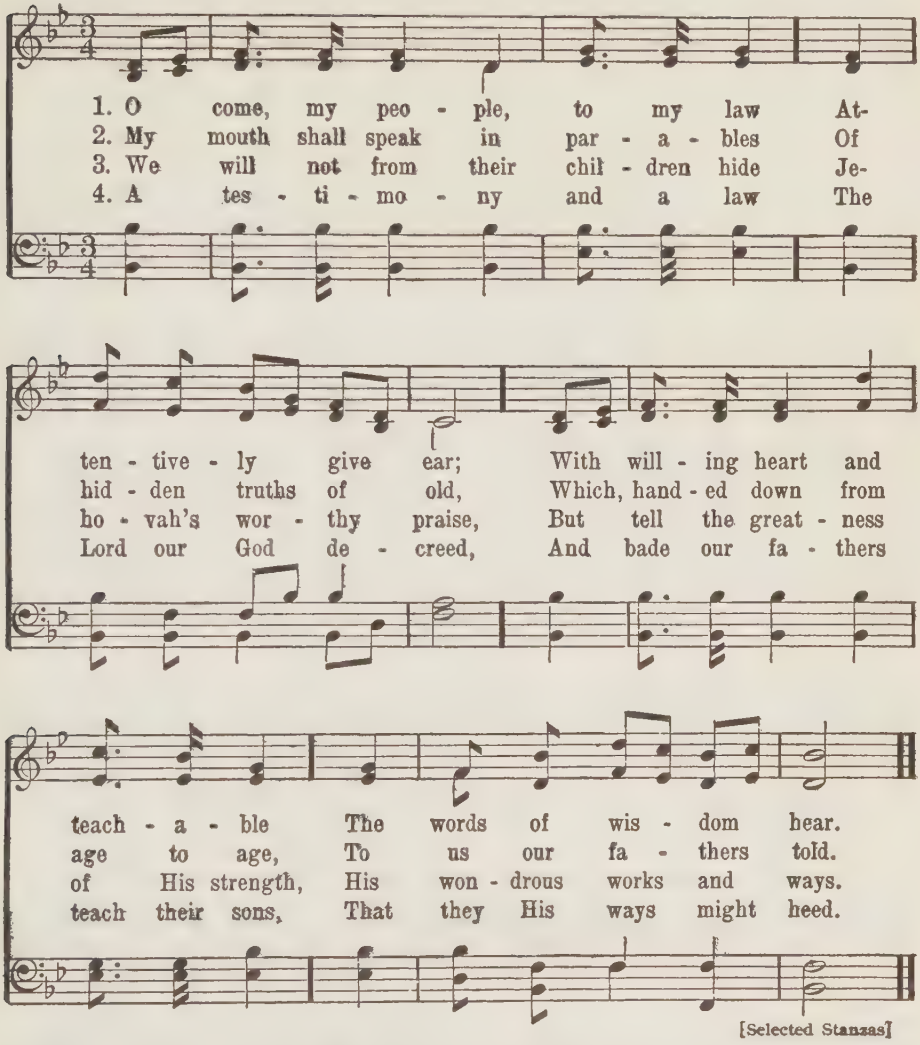


[Stanzas 16–21]

6 Then mercy awoke, the Lord in His might
Returned, and the foes were scattered in flight;
Again to His people His favor He showed,
And chose in Mount Zion to fix His abode.

7 His servant He called, a shepherd of sheep,
From tending his flock, the people to keep;
So David, their shepherd, with wisdom and might
Protected and fed them and led them aright.

215 Religious Training

PSALM 78 C. M. HEBER George Kingsley
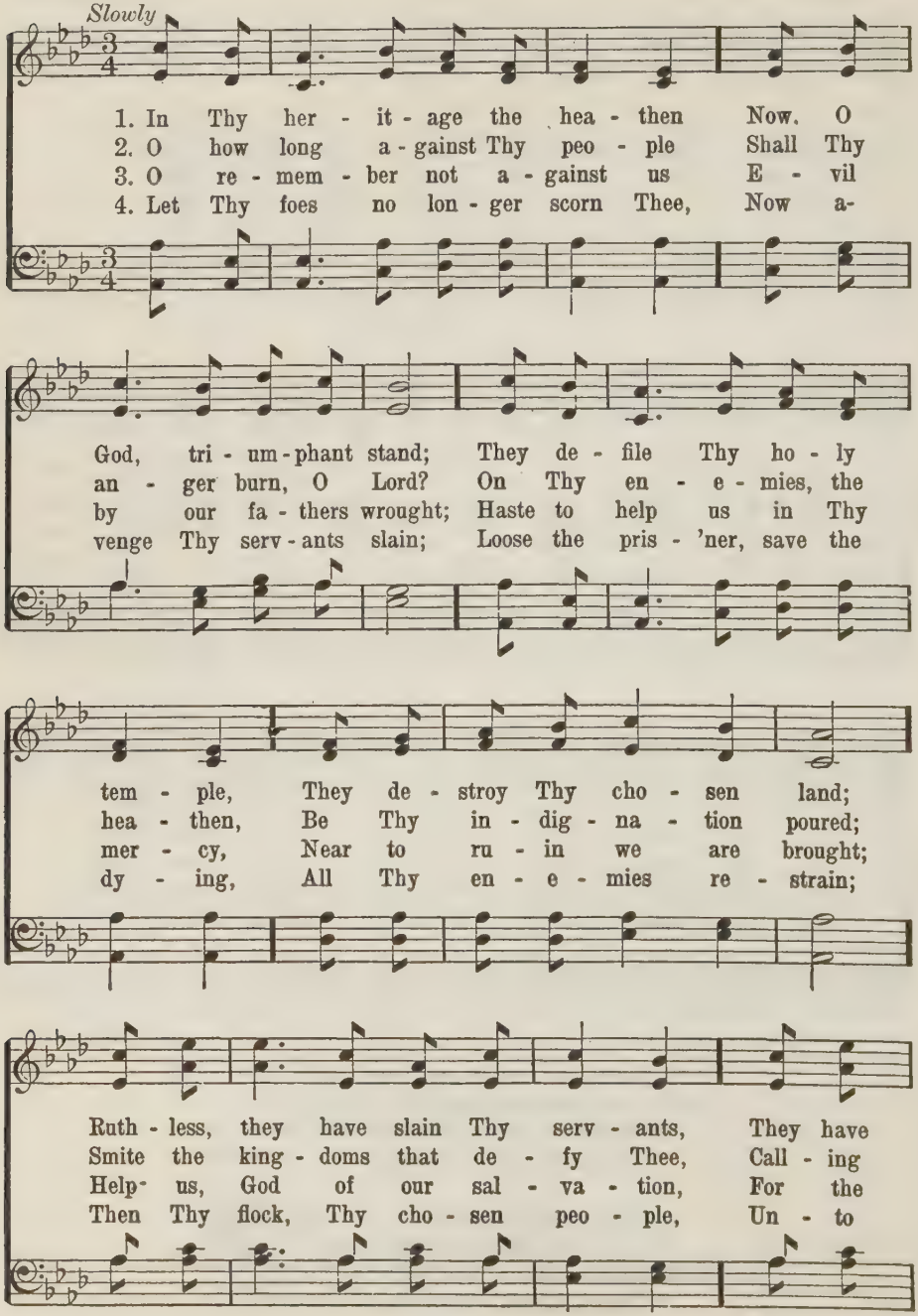


[Selected Stanzas]

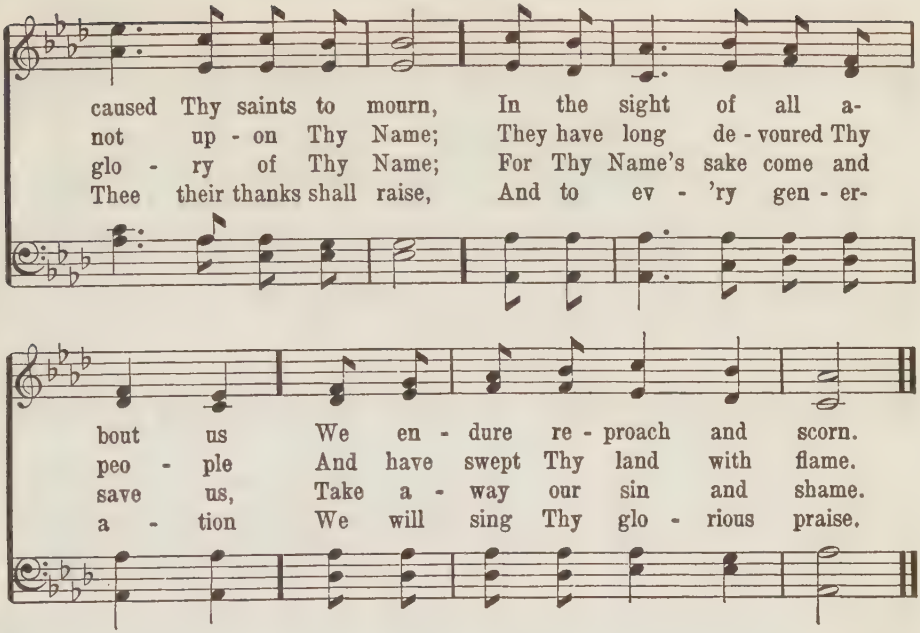
5 He willed that each succeeding race
His deeds might learn and know,
That children's children to their sons
Might all these wonders show.

6 Let children learn God's righteous ways
And on Him stay their heart,
That they may not forget His works
Nor from His ways depart.

216 The Church Under Discipline

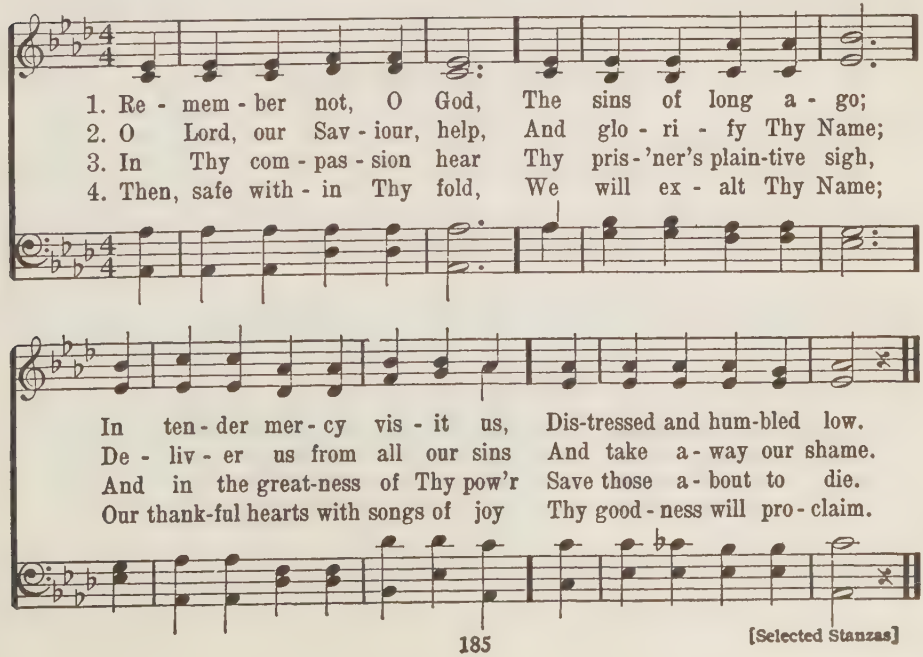
PSALM 79 8s and 7s SALONICA Charles E. Pollock





217 Forgiving Mercy Besought
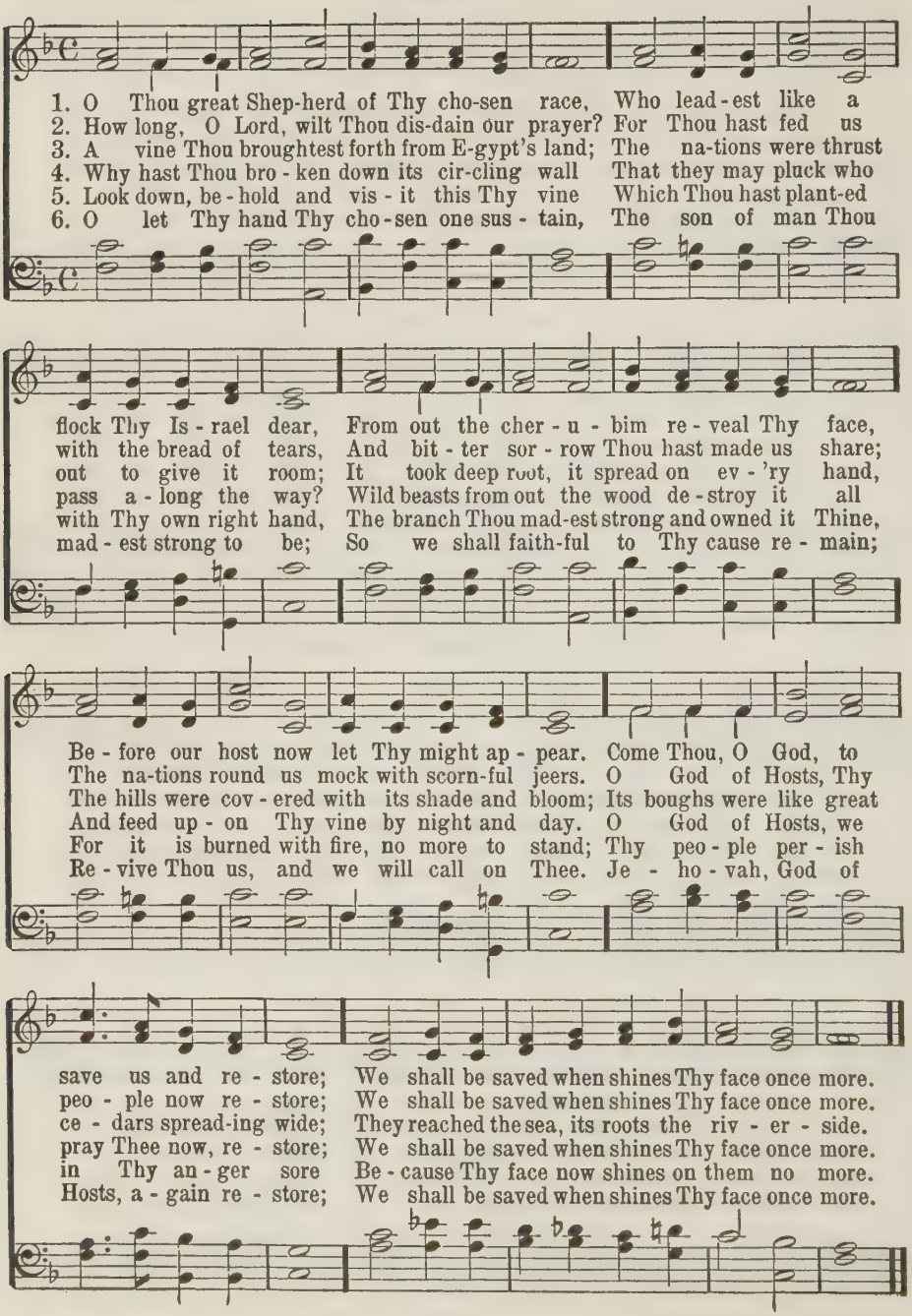
PSALM 79 S. M. GORTON Arranged from Beethoven
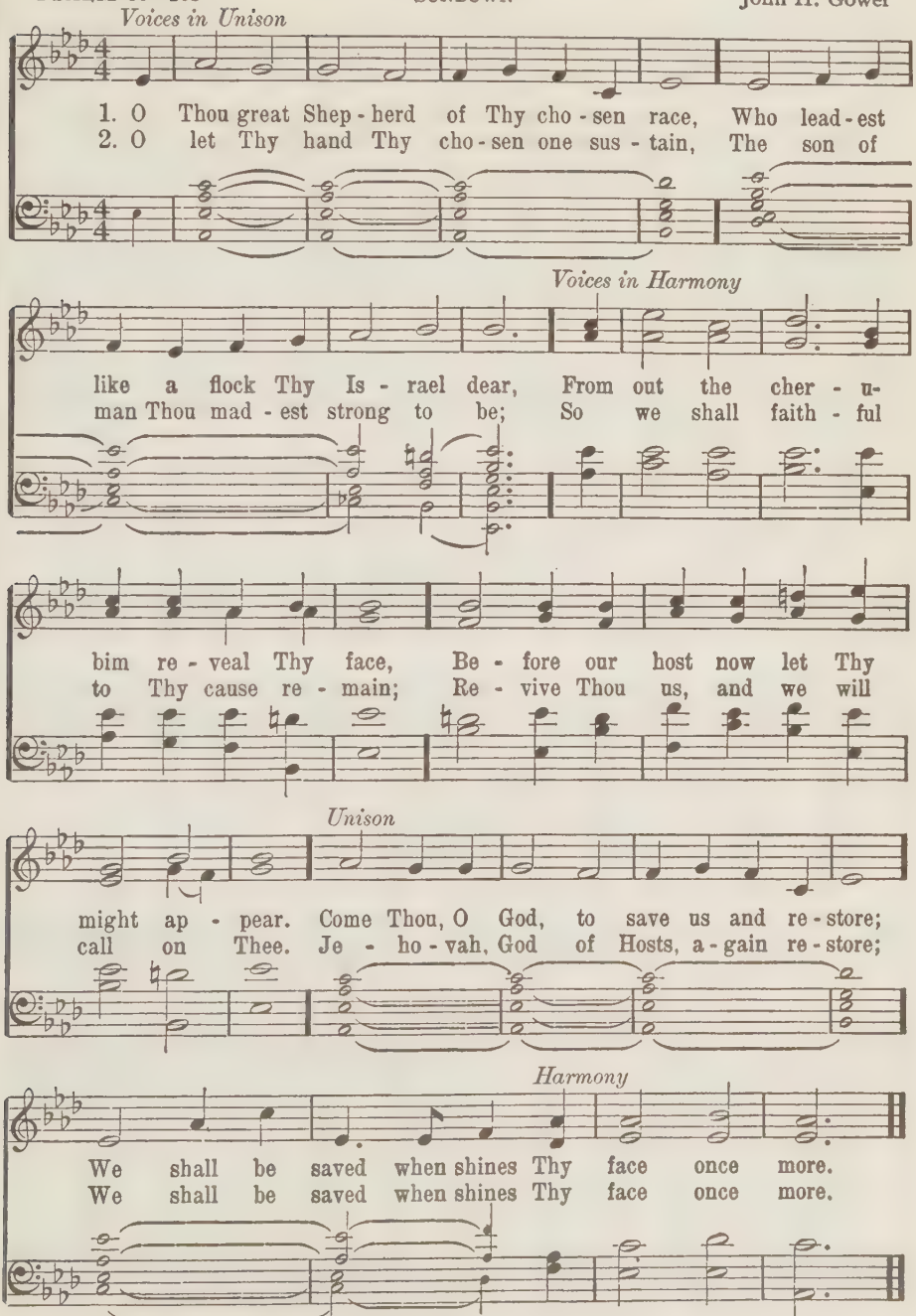


[Selected Stanzas]

218 A Suppliant Church

PSALM 80 10s LANGRAN James Langran



PSALM 80 10s SUNDOWN John H. Gower
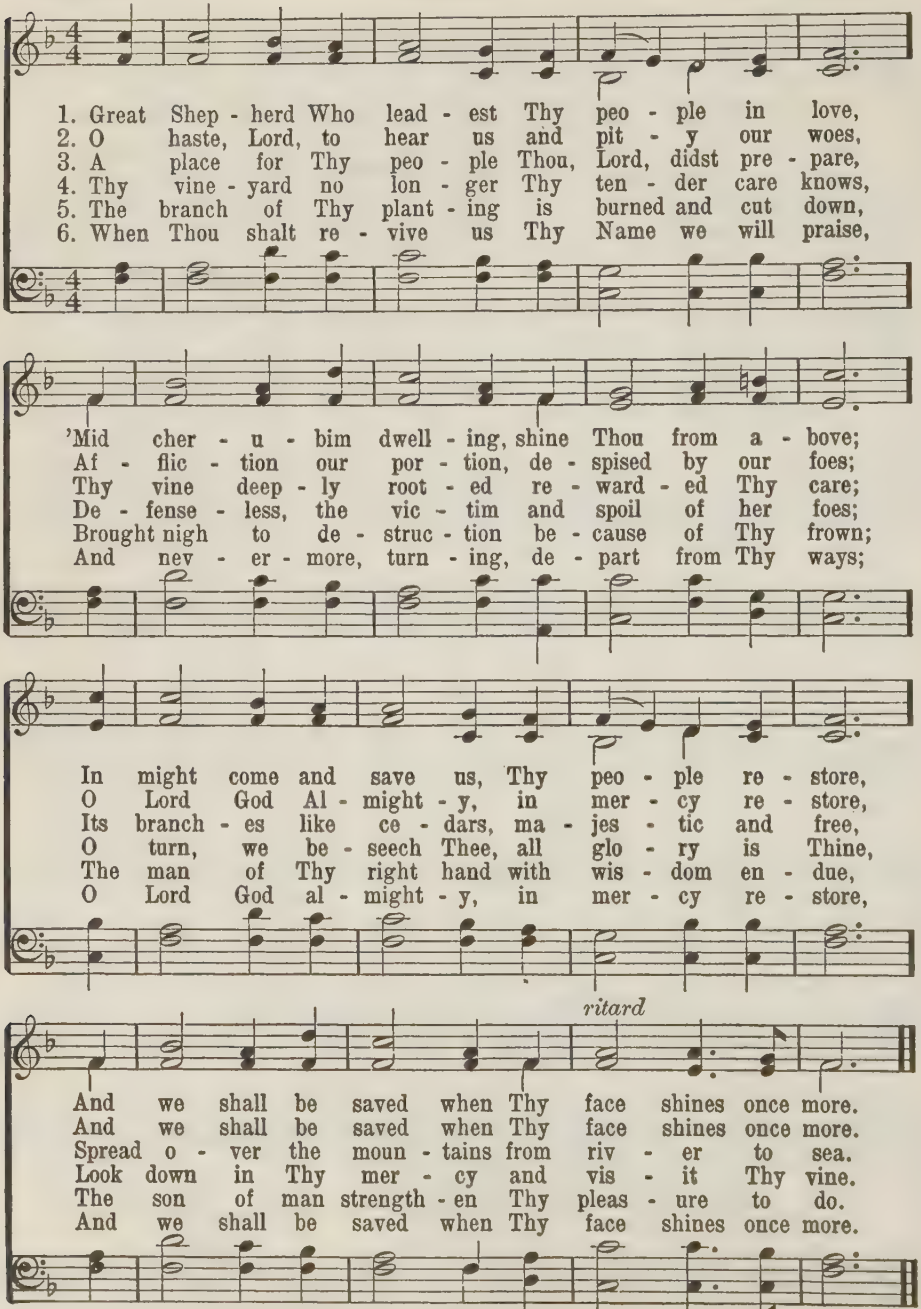


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[Selected Stanzas]

220 Prayer for Restoring Grace
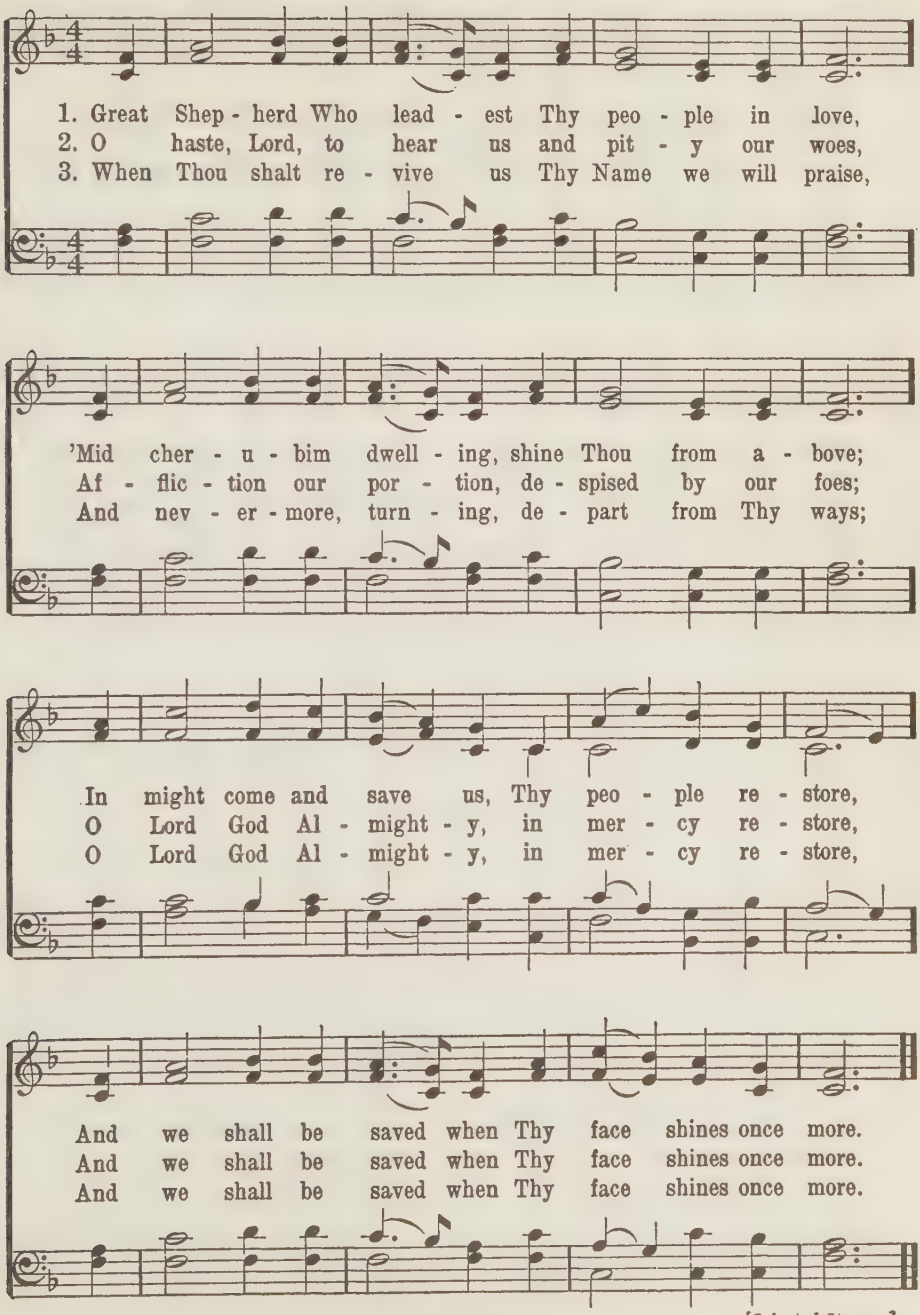
PSALM 80 11s SANKEY Ira D. Sankey



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221 Longing for Revival
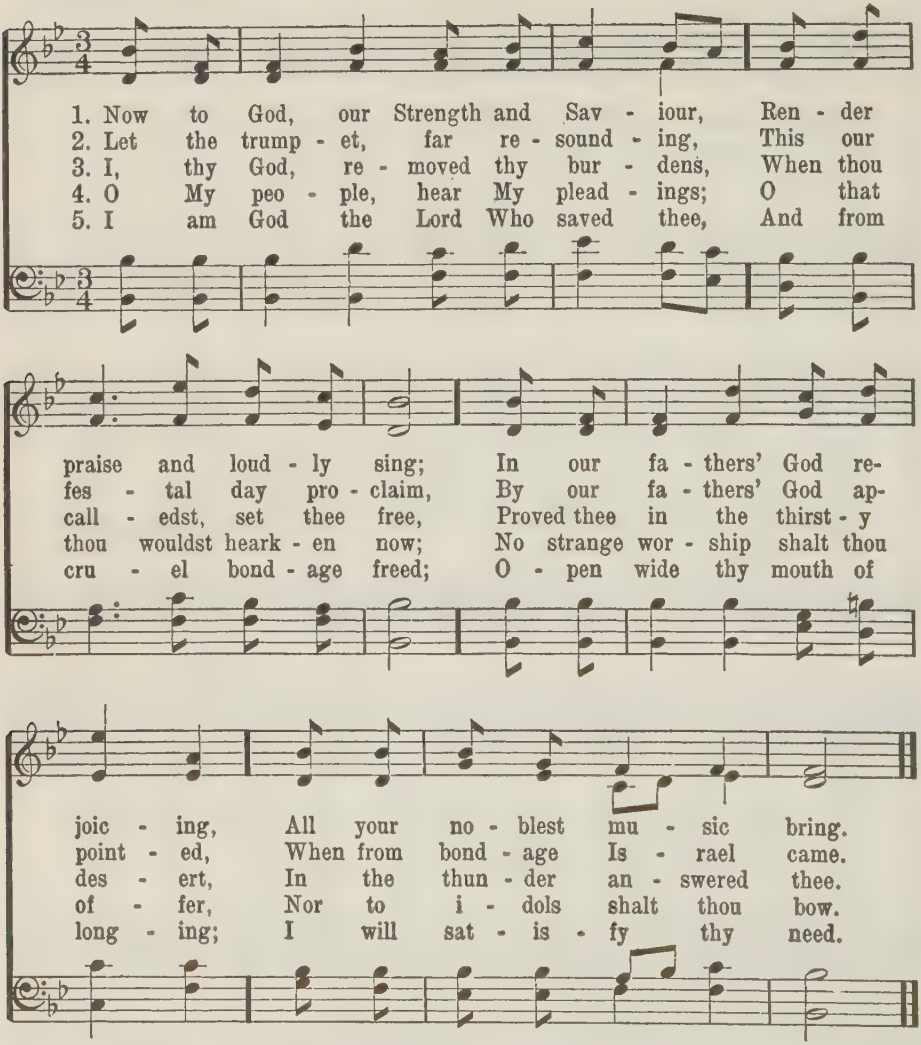
PSALM 80 11s — CARITAS — Adoniram J. Gordon



[Selected Stanzas]

222 A Summons to Joyful Worship

PSALM 81 8s and 7s STOCKWELL Darius E. Jones



6 But My people would not hearken,
Yea, they would not yield to Me;
So I left them in their blindness,
Their own counselors to be.

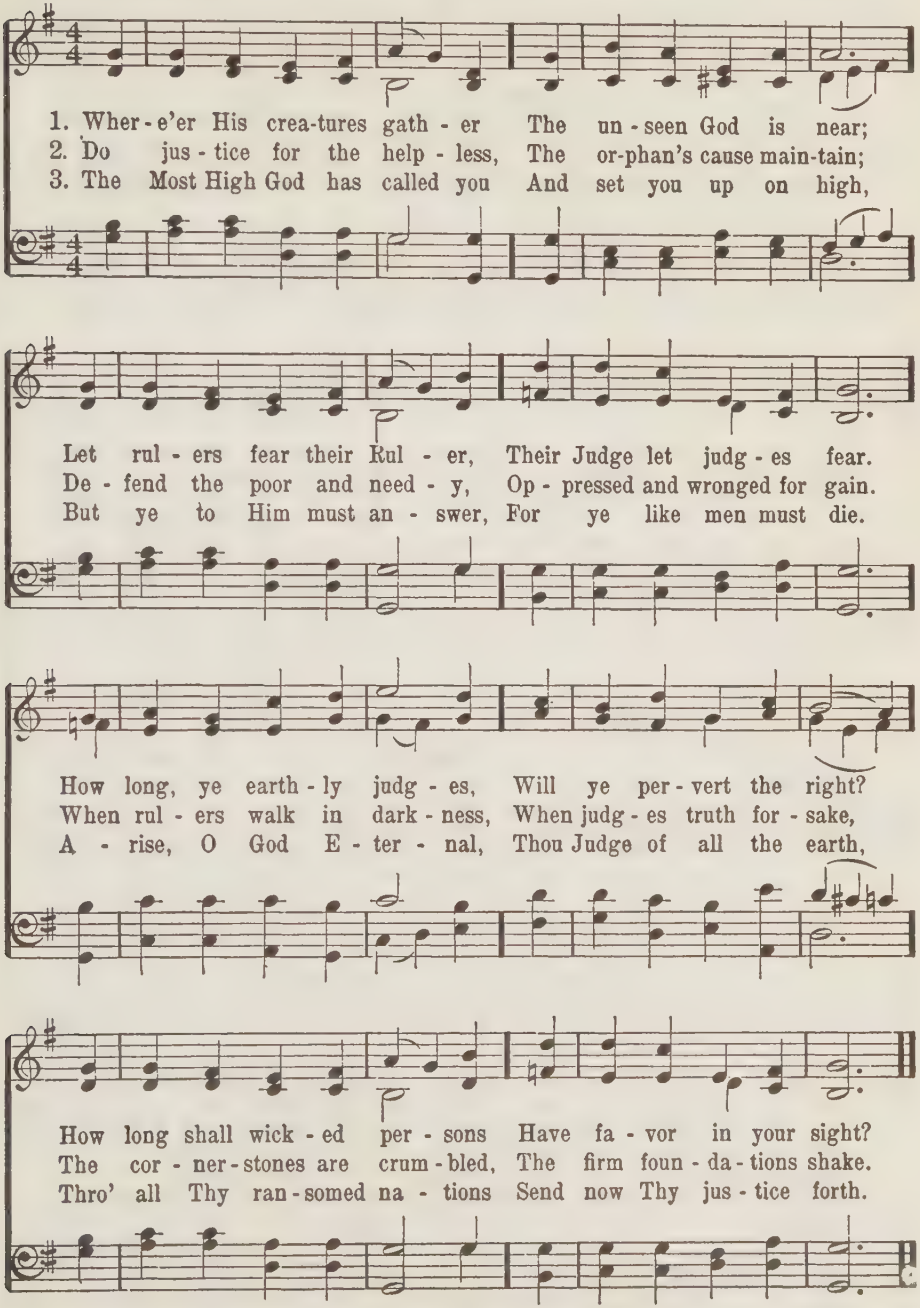
7 If My people would obey Me,
Gladly walking in My ways,
Soon would I, their foes subduing,
Fill their lips with songs of praise.

8 All the haters of Jehovah
Shall His clemency implore,
And the days of those that love Him
Shall endure for evermore.

9 Yea, with wheat the very finest
I their hunger will supply,
Bid the very rocks yield honey
That shall fully satisfy.

223 Responsibility of Civil Officers

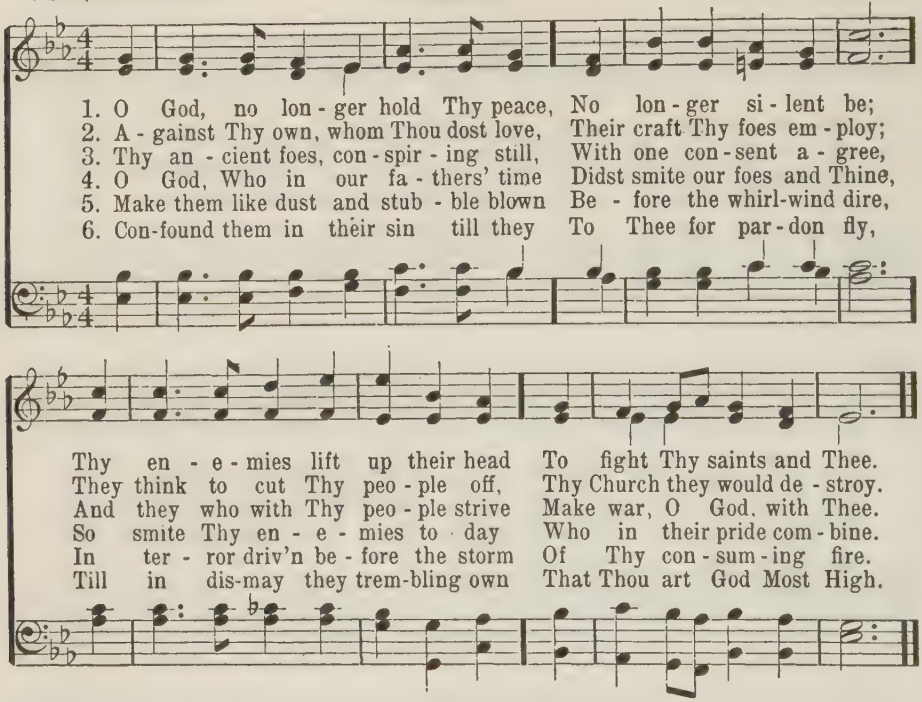
PSALM 82 7s and 6s — ALGIERS — John B. Herbert



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224 The Foes of the Church

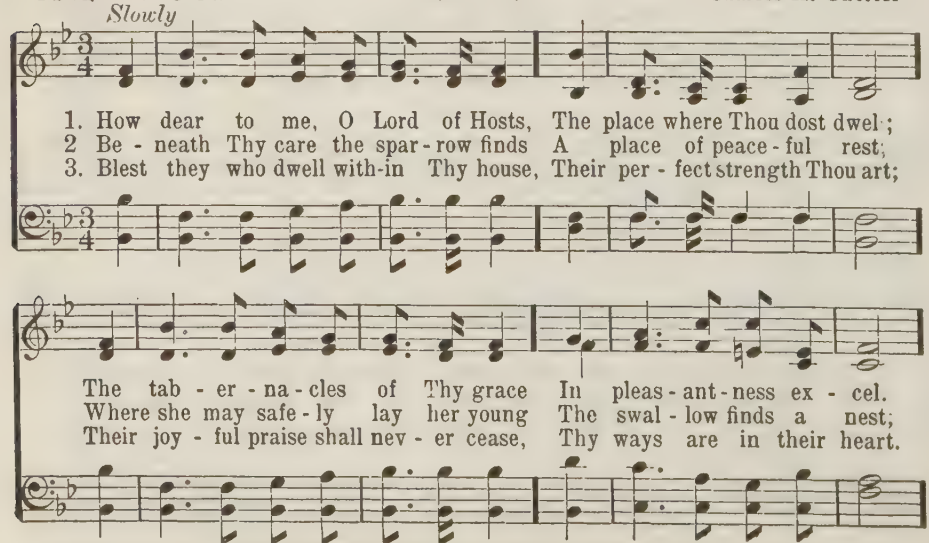
PSALM 83 C. M. GREEN HILL Albert L. Peace



225 Delight in the House of God

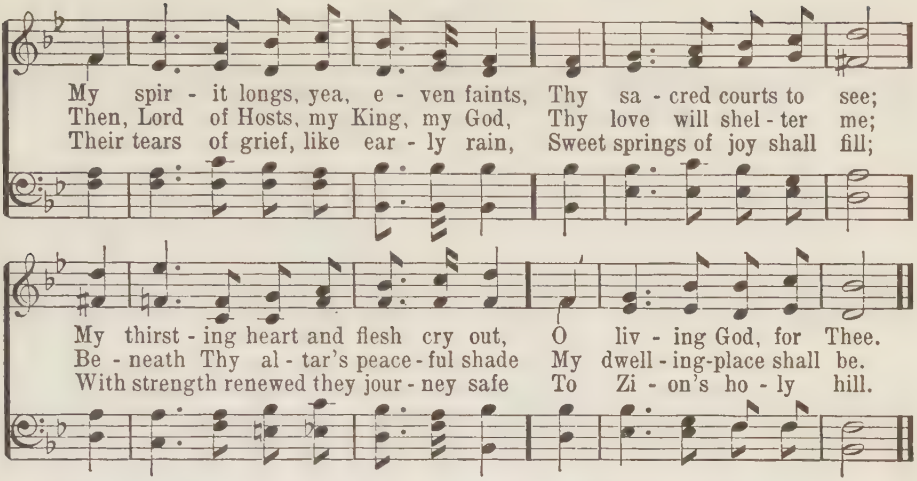
PSALM 84 C. M. ERSKINE Charles H. Gabriel

Slowly



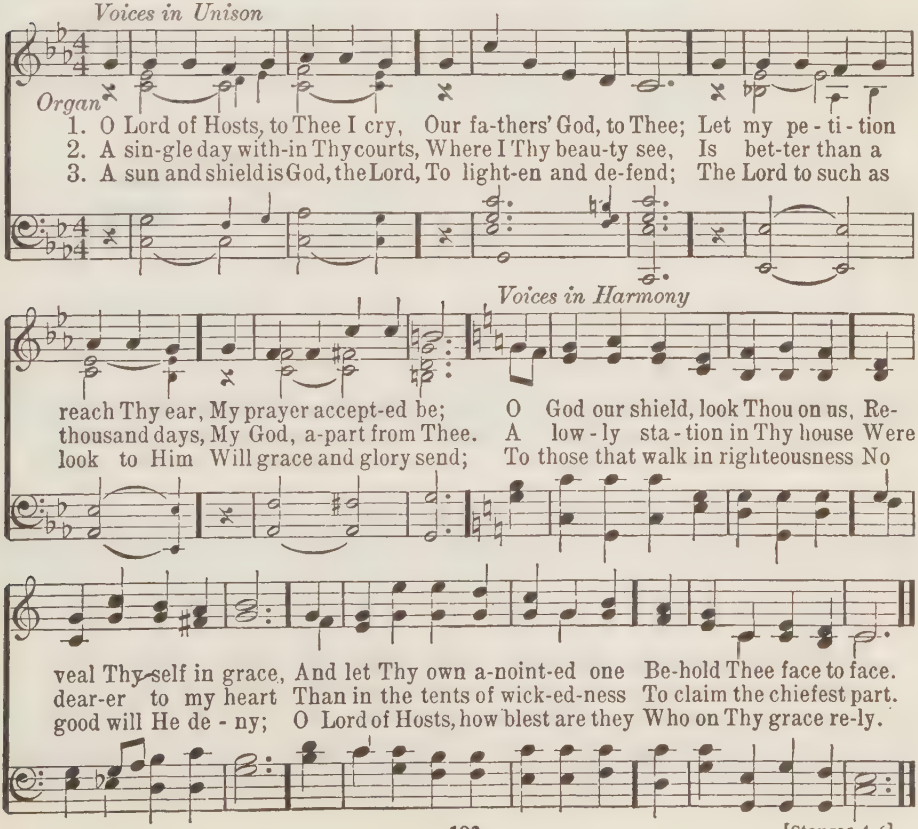
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Delight in the House of God



226 Longings for Sanctuary Fellowship
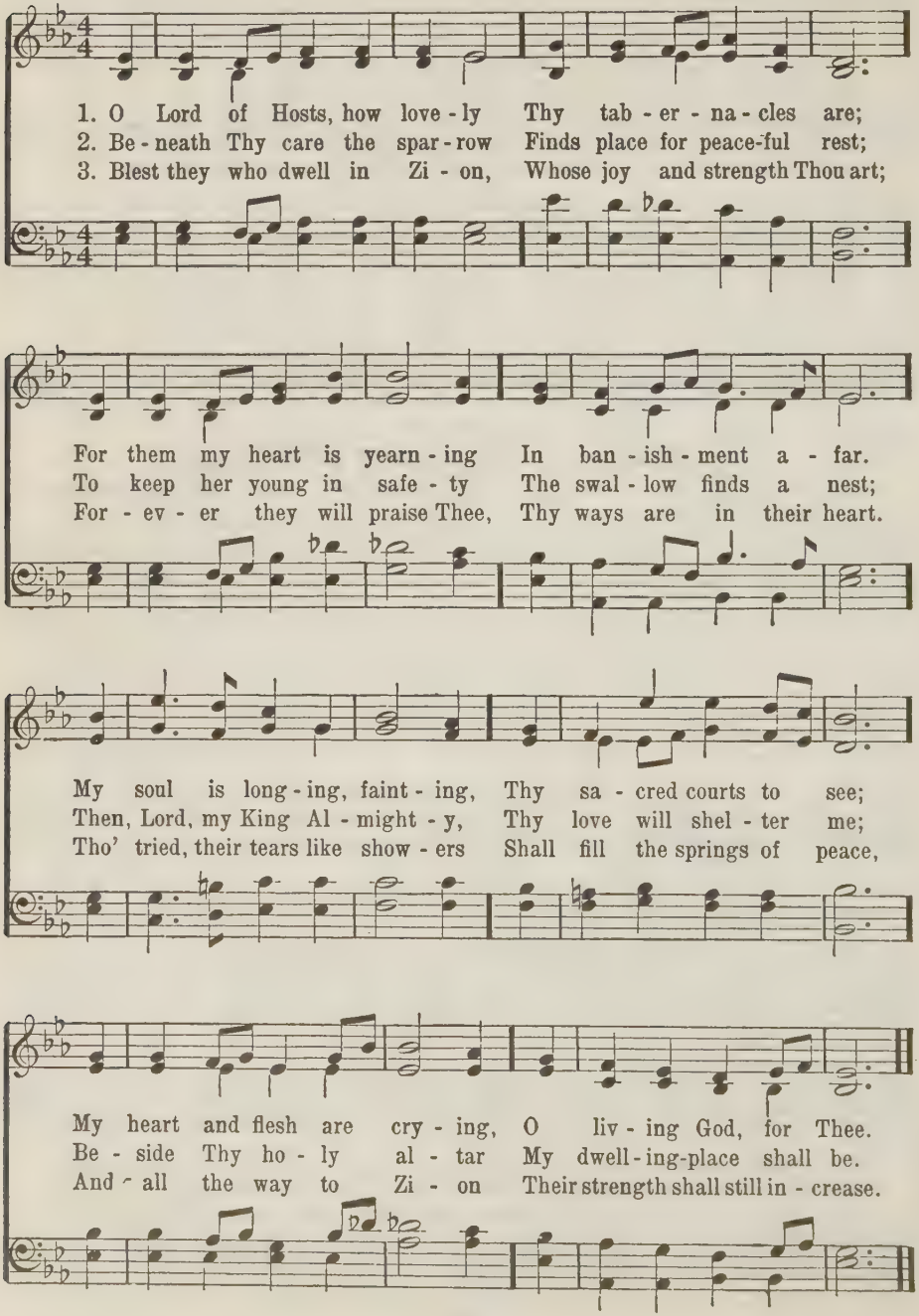
PSALM 84 C. M. AUDITE AUDIENTES ME Arthur S. Sullivan



[Stanzas 4–6]

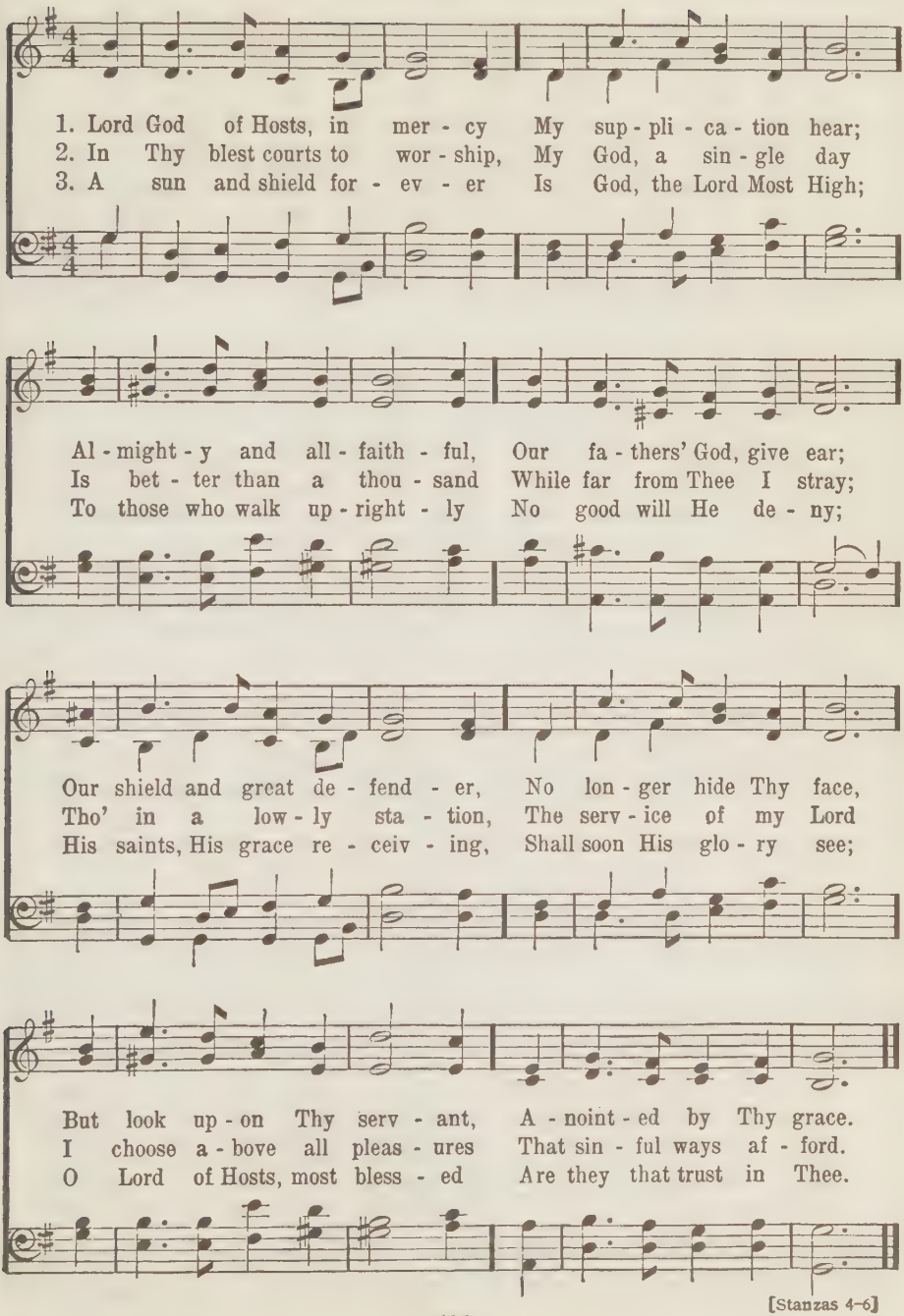
227 Delight in Church Ordinances

PSALM 84 7s and 6s — ST. EDITH — Justin H. Knecht and Edward Husband



228 True Blessedness
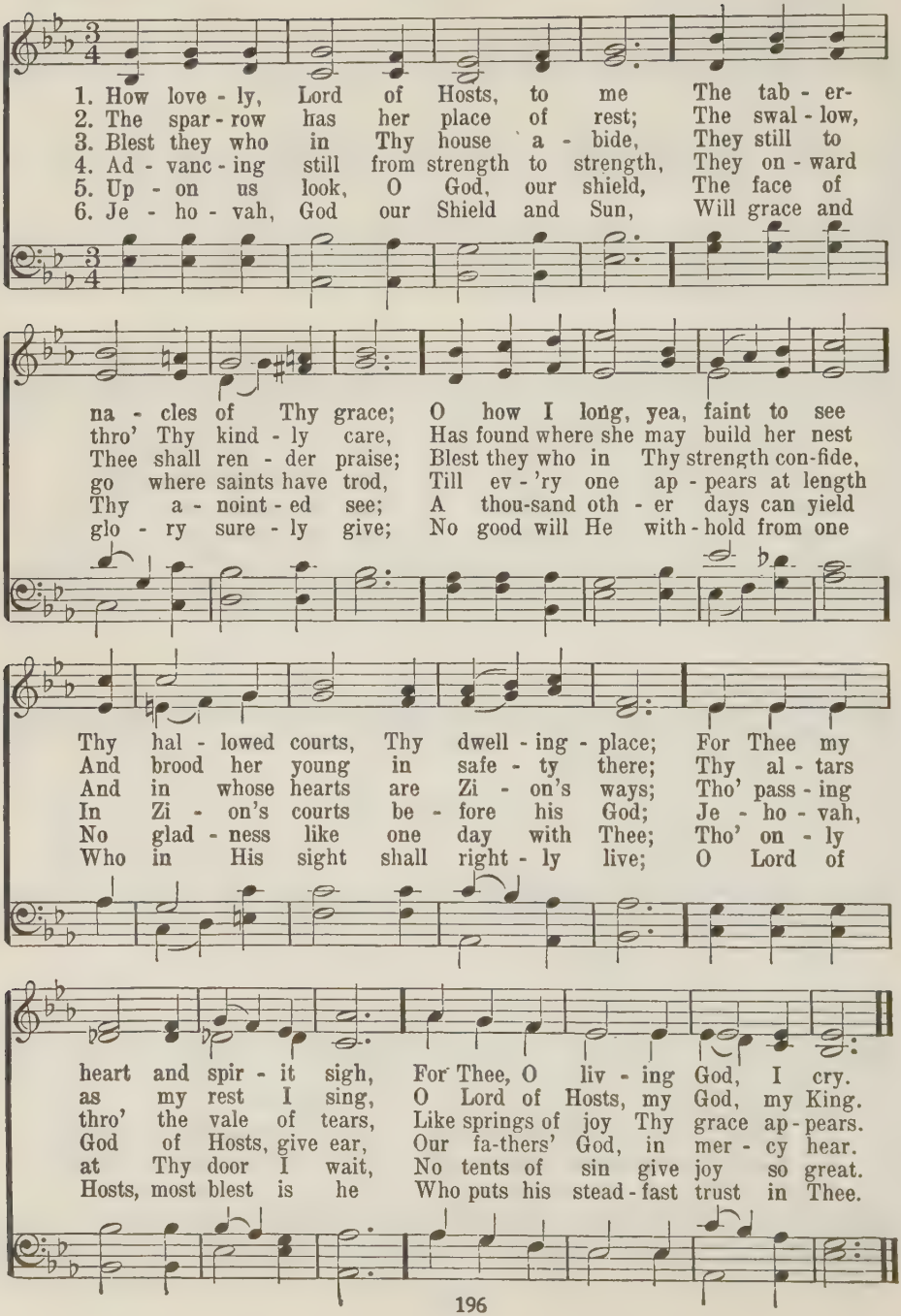
PSALM 84 7s and 6s — CRUX CHRISTI — Arthur H. Mann



[Stanzas 4–6]

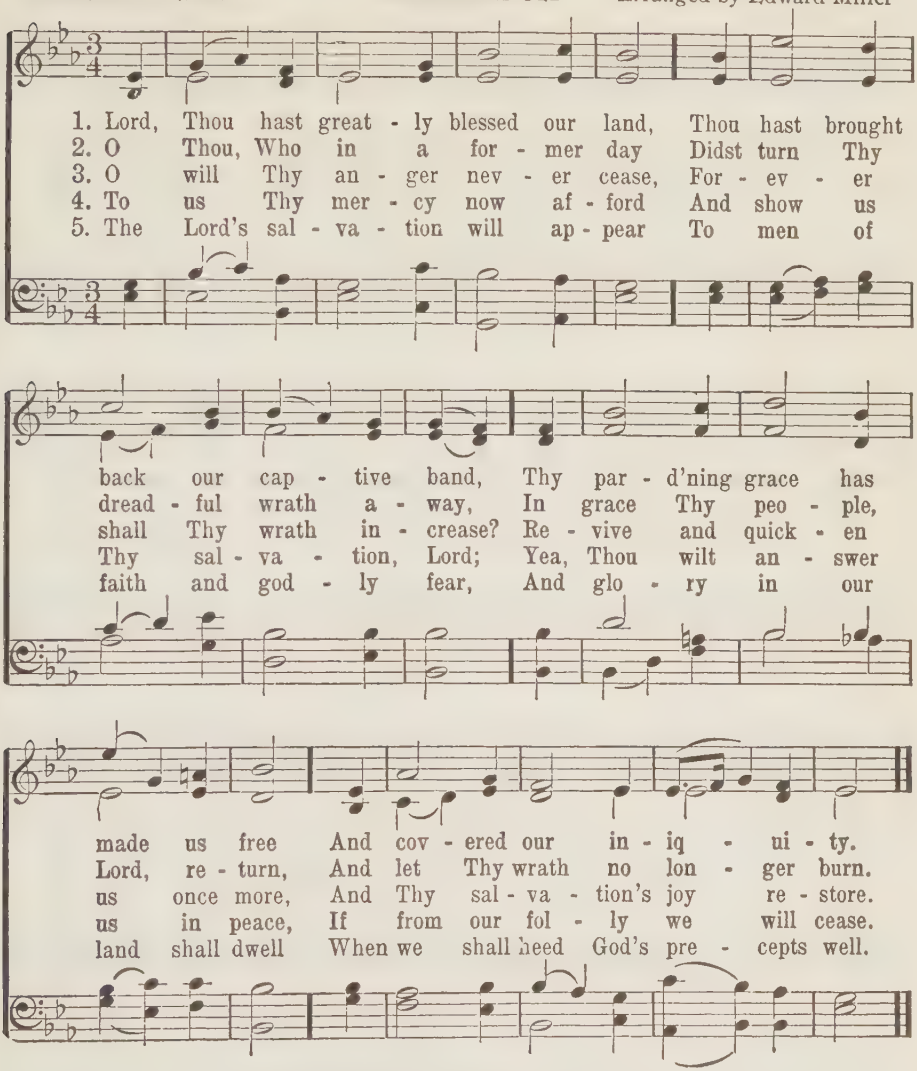
229 Days in the Sanctuary

PSALM 84 L. M. ELLERTON Joseph Barnby



230 Assurance of Blessing

PSALM 85 L. M. ROCKINGHAM OLD Arranged by Edward Miller

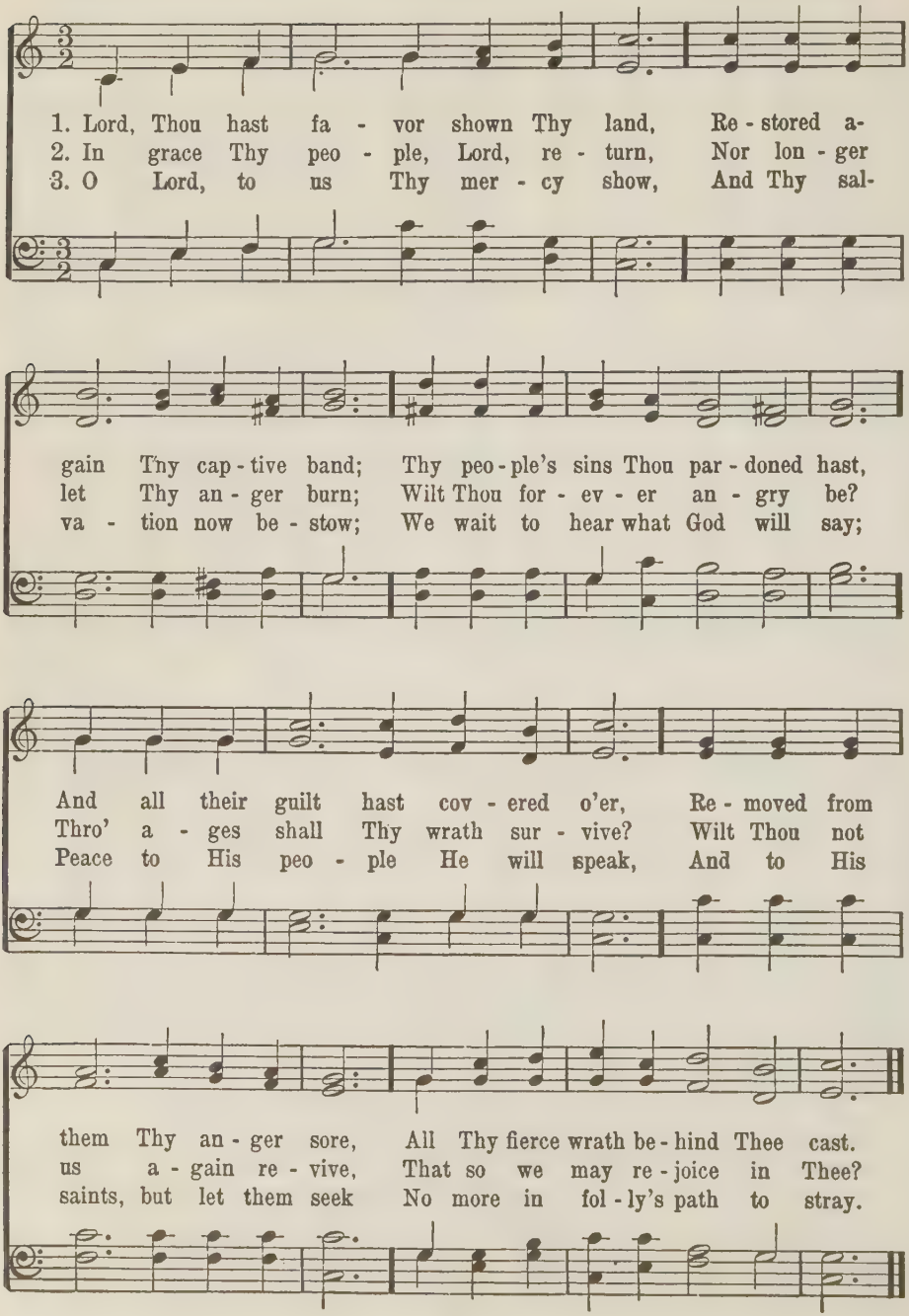


6 Now truth agrees with mercy mild,
Now law and peace are reconciled;
Behold the truth from earth arise,
With justice shining from the skies.

7 The Lord will send His blessing down,
And harvests all our land shall crown;
Before Him righteousness abides,
And in His steps our feet He guides.
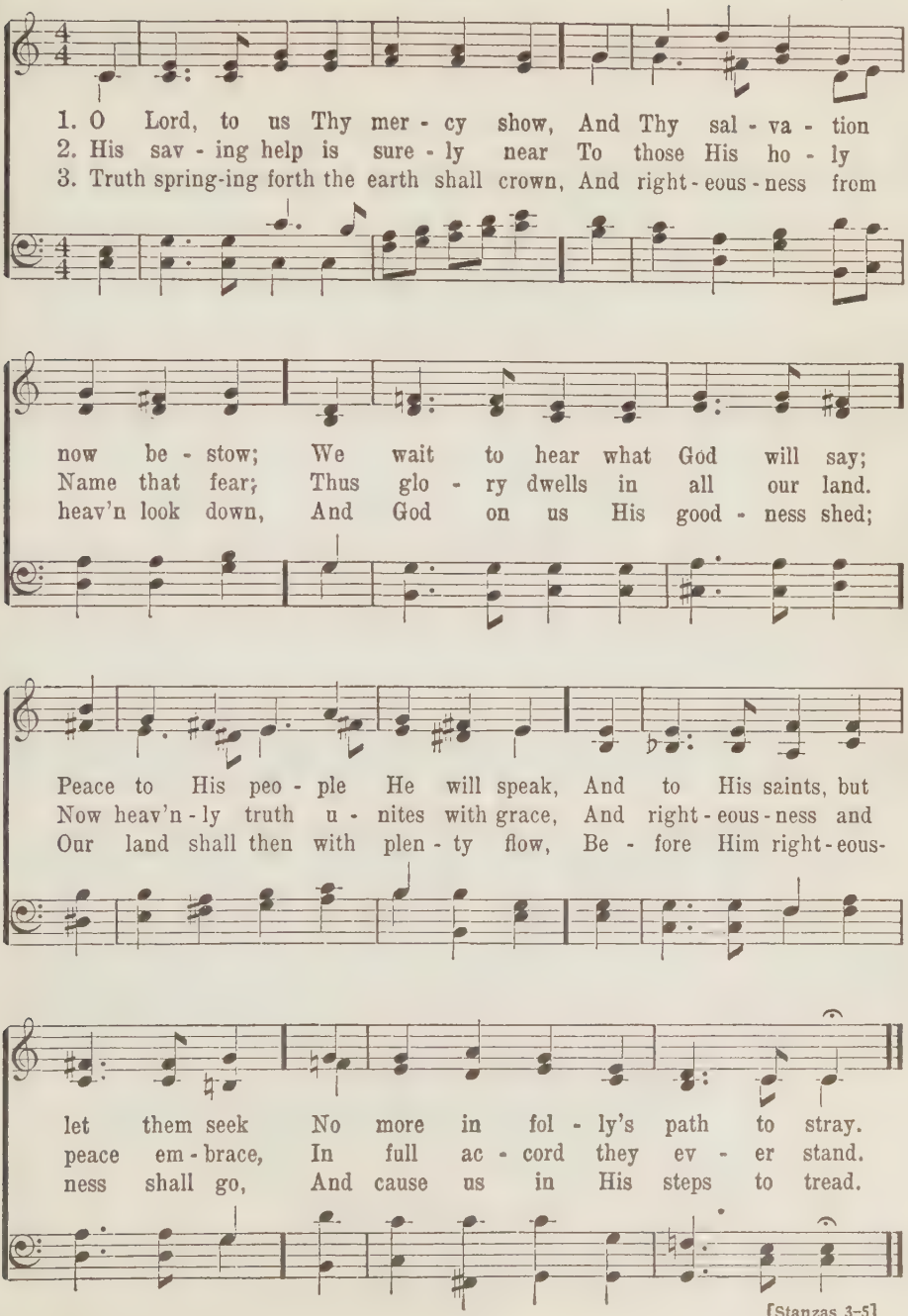
231 Encouragement in Prayer

PSALM 85 L. P. M. REDAL William B. Bradbury



232 Expectancy of Grace

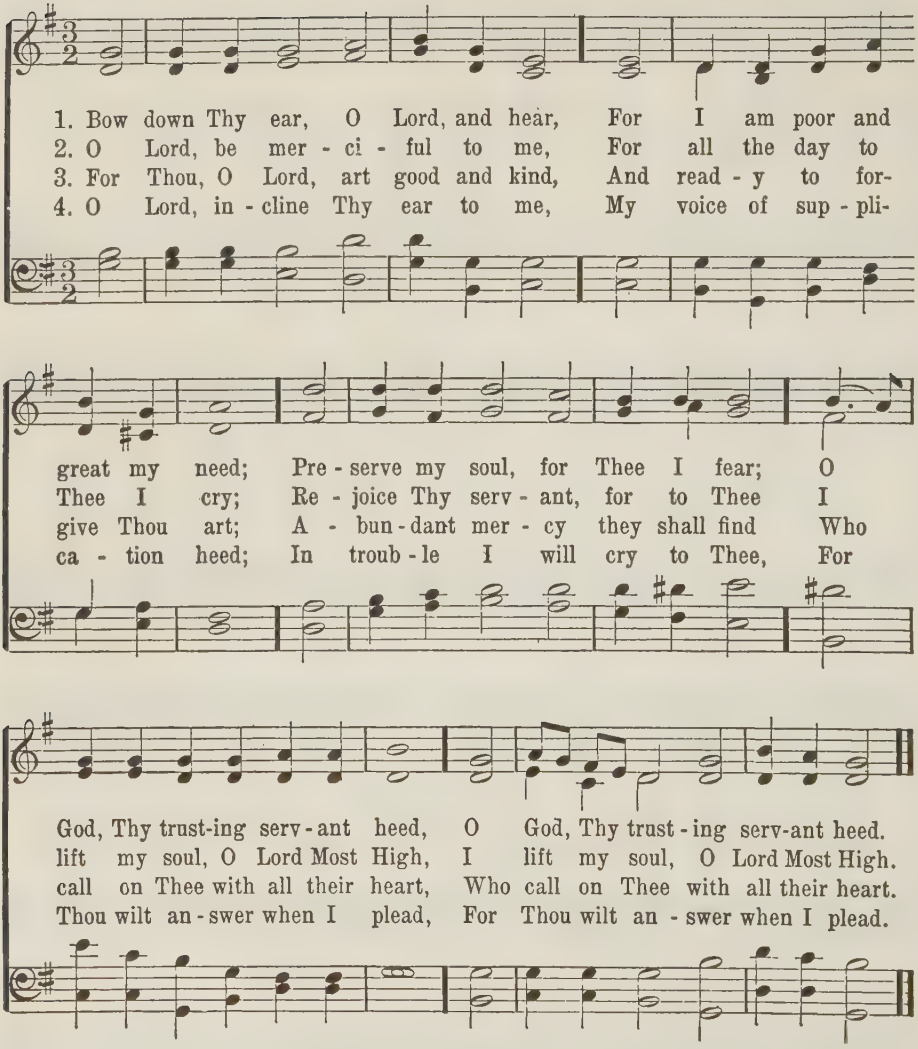
PSALM 85 L. P. M. MELITA John B. Dykes



[Stanzas 3–5]

233 Confident Pleading

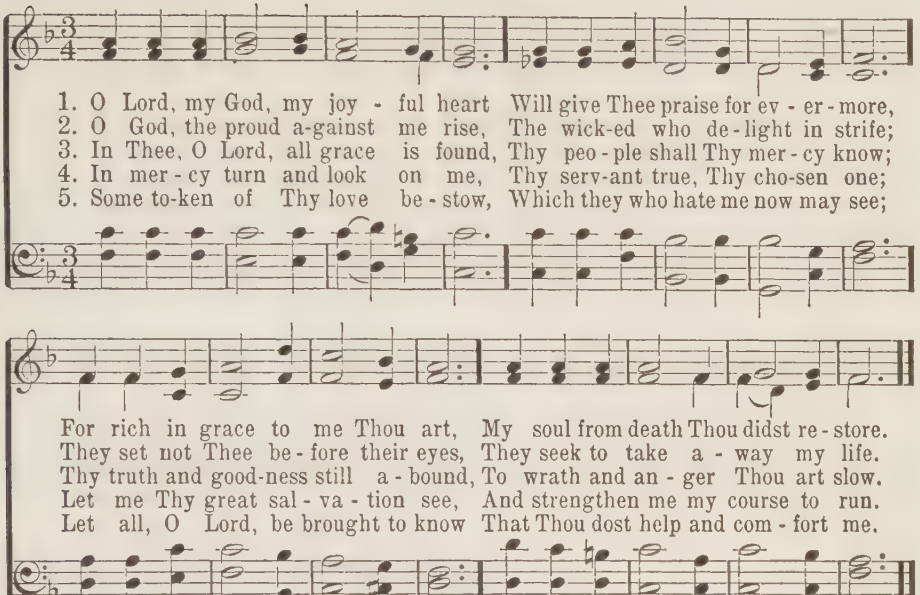
PSALM 86 L. M. ROLLAND William B. Bradbury



5 There is no God but Thee alone,
Nor works like Thine, O Lord Most High;
All nations shall surround Thy throne
And their Creator glorify.

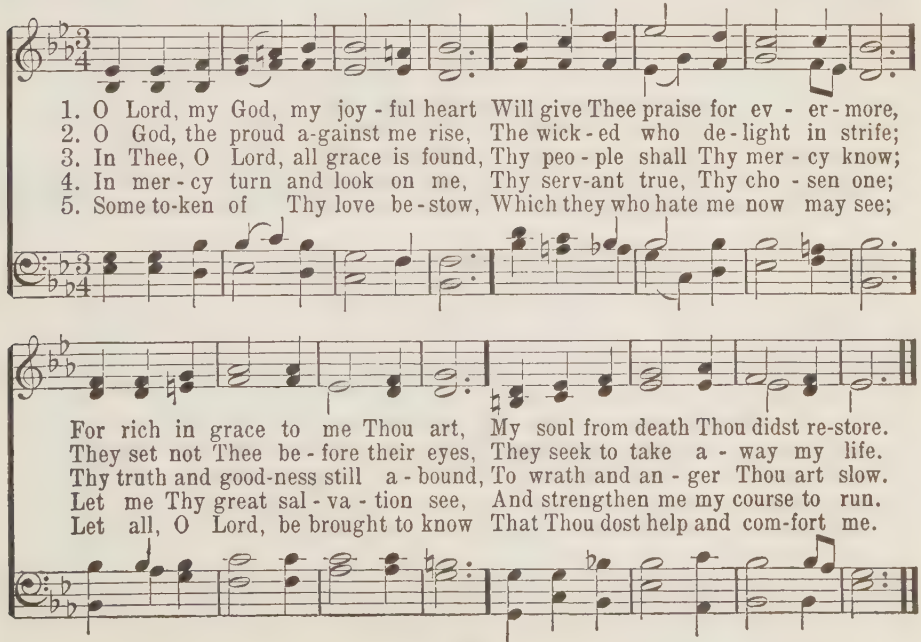
6 In all Thy deeds how great Thou art!
Thou one true God, Thy way make clear;
Teach me with undivided heart
To trust Thy truth, Thy Name to fear.

PSALM 86 L. M. CALM John B. Dykes
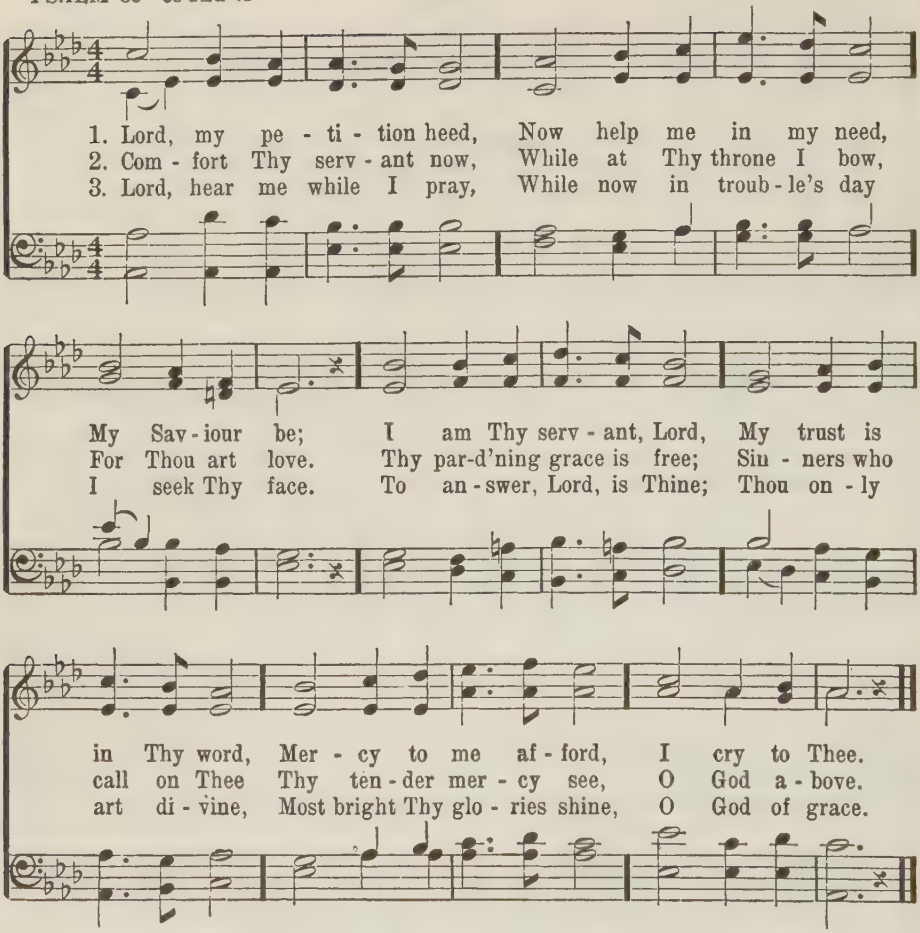


[Stanzas 7–11]

SECOND TUNE ANGELUS Altered from Georg Joseph



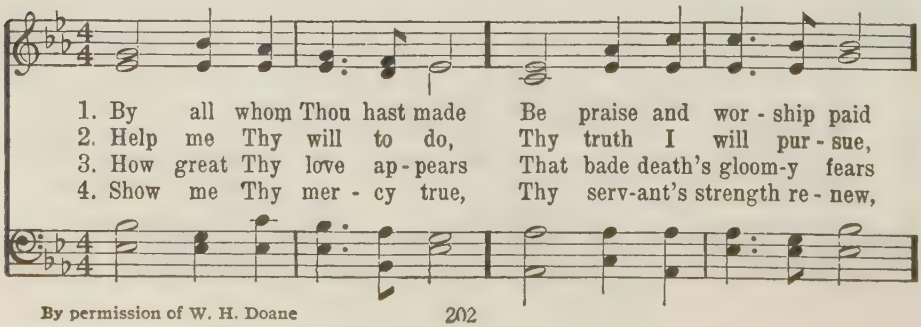
235 Confiding Prayer

PSALM 86 6s and 4s — MASON — William F. Sherwin

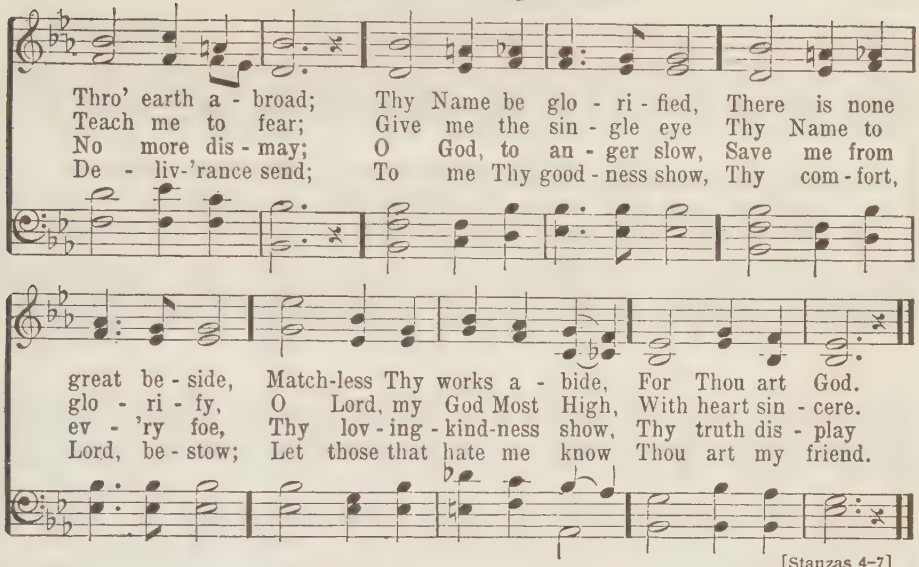


236 Desires and Aspirations

PSALM 86 6s and 4s — DONORA — William H. Doane



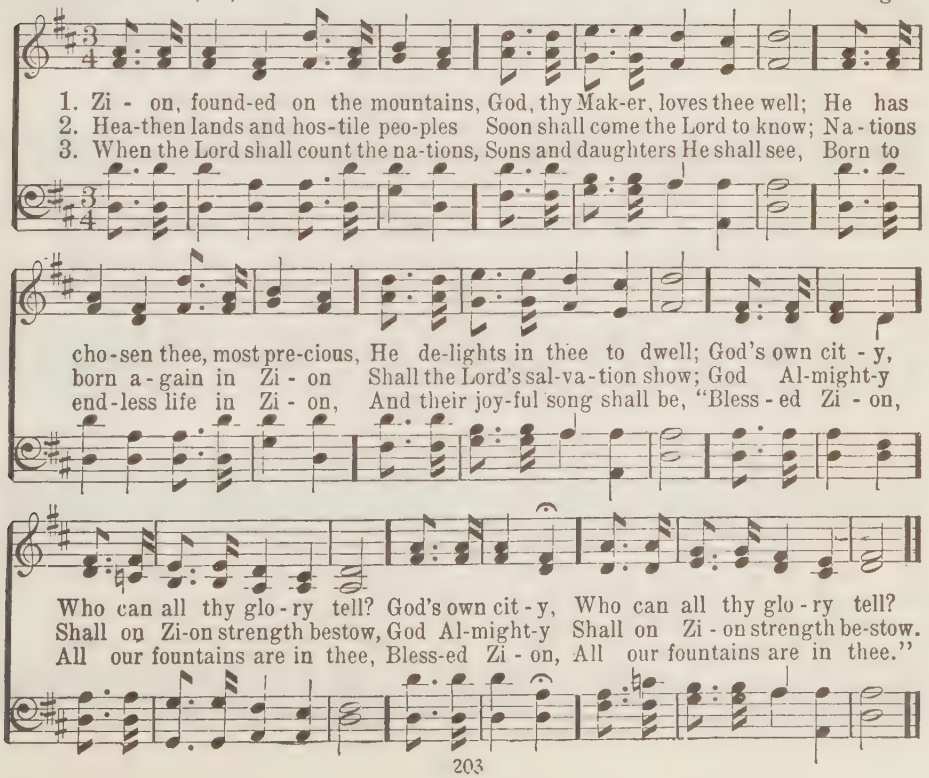
By permission of W. H. Doane
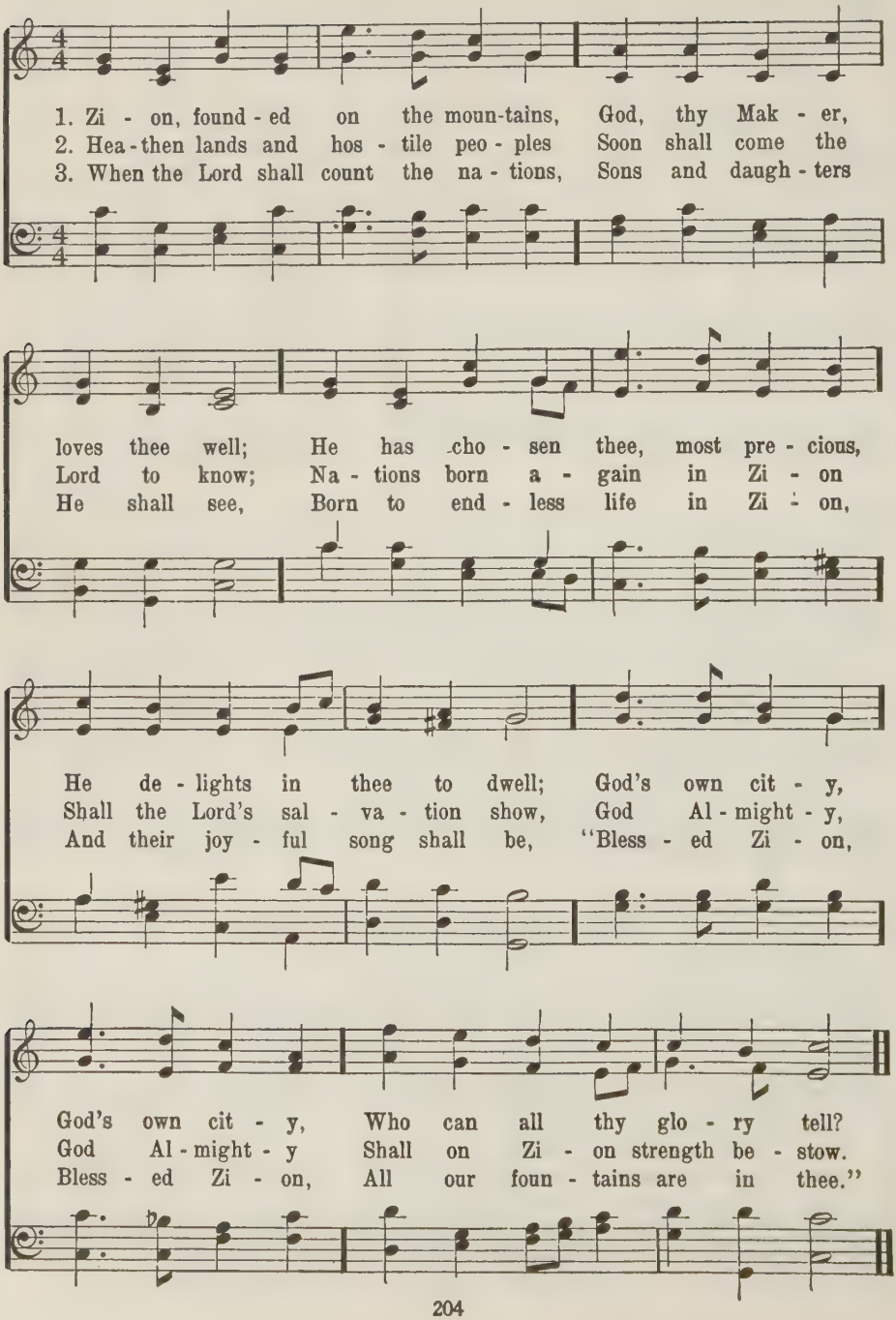


[Stanzas 4–7]

237 The Church of God

PSALM 87 8s, 7s, 4 ZION Thomas Hastings

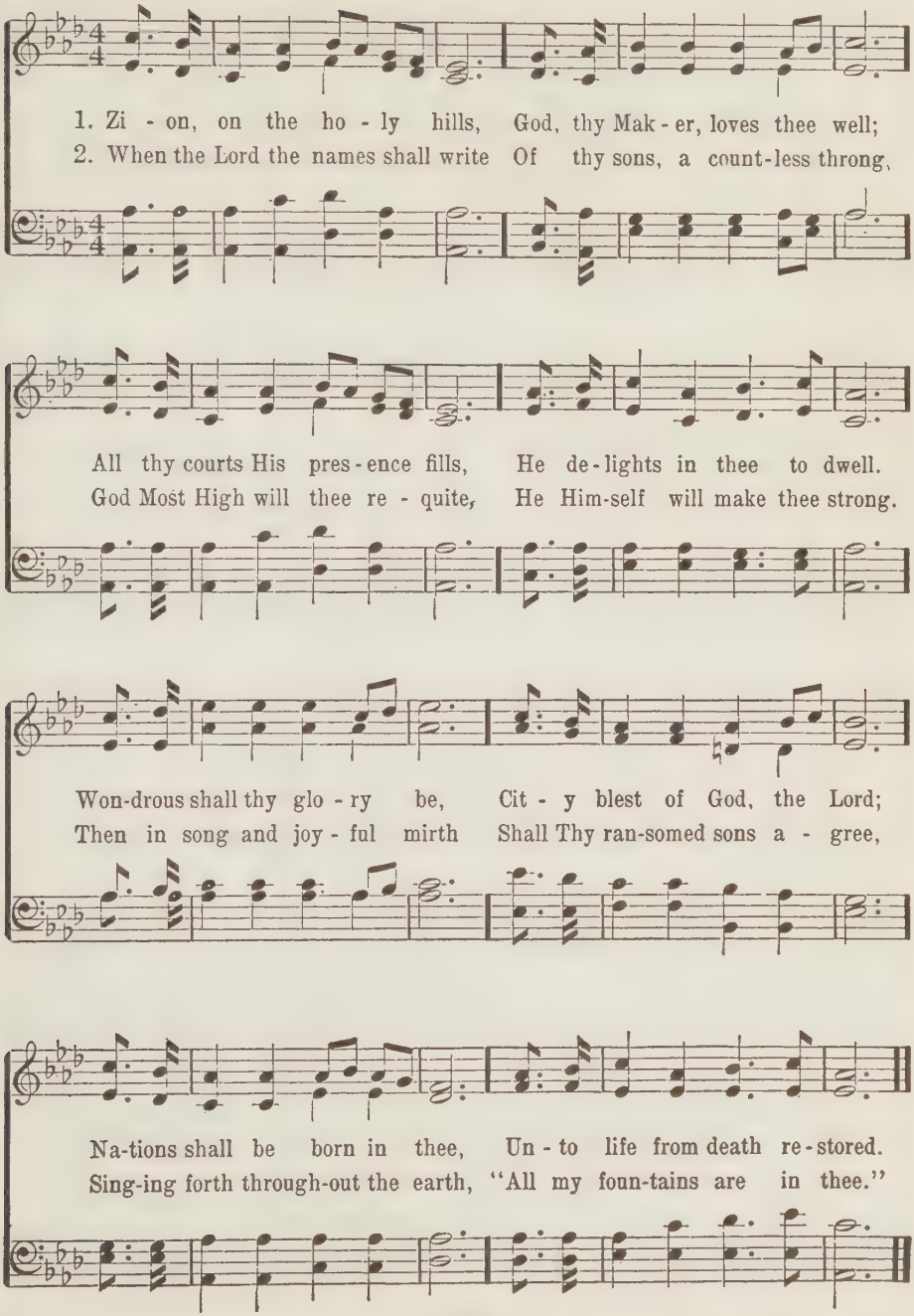


PSALM 87 8s, 7s, 4 REGENT SQUARE Henry Smart



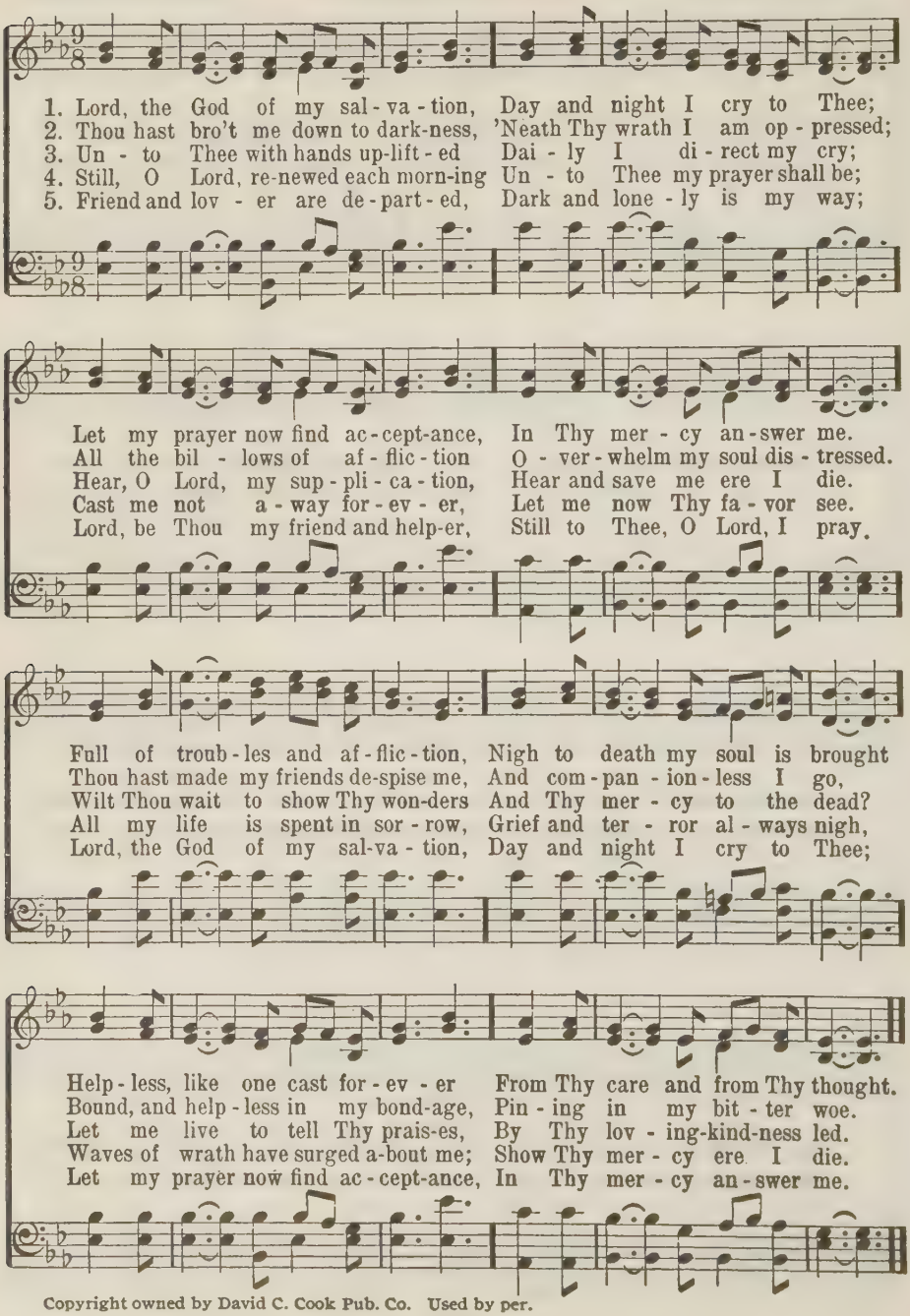
239 The Church of Christ

PSALM 87 7s GUERNSEY William O. Perkins



240 An Outpouring of Sorrow
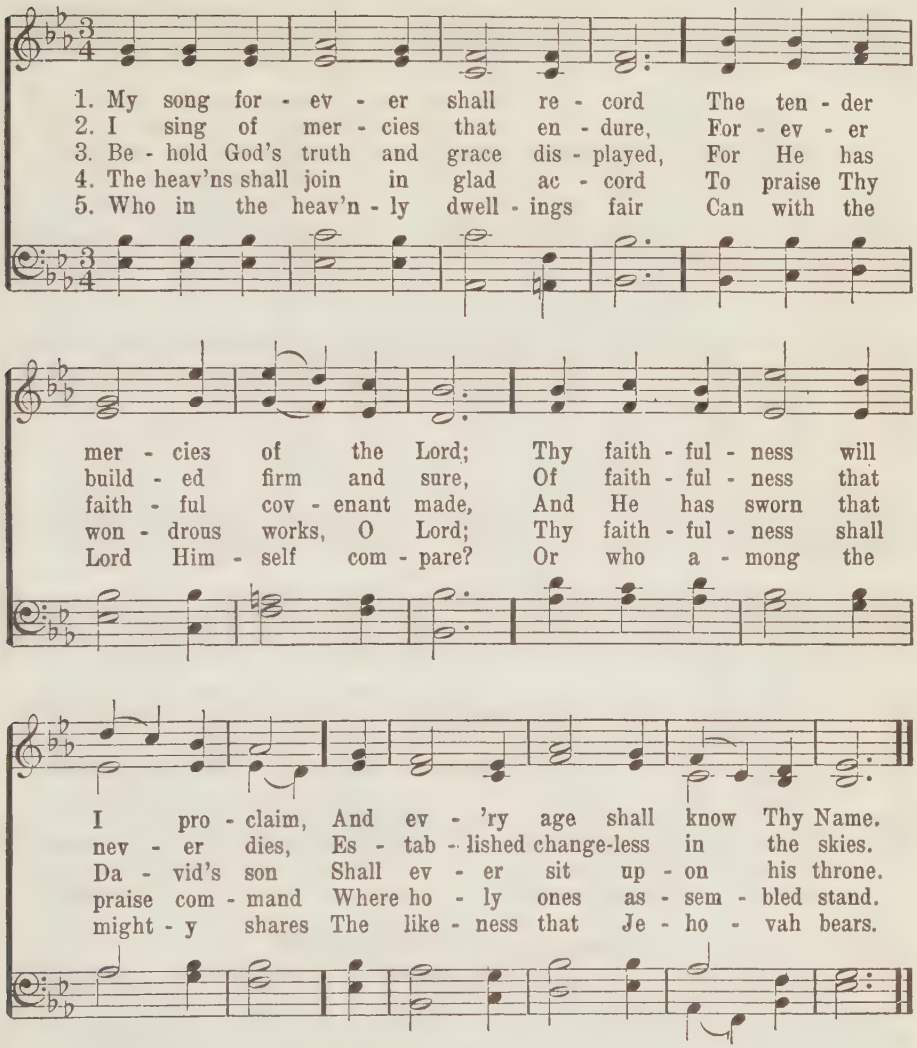
PSALM 88 8s and 7s IRVING W. Irving Hartshorn



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241 The Mercies and Faithfulness of God

PSALM 89 L. M. MARYTON H. Percy Smith



6 With fear and reverence at His feet
God's holy ones in council meet;
Yea, more than all about His throne
Must He be feared, and He alone.

7 O Thou Jehovah, God of Hosts,
What mighty one Thy likeness boasts?
In all Thy works and vast designs
Thy faithfulness forever shines.
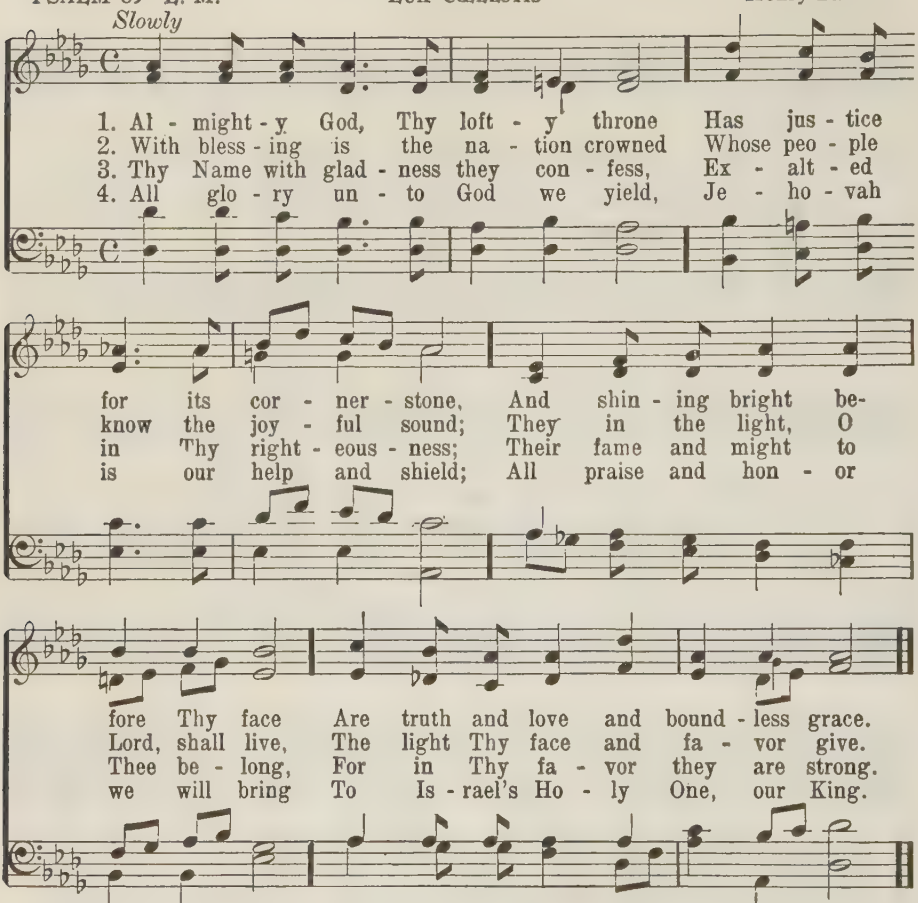
8 The swelling sea obeys Thy will,
Its angry waves Thy voice can still;
Thy mighty enemies are slain,
Thy foes resist Thy power in vain.

9 The heavens and earth, by right divine,
The world and all therein, are Thine;
The whole creation's wondrous frame
Proclaims its Maker's glorious Name.

242 God the Source of Joy

PSALM 89 L. M. LUX CŒLESTIS Henry Basford

Slowly

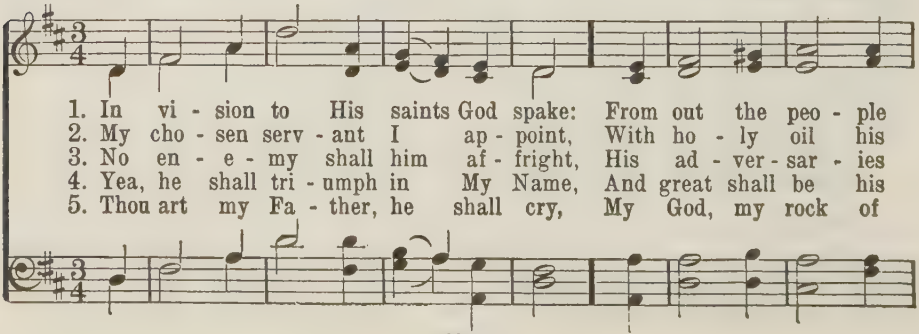


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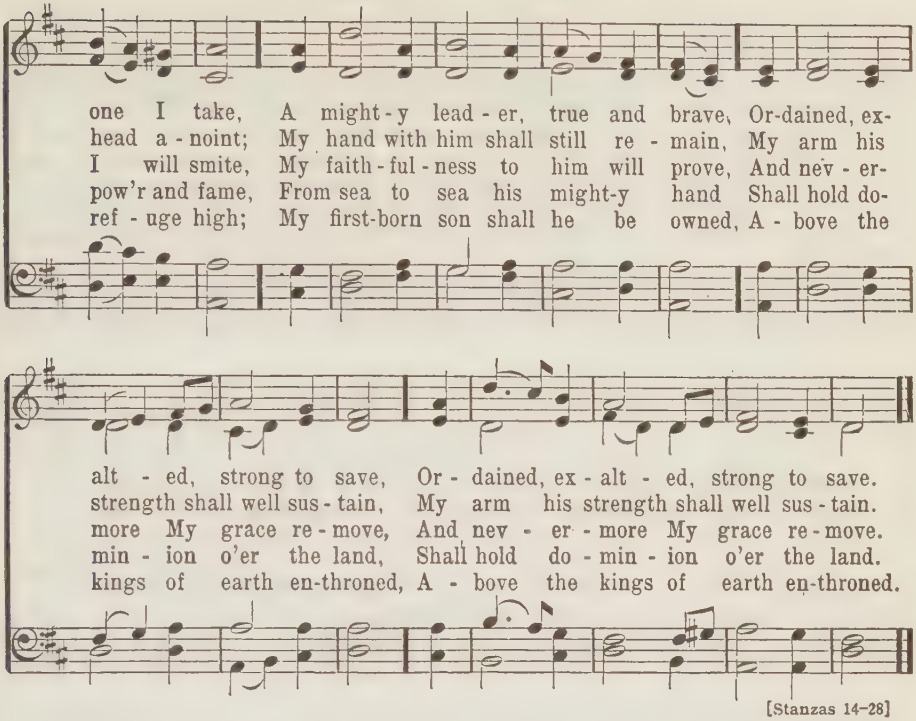
[Stanzas 10–13]

243 Covenant Faithfulness

PSALM 89 L. M. ROTHWELL William Tans'ur



Covenant Faithfulness



[Stanzas 14–28]

6 For him My mercy shall endure,
My covenant made with him is sure,
His throne and race I will maintain
Forever, while the heavens remain.

7 Should sons of his My laws forsake,
My just commands and statutes break,
Then, though My rod their sins reprove,
My mercy I will not remove.

8 Though they be chastened sore and tried,
My faithfulness shall yet abide;
My plighted word I will not break,
Nor change the promise that I spake.

9 My oath is steadfast, ever sure,
My servant's race shall still endure;
His throne forever firm shall stay
When sun and moon have passed away.

10 On Thy anointed wrath is poured
As if Thy covenant were abhorred;
Thou hast profaned his kingly crown,
His matchless strength is broken down.

11 He is reproached and spoiled of all,
His enemies upon him fall;
His beauty is consumed away,
Forgotten is his kingly sway.

12 Cut off in youth, his sacred name
Is covered now with deepest shame;
How long, O Lord, shall wrath abide?
Thy face forever wilt Thou hide?
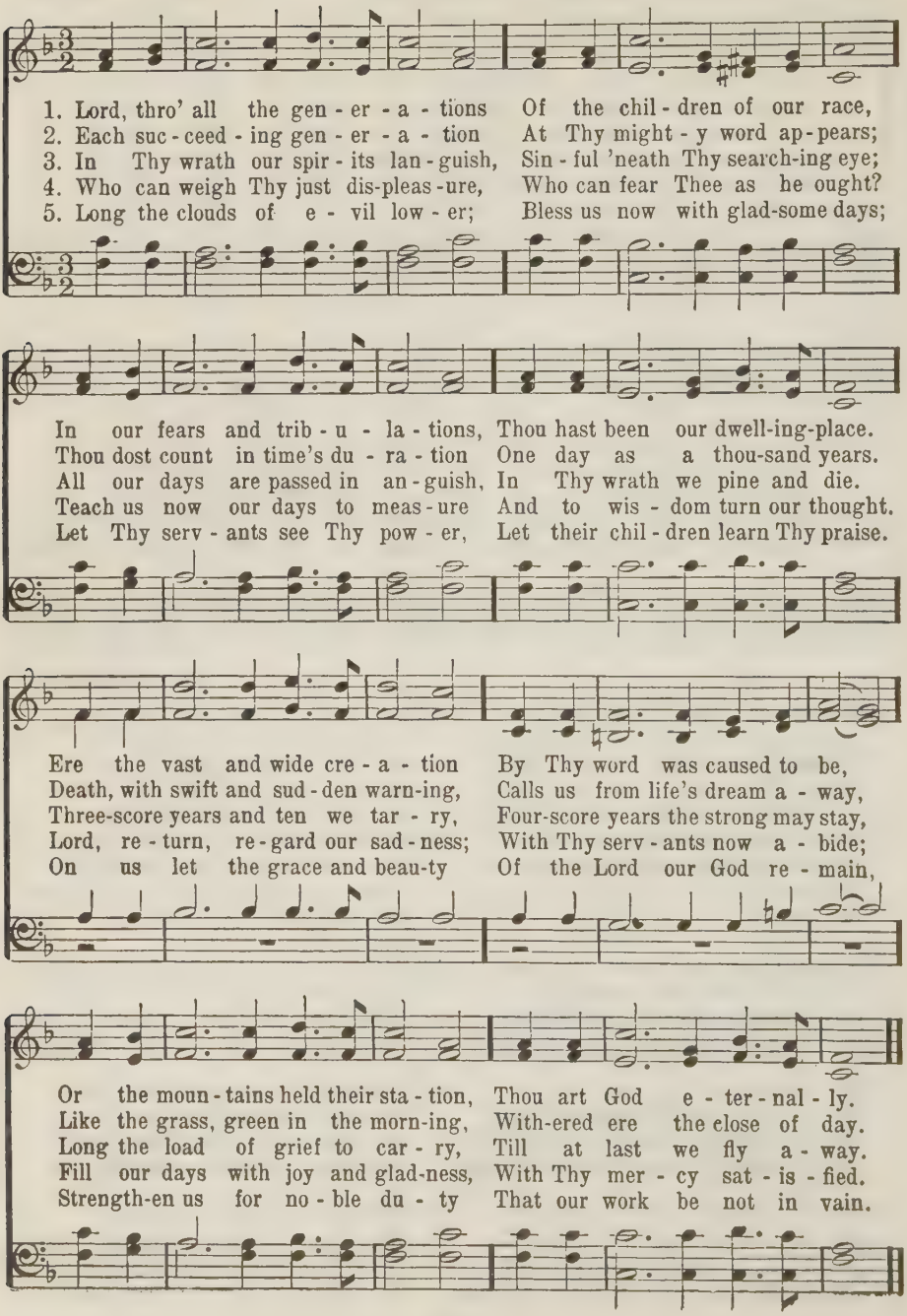
13 Think on my life; O Lord, take thought;
Hast Thou created man for nought?
What man that lives has power to save
His soul from death, and from the grave?

14 Where are Thy mercies which of old
Were in Thy promises foretold?
Remember, Lord, the bitter shame
Heaped on Thy own anointed's name.

15 Blest be the Lord for evermore,
Whose promise stands from days of yore.
His word is faithful now as then;
Blest be His Name. Amen, Amen.

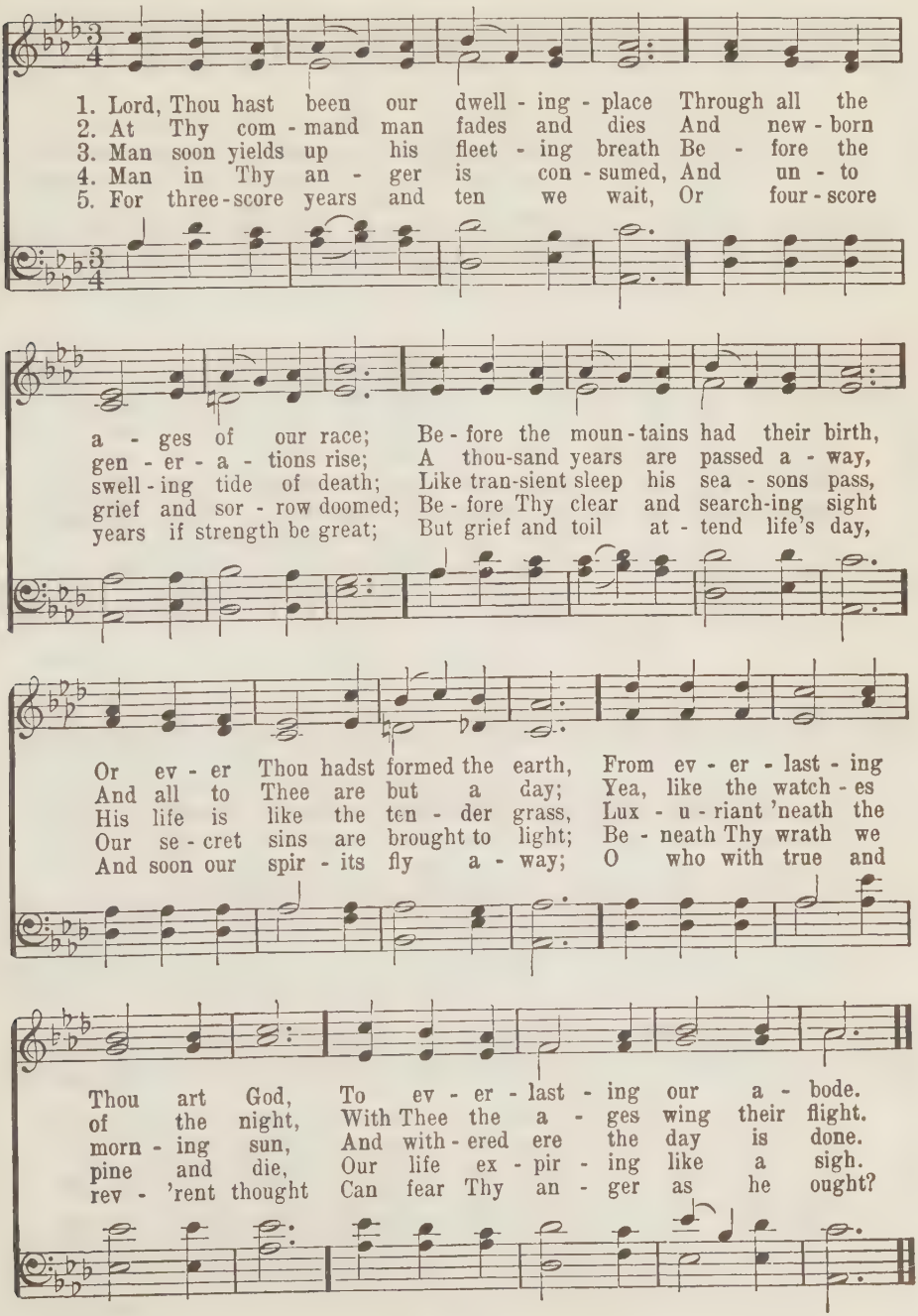
244 The Cry of the Mortal

PSALM 90 8s and 7s ARMSTRONG Arranged from Brinley Richards
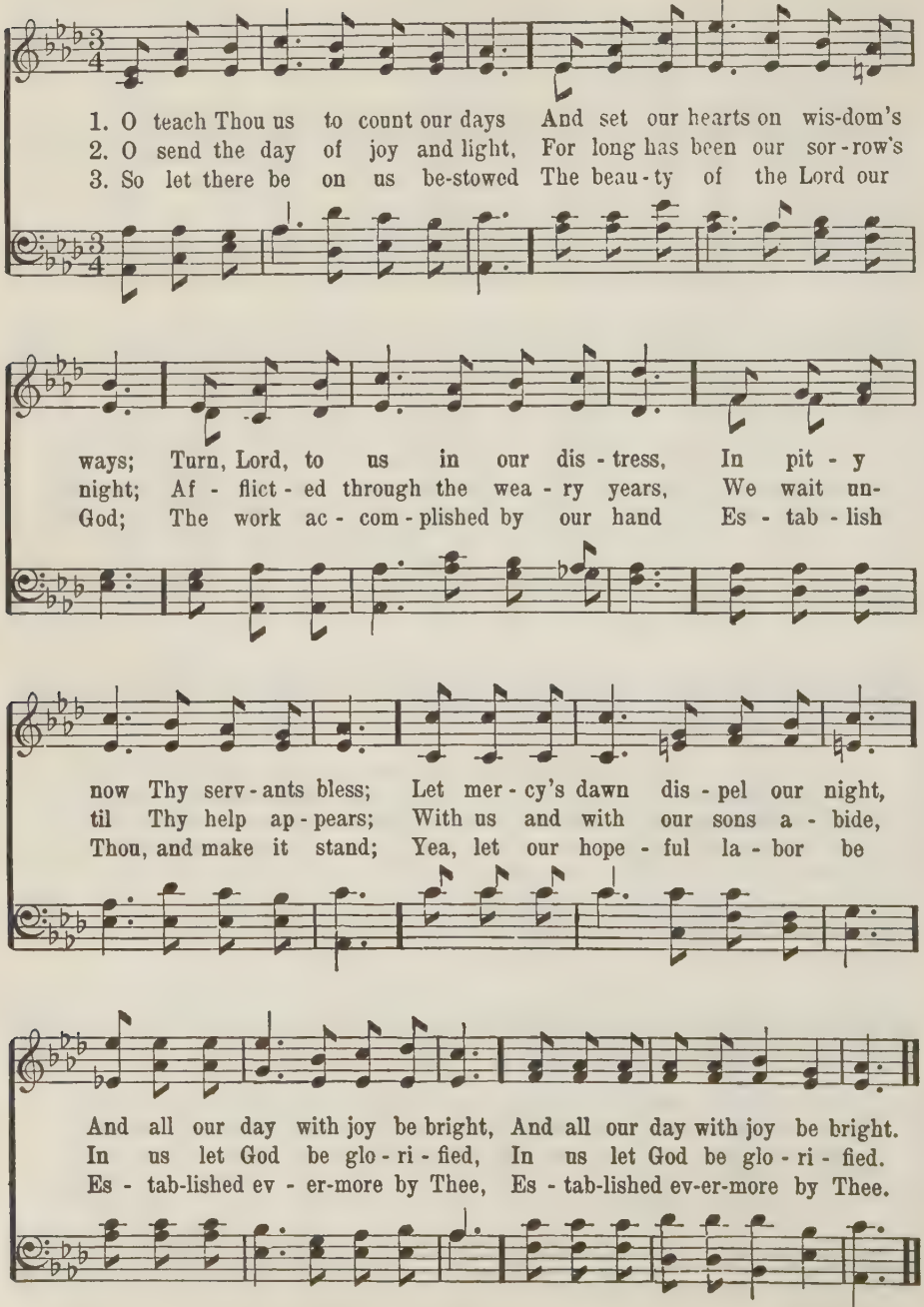


245 The Lord Our Dwelling-Place

PSALM 90 L. M. ST CATHERINE Arranged by J. G. Walton



246 A Pilgrim's Prayers

PSALM 90 L. M. SANDS William J. Kirkpatrick

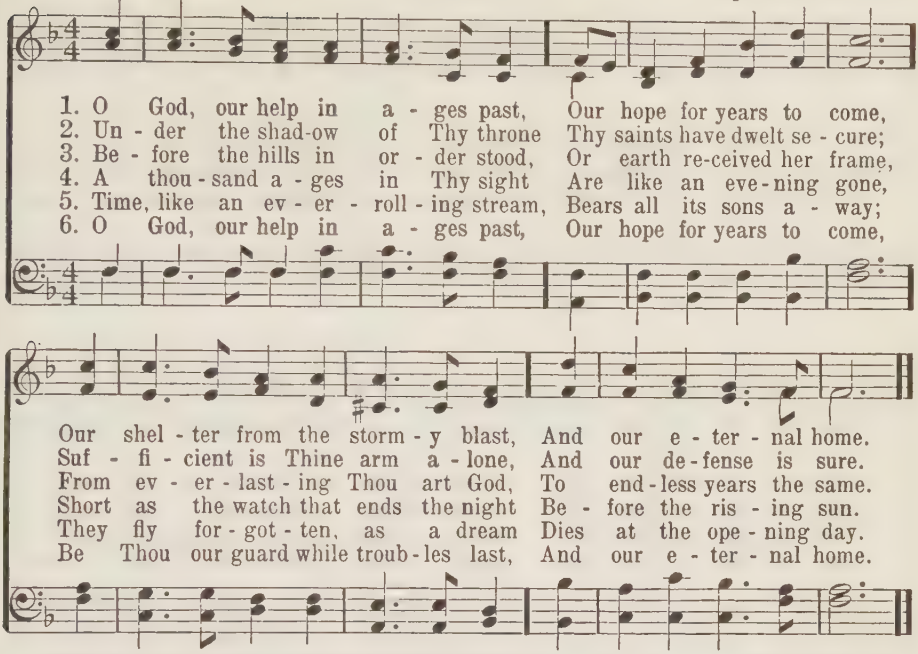


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[Stanzas 6–8]

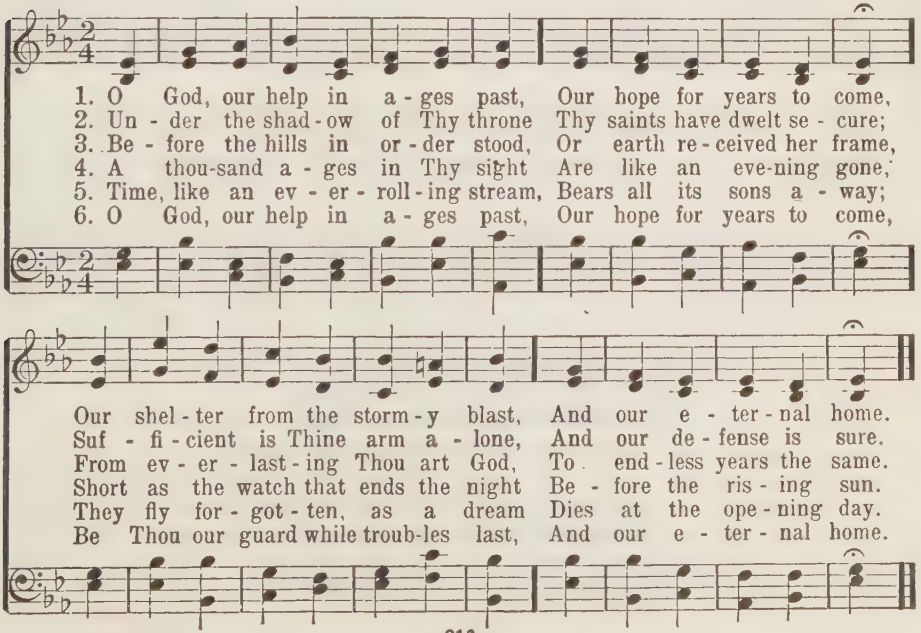
247 God Our Help and Hope

PSALM 90 C. M. LAFAYETTE John B. Herbert
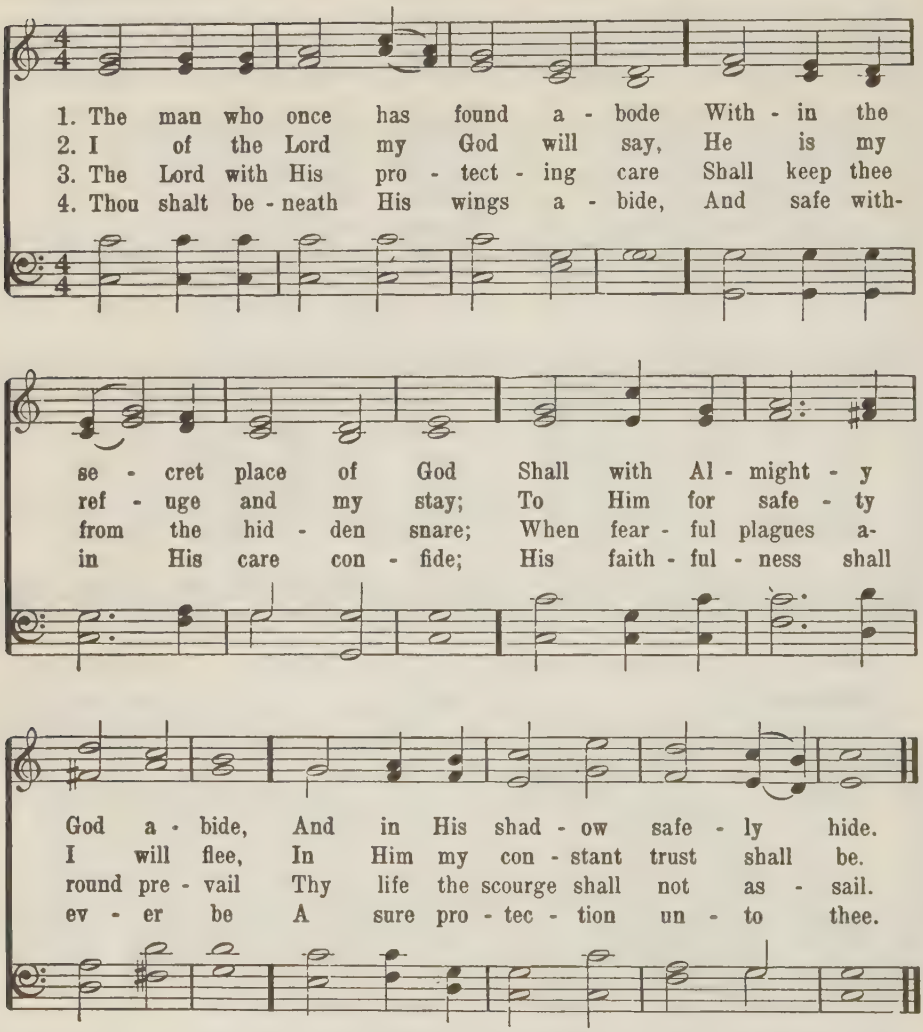


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SECOND TUNE DUNDEE Scotch Psalter



248 Overshadowing Protection

PSALM 91 L. M. ZEPHYR William B. Bradbury
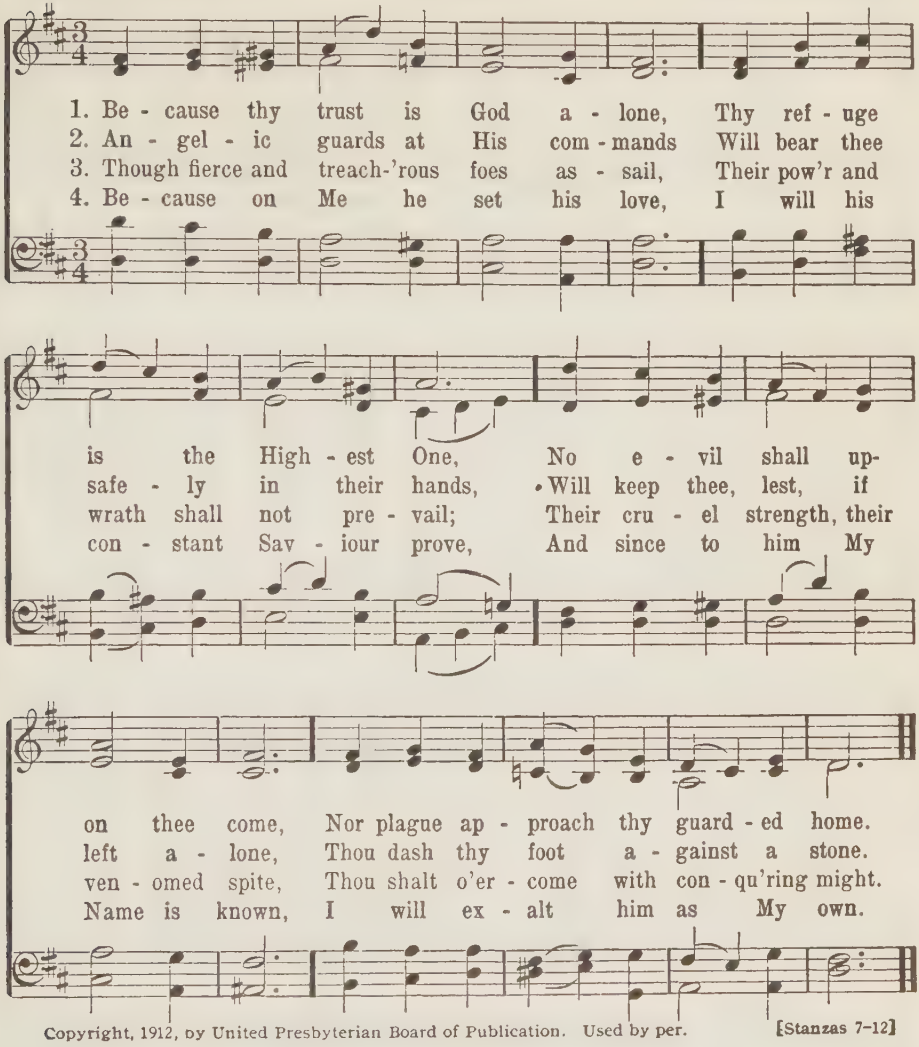


5 No nightly terrors shall alarm,
No deadly shaft by day shall harm,
Nor pestilence that walks by night,
Nor plagues that waste in noonday light.

6 At thy right hand, though thousands die,
No harm shall unto thee come nigh;
But thou secure, unharmed, shalt see
What wicked men's reward shall be.

249 The Reward of Perfect Trust

PSALM 91 L. M. MARTHINA J. Christopher Marks



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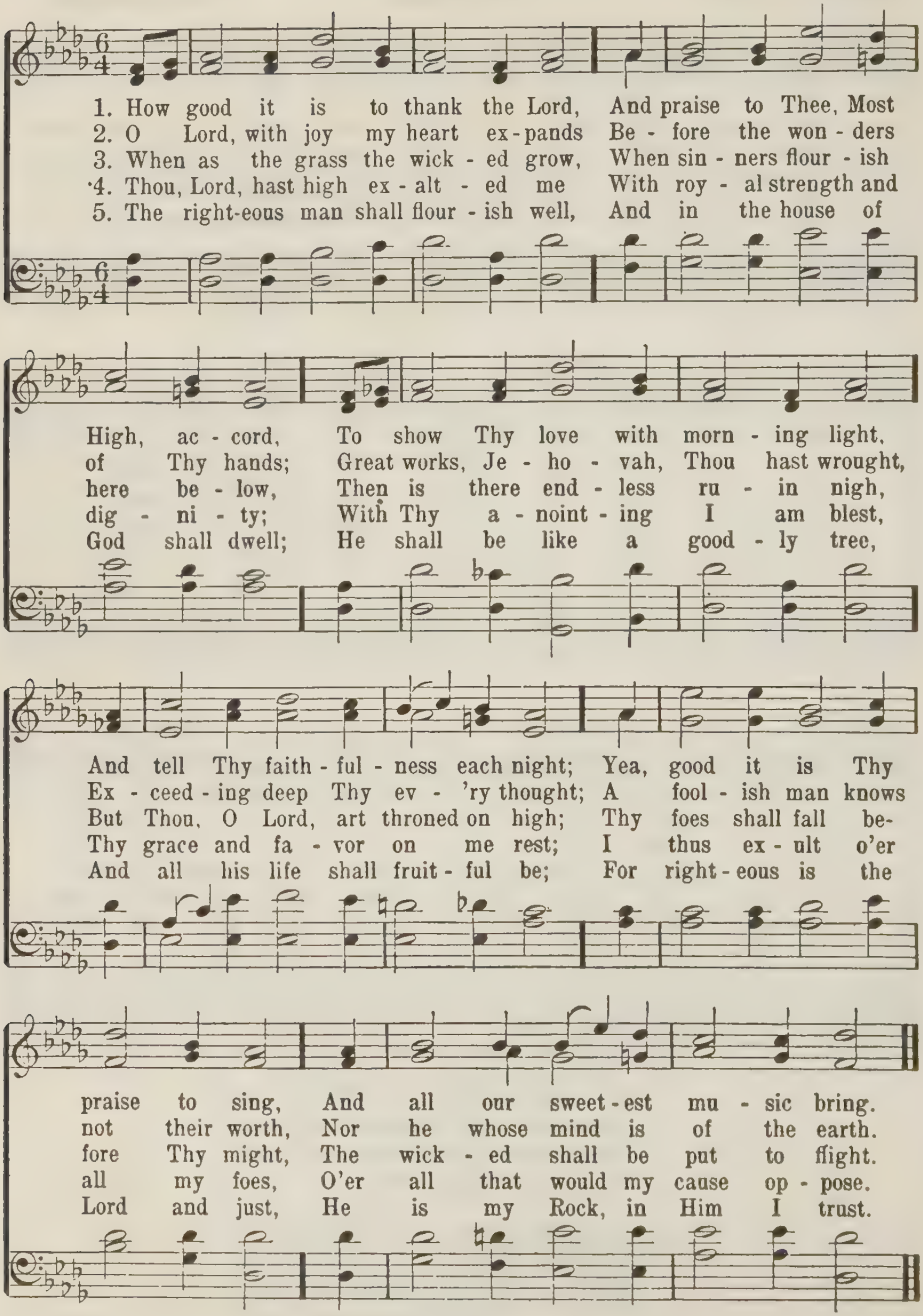
[Stanzas 7–12]

5 As oft as he shall call on Me,
Most gracious shall My answer be;
I will be with him in distress,
And in his trouble I will bless.

6 Complete deliverance I will give,
And honor him while he shall live;
Abundant life I will bestow,
To him My full salvation show.

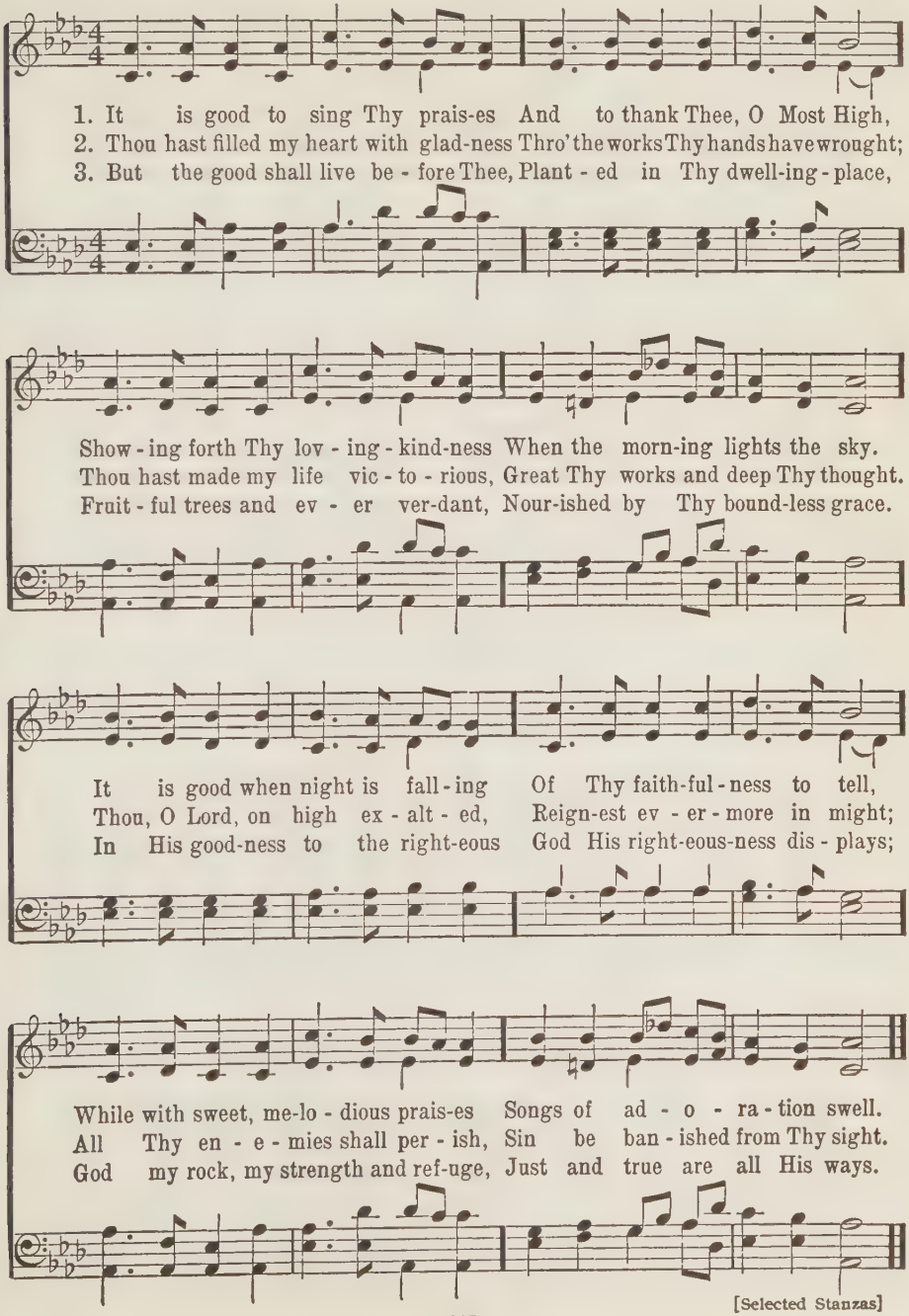
250 The Duty of Praise

PSALM 92 L. M. CHRISTINE Ernest R. Kroeger



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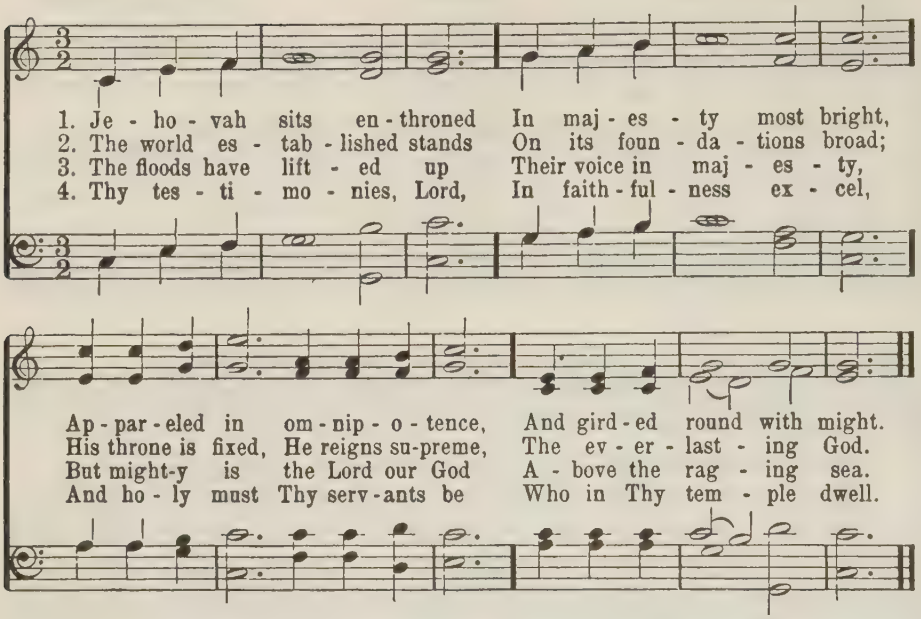
PSALM 92 8s and 7s ELLESDIE Arranged from Mozart



[Selected Stanzas]
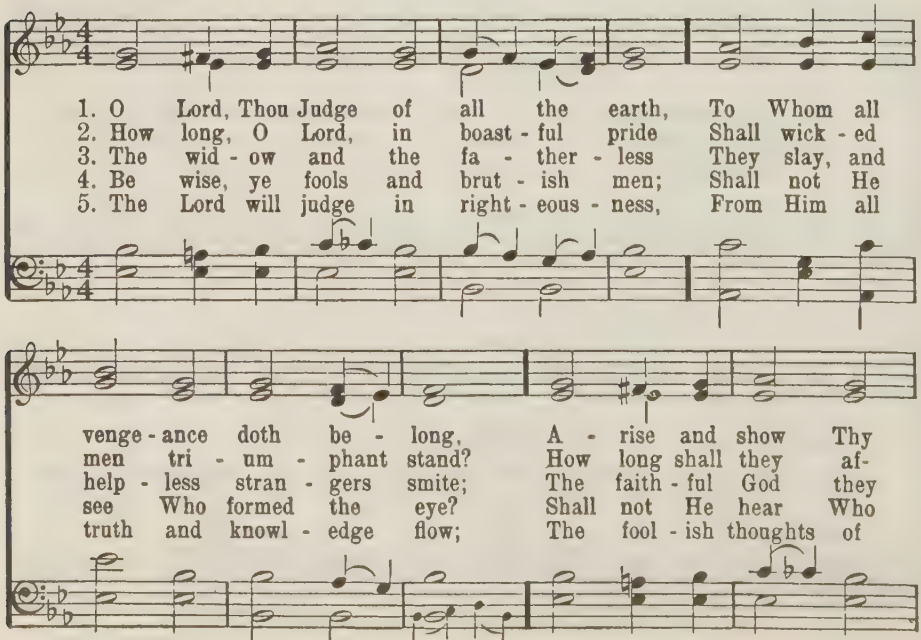
252 The Divine Rule and Power

PSALM 93 S. M. RIALTO George F. Root

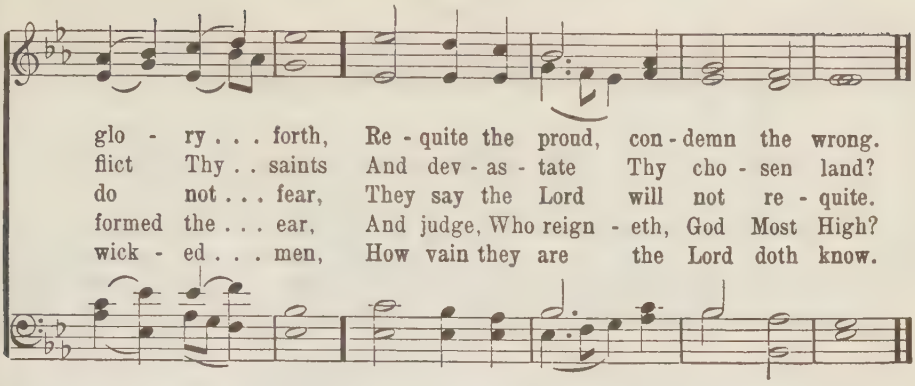


253 God the Righteous Judge

PSALM 94 L. M. LYTHAM James Malley



God the Righteous Judge



6 That man is blest whom Thou, O Lord,
With chastening hand dost teach Thy will,
For in the day when sinners fall
That man in peace abideth still.

7 The Lord will not cast off His own,
Nor His inheritance forsake;
Just judgment shall at length prevail,
And upright hearts shall courage take.

8 Who will arise for my defense
Against the wicked in the land?
Against iniquity and wrong
What man for me will valiant stand?

9 Unless the Lord had been my help,
My life had quickly passed away;
But when my foot had almost slipped,
O Lord, Thy mercy was my stay.
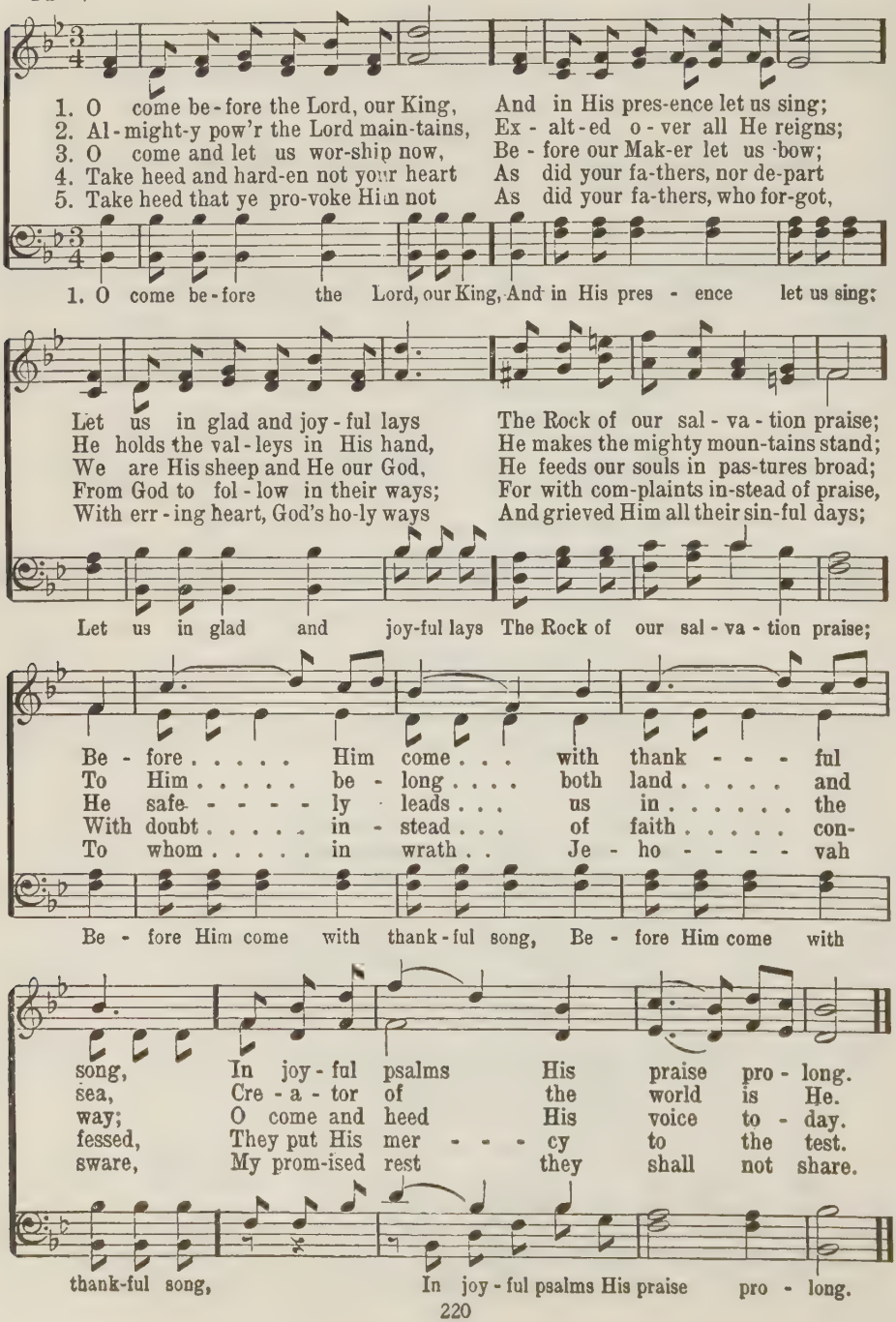
10 Amid the doubts that fill my mind
Thy comforts, Lord, bring joy to me;
Can wickedness, though throned in might,
Have fellowship, O Lord, with Thee?

11 The wicked, in their might arrayed,
Against the righteous join their power,
But to the Lord I flee for help,
He is my refuge and my tower.

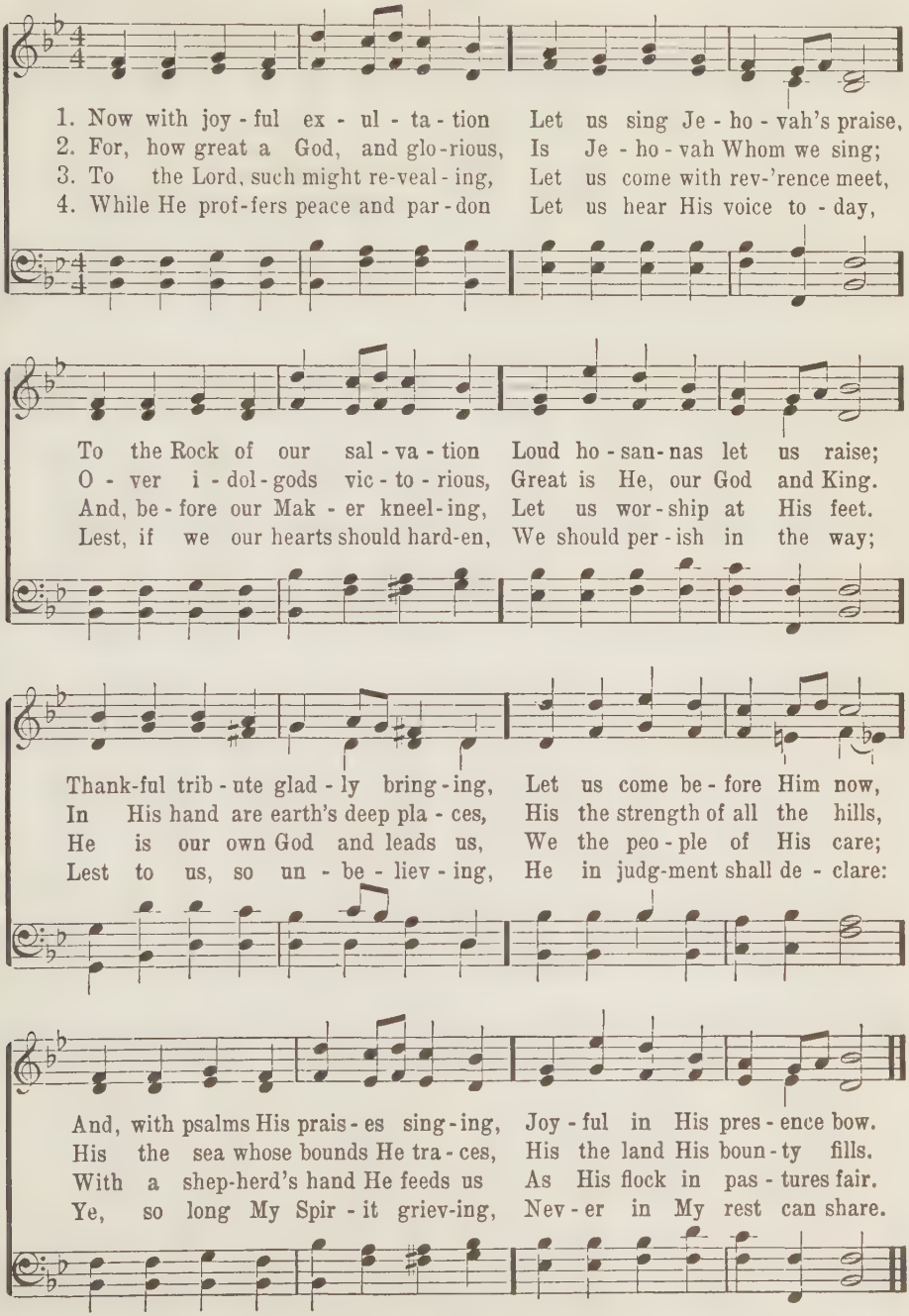
12 Our God, the refuge of His saints,
Will fight against iniquity;
Avenger of the innocent
The Lord omnipotent will be.

254 An Invitation to Worship
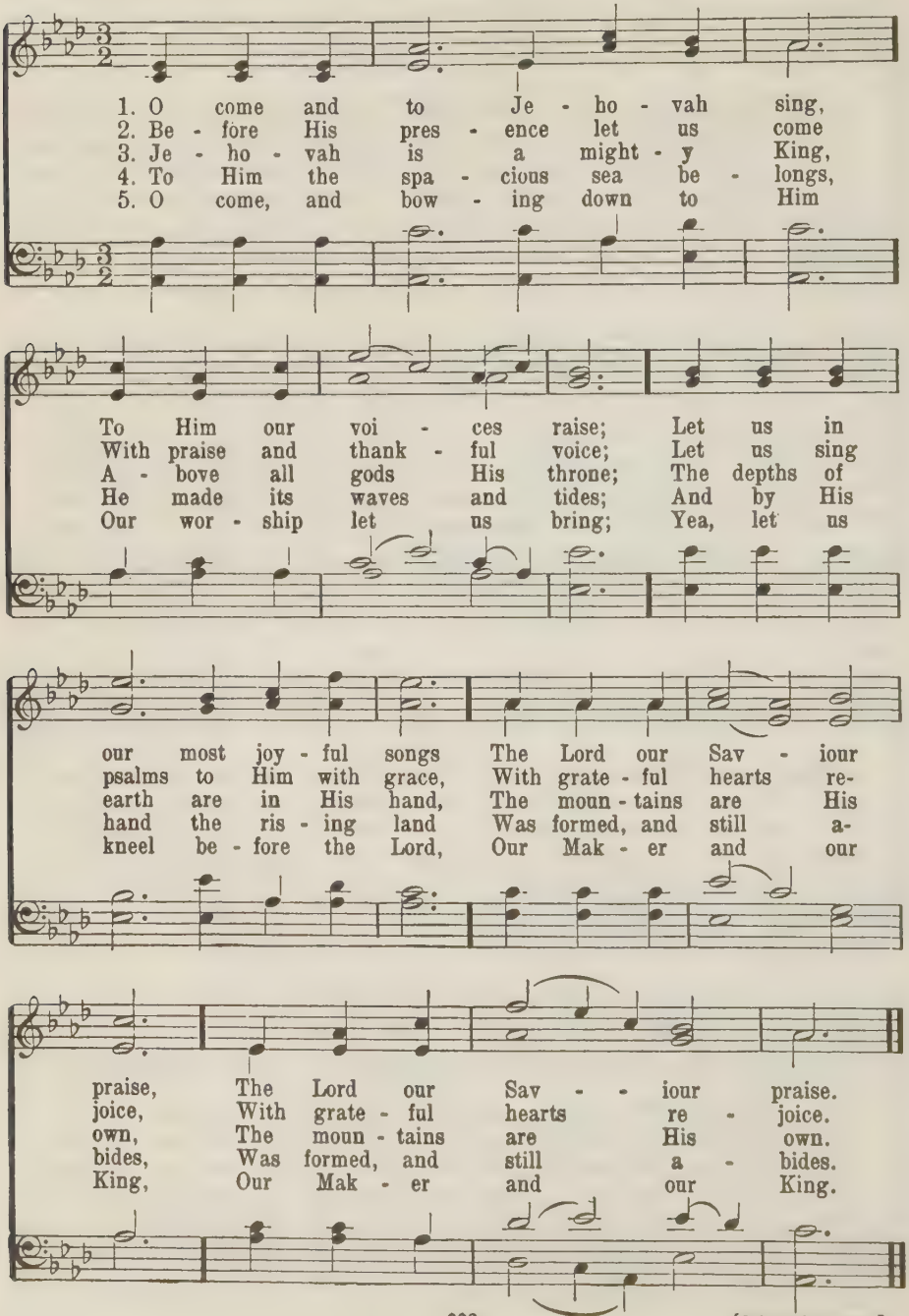
PSALM 95 L. M. SALOME William B. Bradbury



PSALM 95 8s and 7s LOVE DIVINE John Zundel
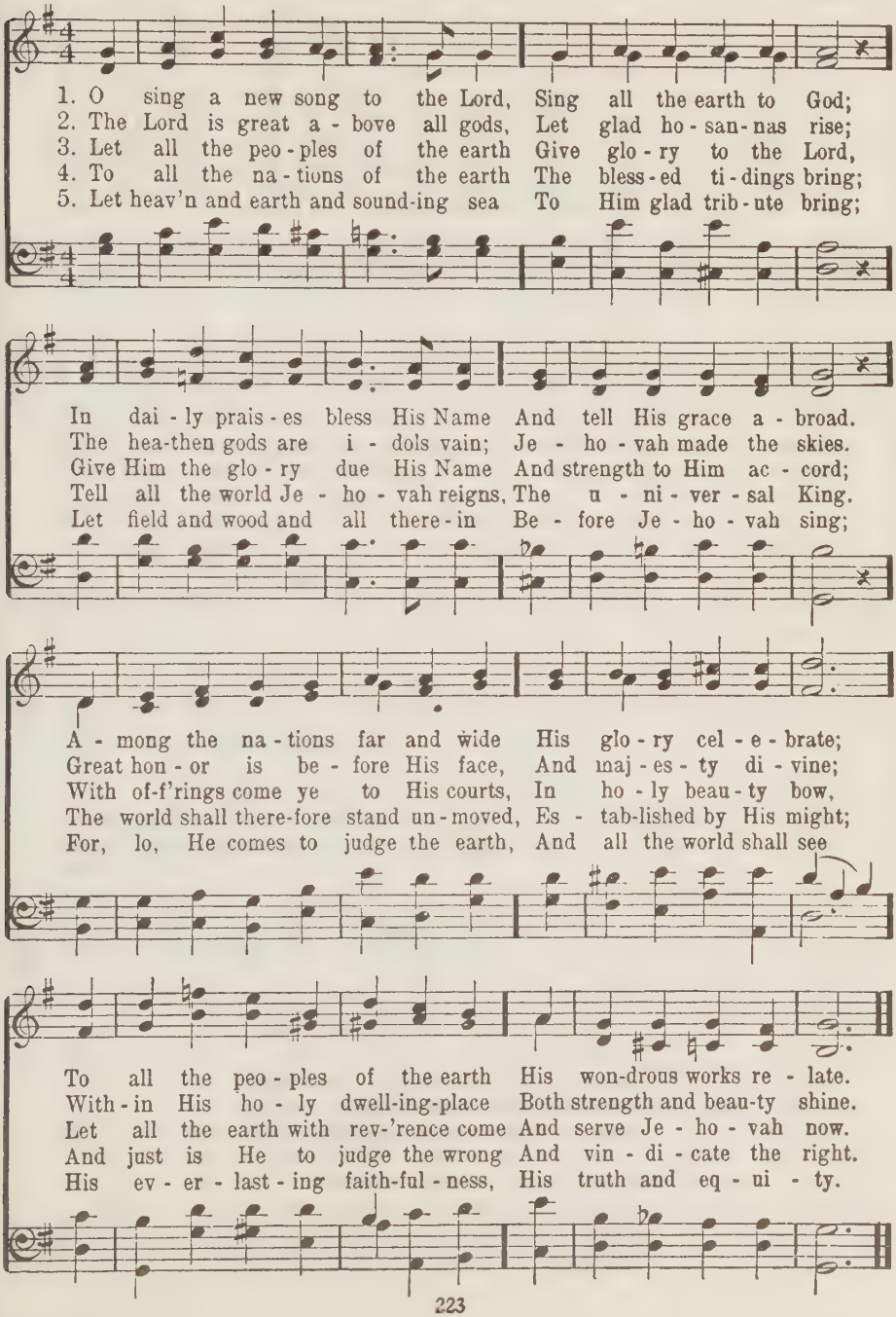


PSALM 95 C. M. CHOPIN Isaac B. Woodbury



[Selected Stanzas]

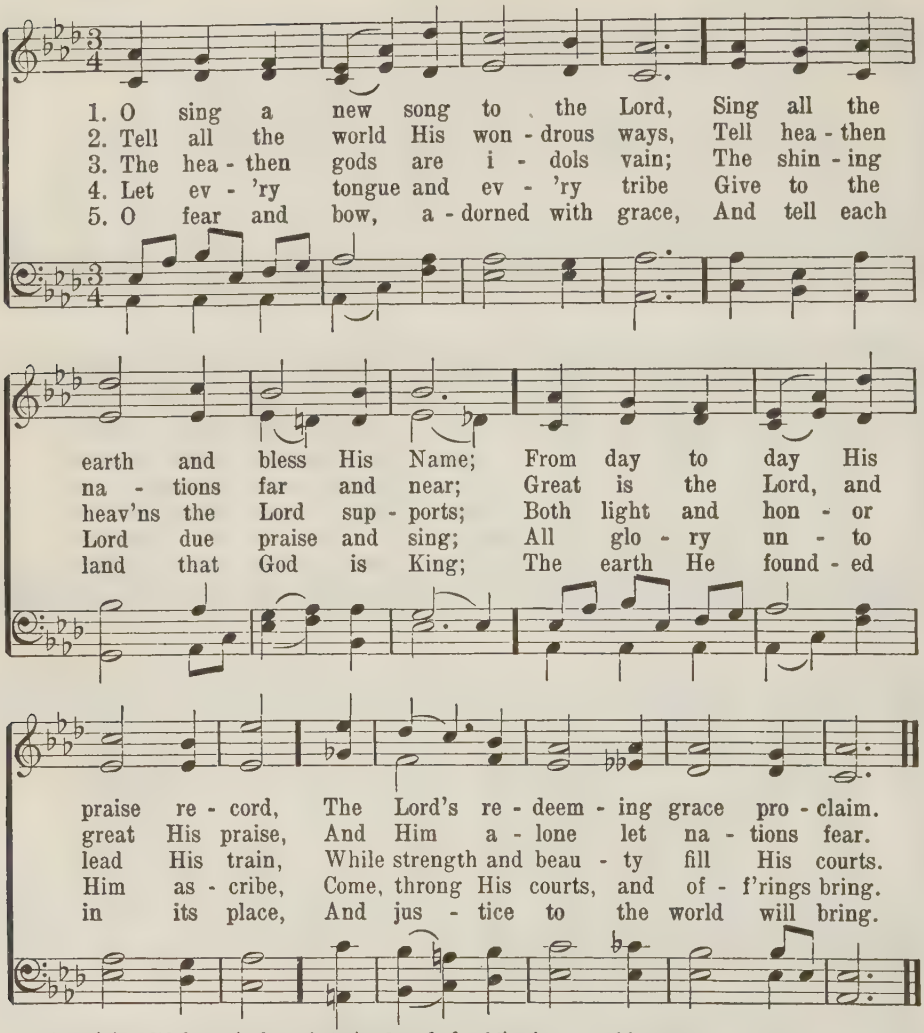
257 The Evangel of the Kingdom

PSALM 96 C. M. ST. LEONARD Henry Hiles



258 The Message of Redemption

PSALM 96 L. M. LUCILE Charles H. Gabriel
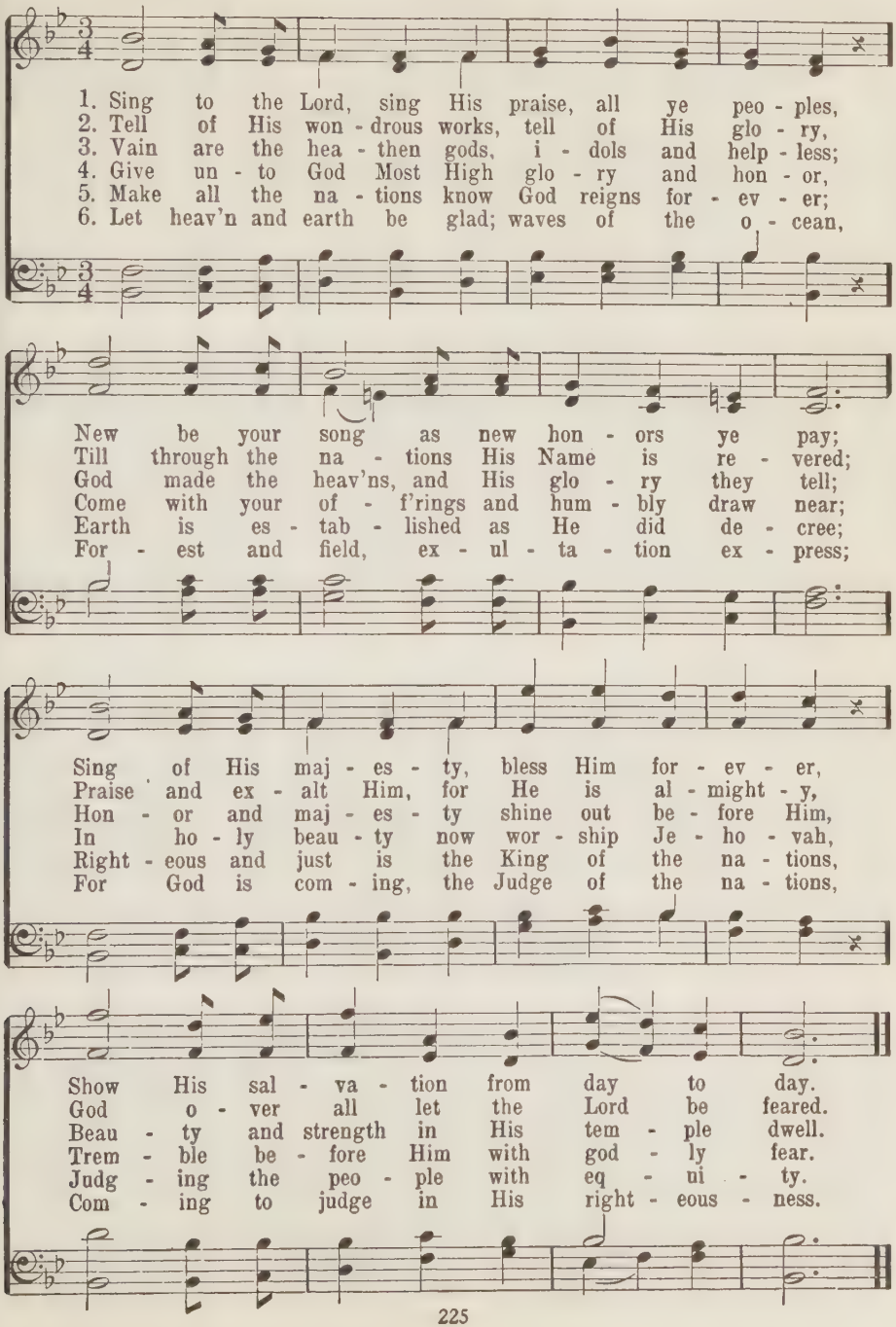


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6 Let heaven be glad, let earth rejoice,
The teeming sea resound with praise;
Let waving fields lift high their voice,
And all the trees their anthem raise.

7 So let them shout before our God,
For, lo, He comes, He comes with might,
To wield the scepter and the rod,
To judge the world with truth and right.

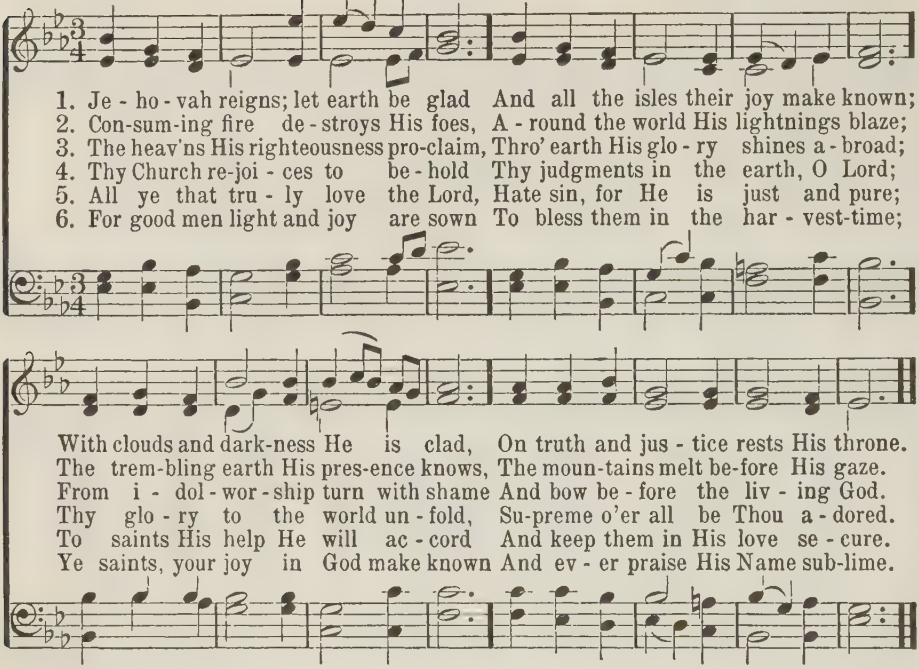
259 The Universal King

PSALM 96 11s, 10, 9 WESLEY Lowell Mason

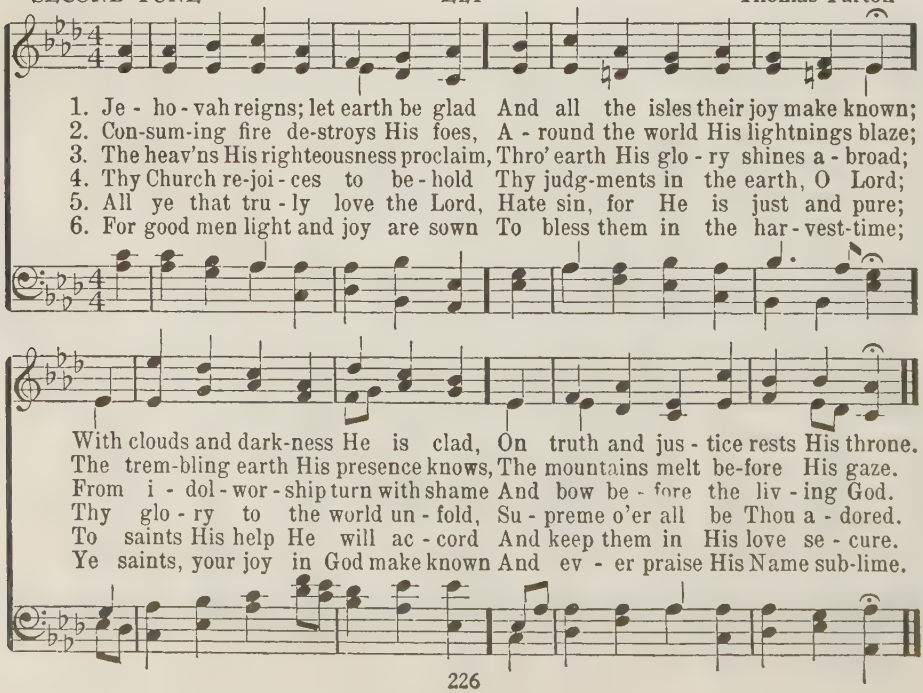


260 Divine Sovereignty

PSALM 97 L. M. NOCTURN Frederick H. Burstall

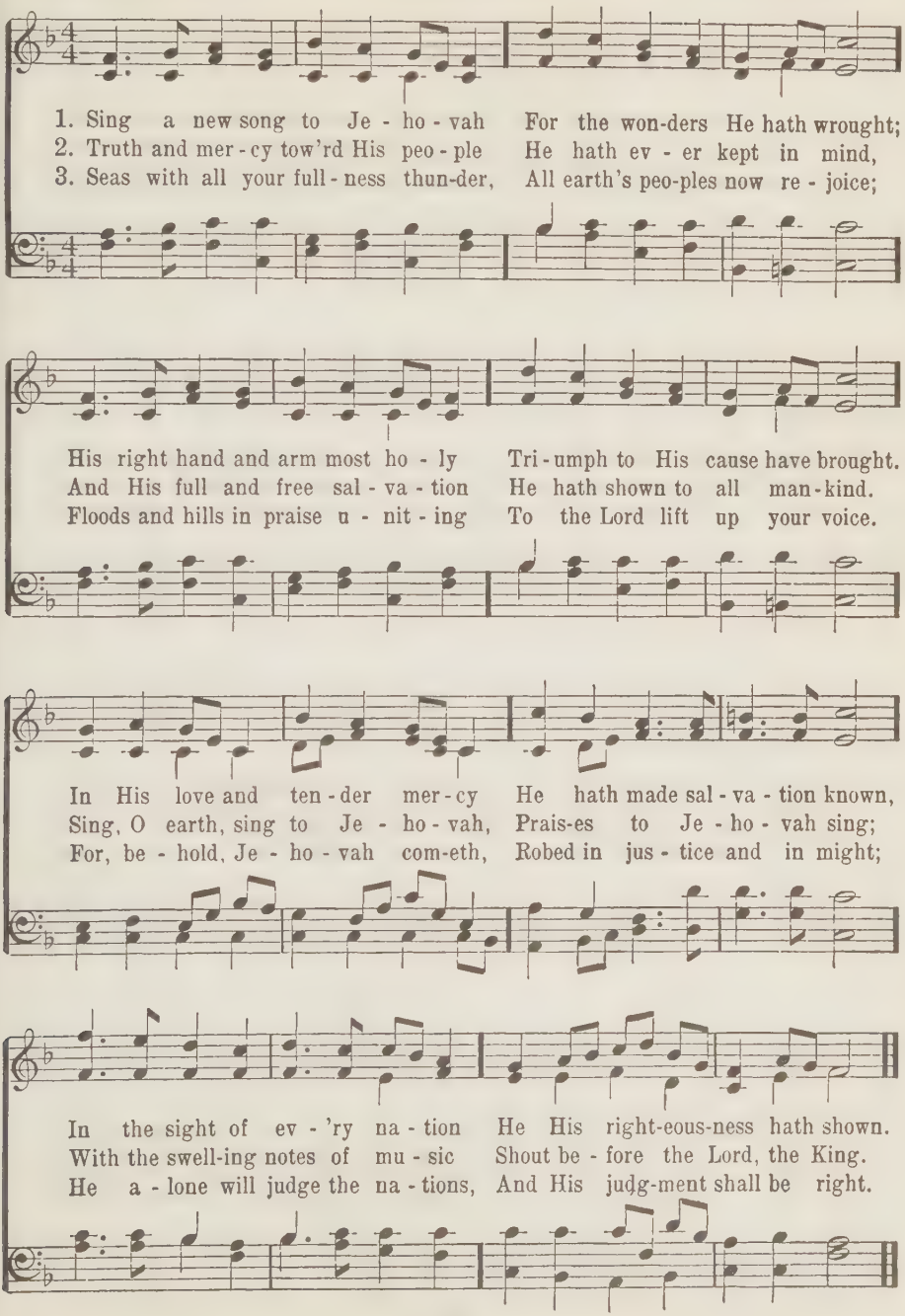


SECOND TUNE ELY Thomas Turton



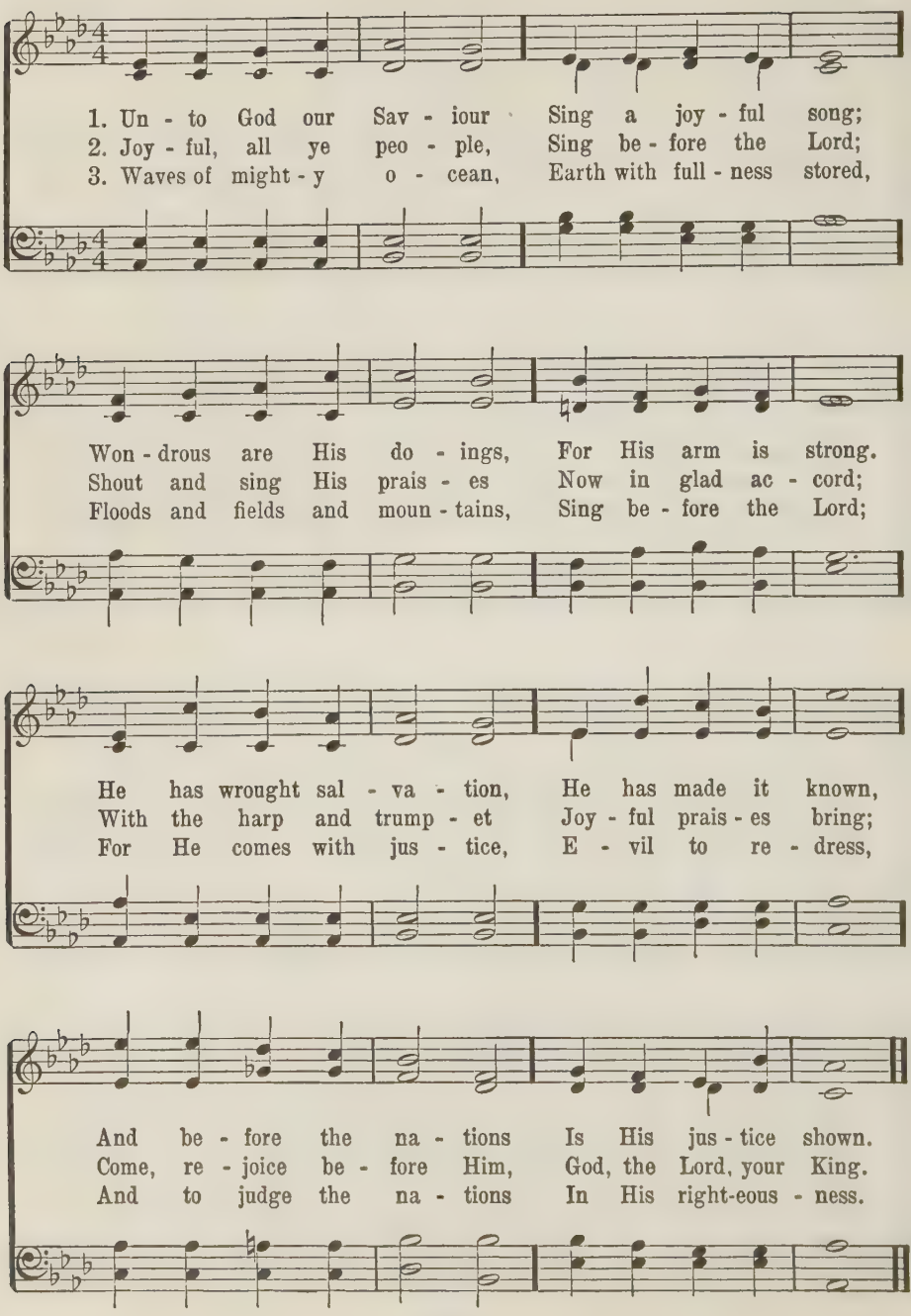
261 The Victories of Jesus Christ

PSALM 98 8s and 7s AUSTRIAN HYMN Josef Haydn
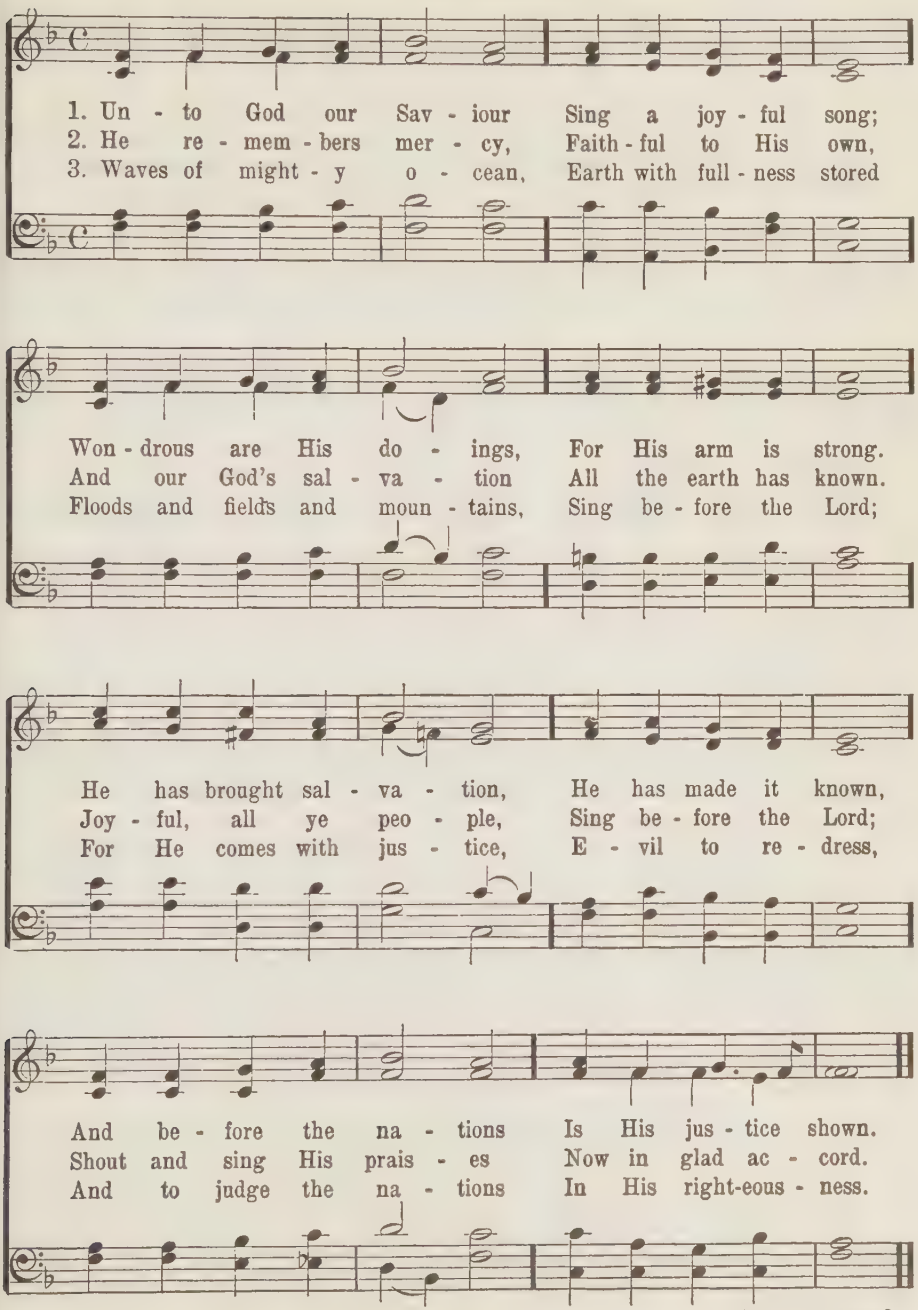


262 A Salvation for the World

PSALM 98 6s and 5s — REPOSE — Anonymous



263 The Glad Tidings
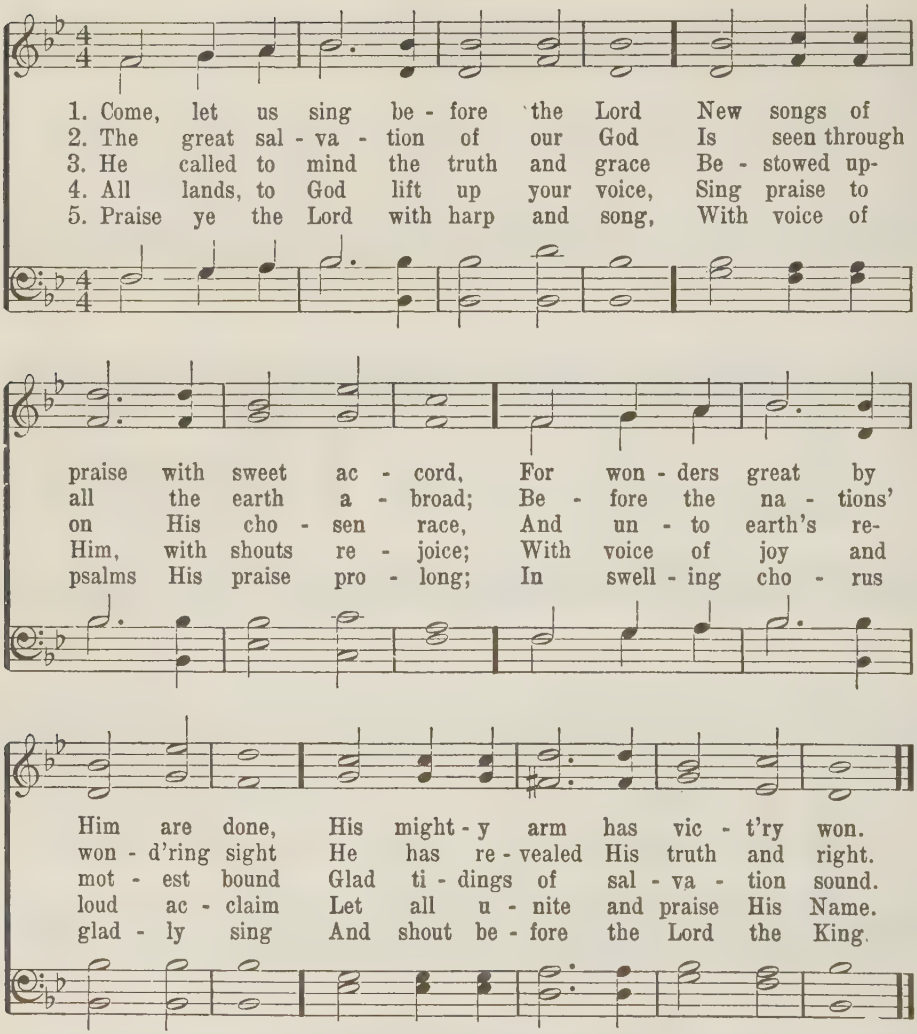
PSALM 98 6s and 5s — ST. MARY MAGDALENE — John B. Dykes



[Selected Stanzas]

264 Missionary Triumphs

PSALM 98 L. M. GILEAD Arranged from Mehul

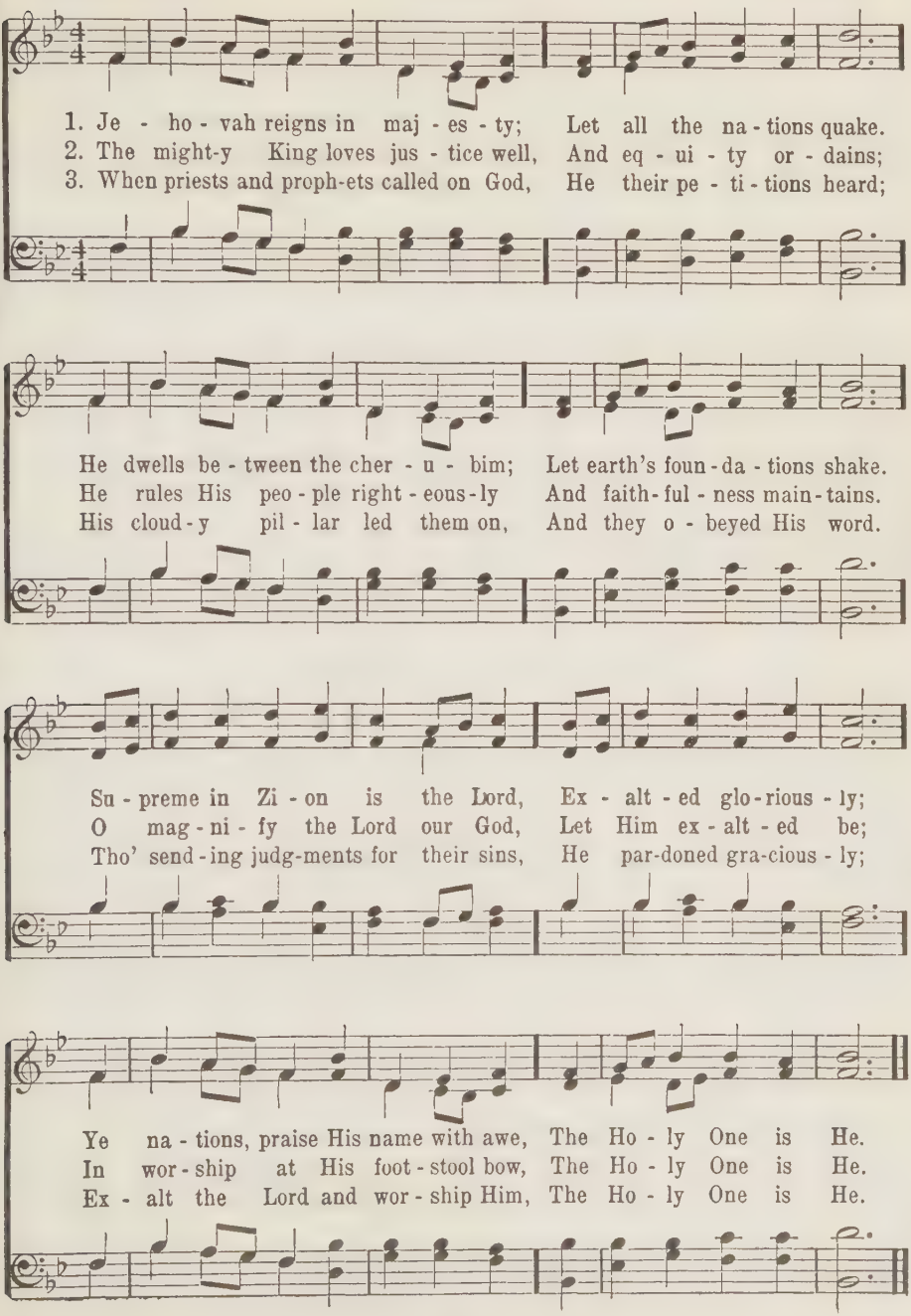


6 Let earth be glad, let ocean roar,
And praises sound from shore to shore;
Let floods and hills with glad accord
Show forth their joy before the Lord.

7 For, lo, He comes; at His command
All nations shall in judgment stand;
In justice robed, and throned in light,
The Lord shall judge, dispensing right.

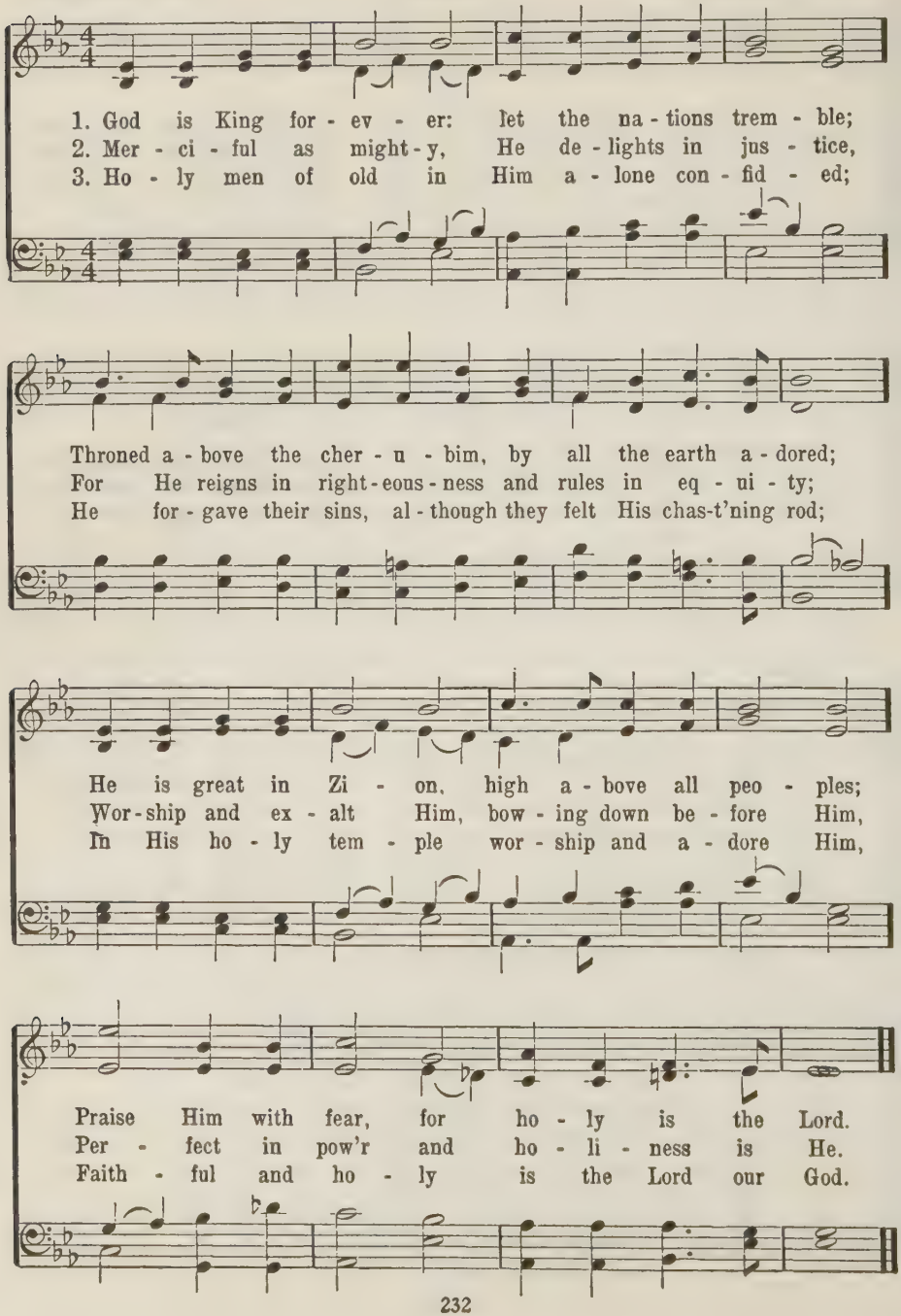
265 The Majesty and Holiness of God

PSALM 99 C. M. ELLACOMBE German Melody
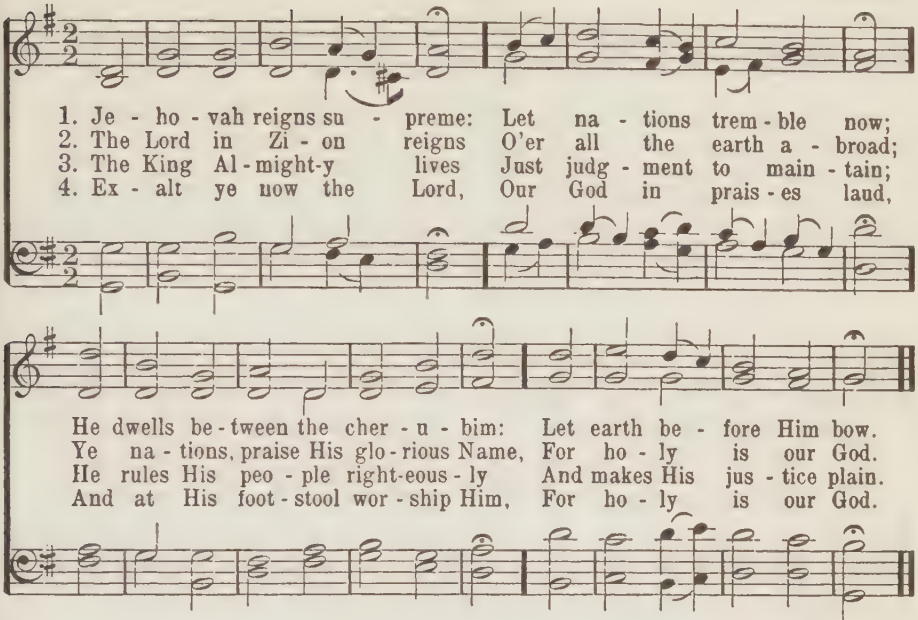


266 The Holiness of God

PSALM 99 12s, 13, 10 NICÆA John B. Dykes



267 God the Righteous King

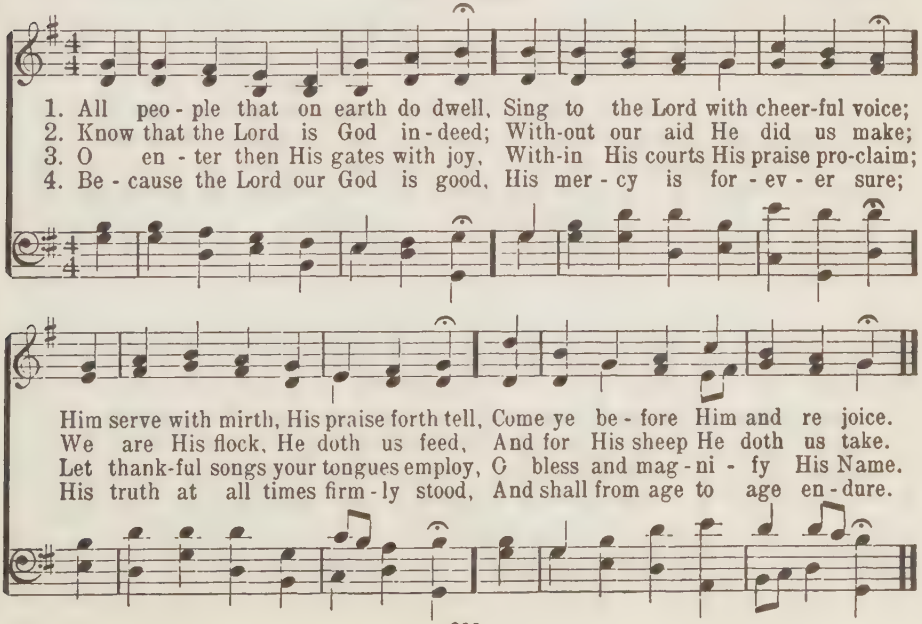
PSALM 99 S. M. ST. THOMAS Aaron Williams



[Selected Stanzas]

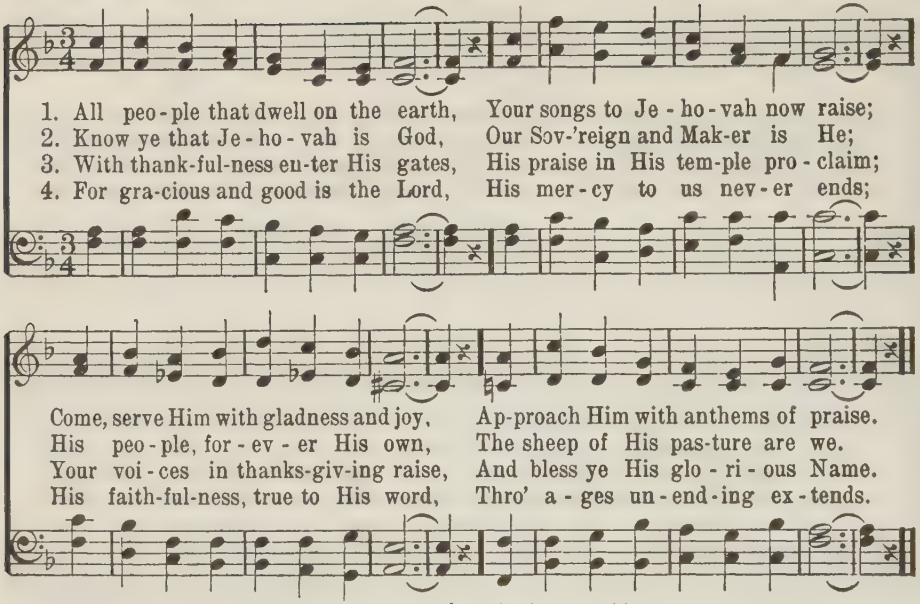
268 Thanksgiving and Praise

PSALM 100 L. M. OLD HUNDREDTH Genevan Psalter



269 Universal Praise

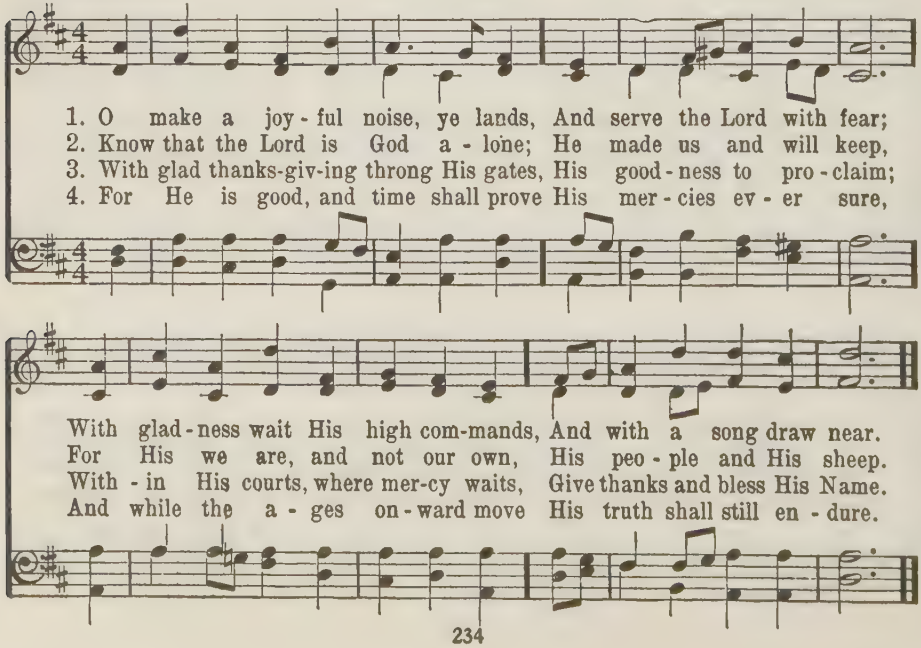
PSALM 100 8s — BEN AVON — George C. Stebbins



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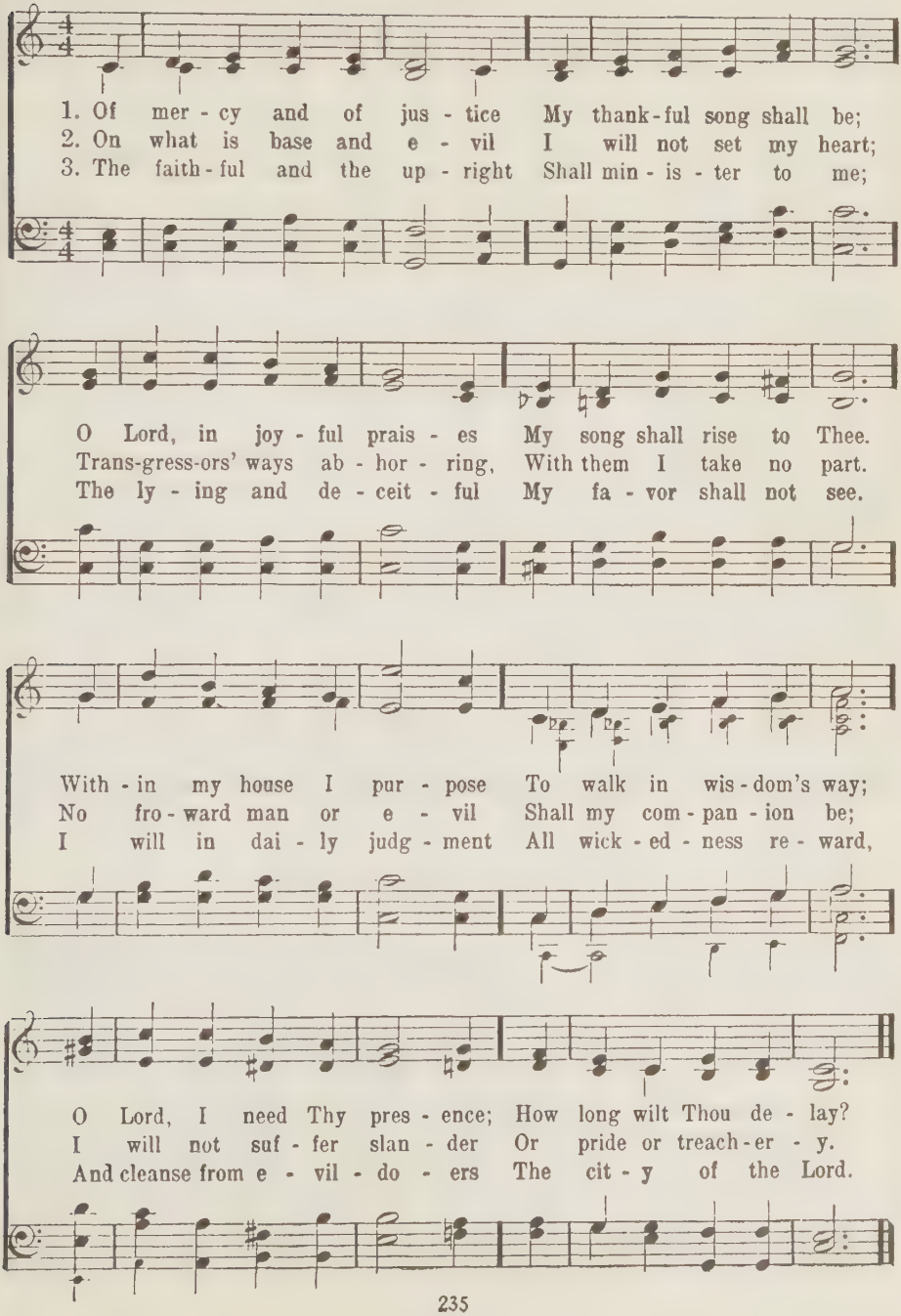
270 Gladness in Worship

PSALM 100 C. M. — ASPURG — Johann G. Frech
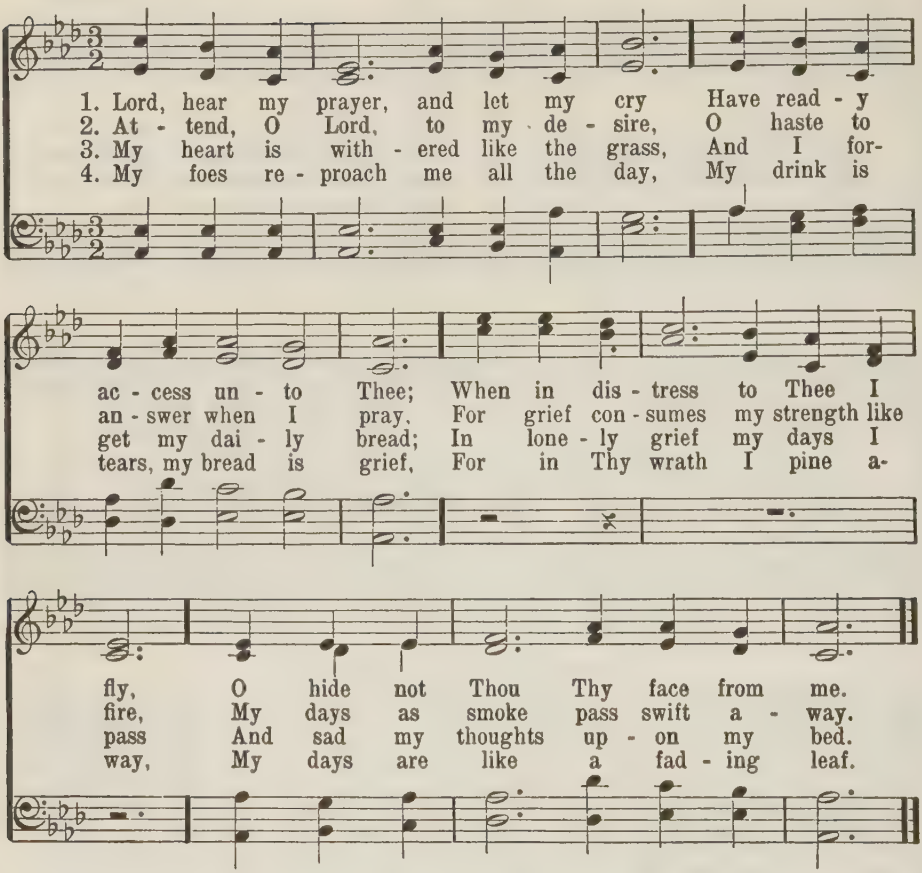


271 Godly Resolves

PSALM 101 7s and 6s — SOJOURNER — R. DeWitt Mallary



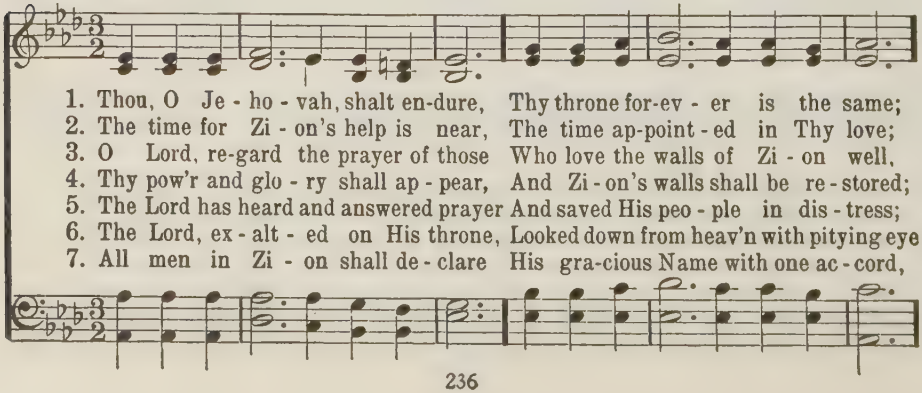
272 Affliction and Appeal

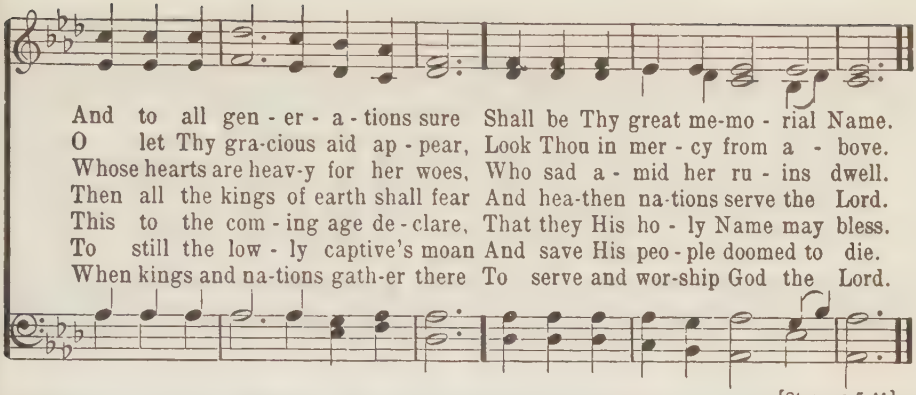
PSALM 102 L. M. ORIEL William B. Bradbury



273 The Deliverance of Zion

PSALM 102 L. M. SELENA Isaac B. Woodbury
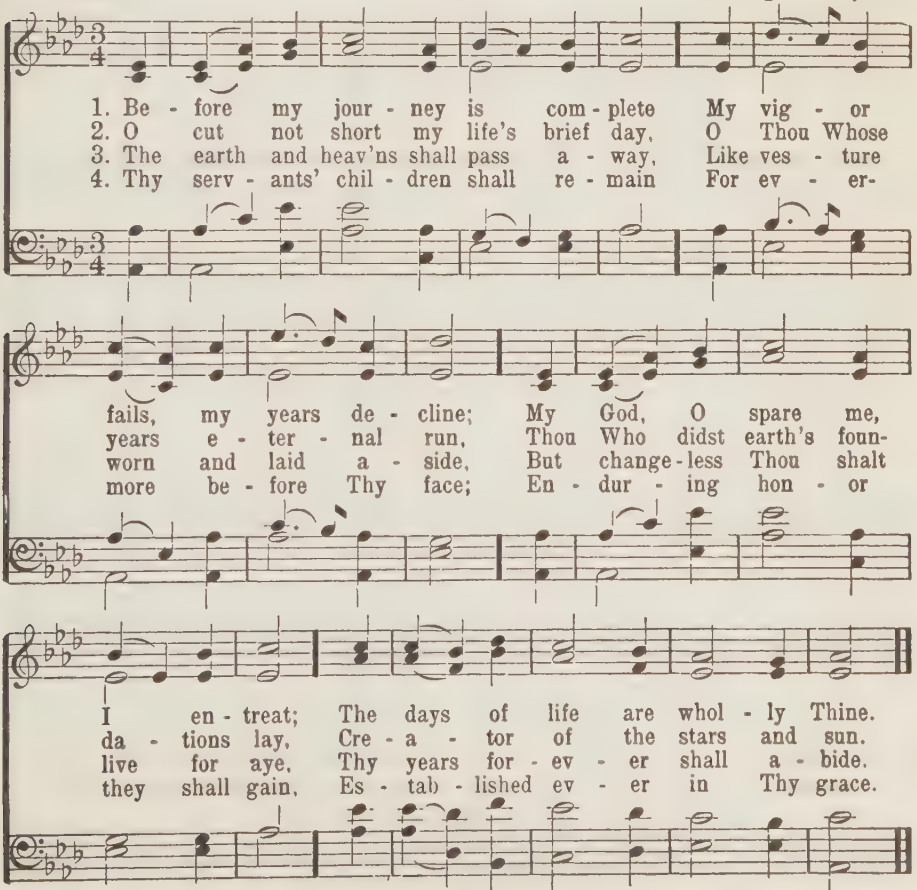




[Stanzas 5–11]

274 Mortality and Immortality

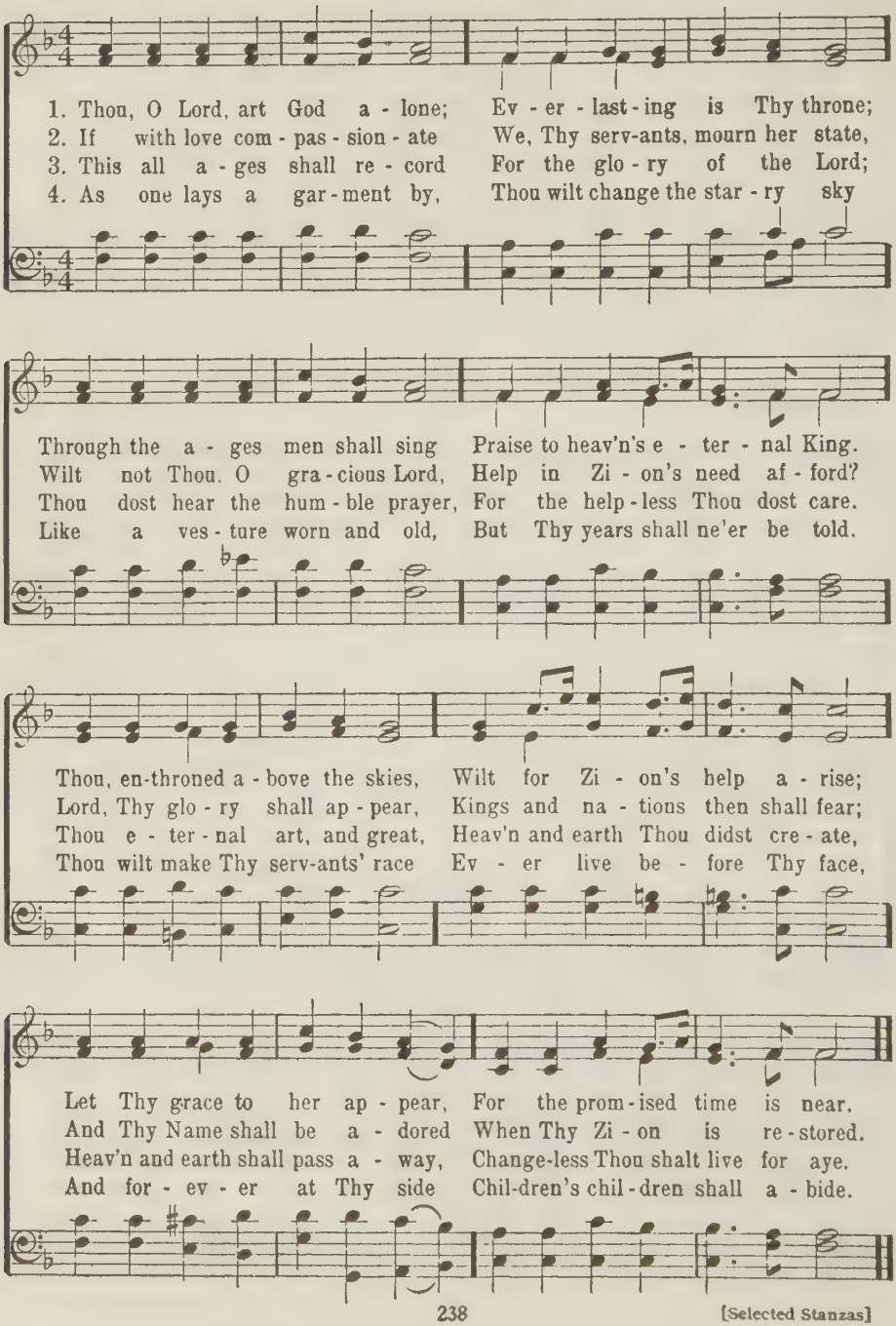
PSALM 102 L. M. LOUVAN Virgil C. Taylor



[Stanzas 12–15]

275 The Covenant God and His Church
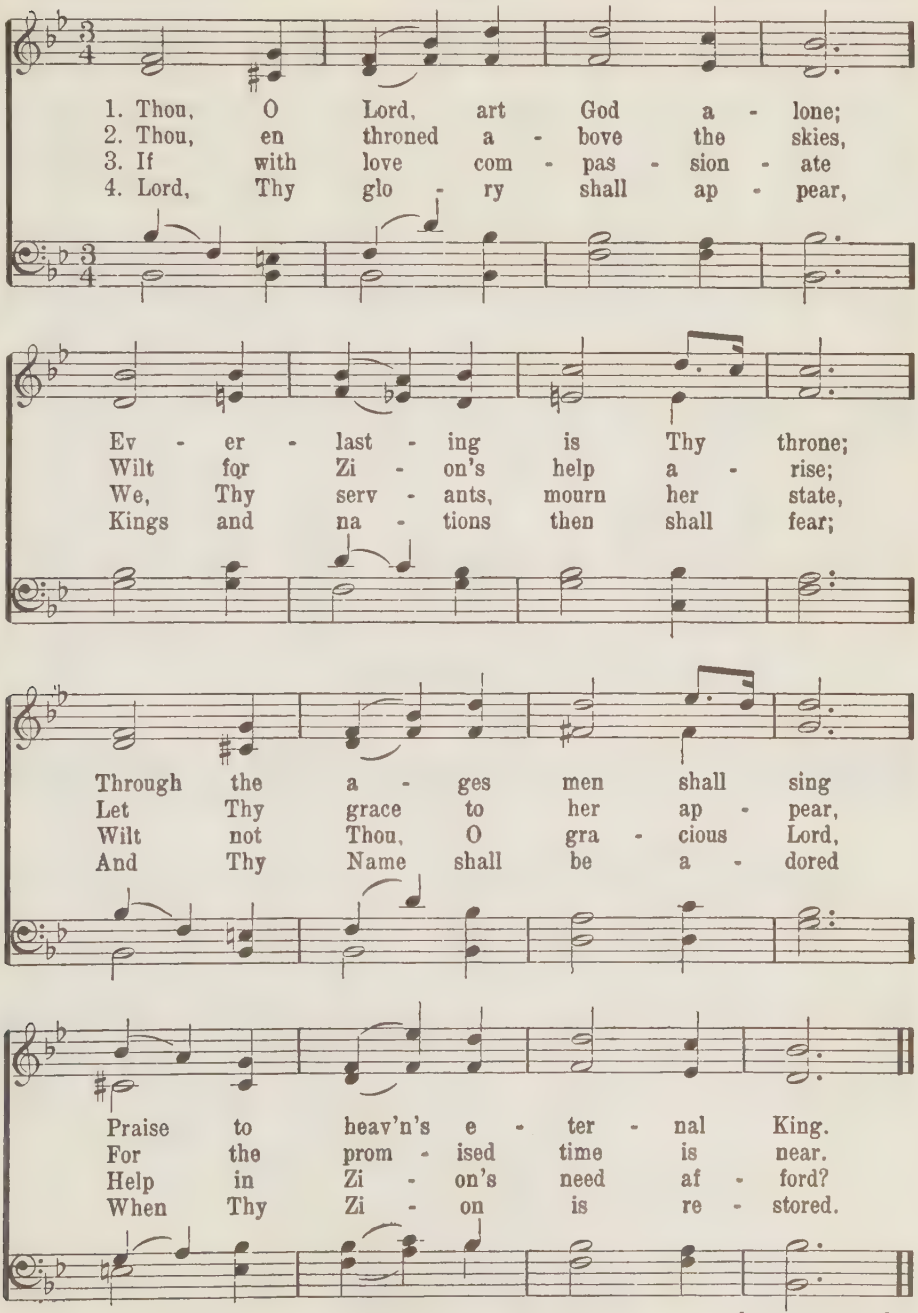
PSALM 102 7s BLUMENTHAL Arranged from Blumenthal



[Selected Stanzas]

276 The Church and Her Head
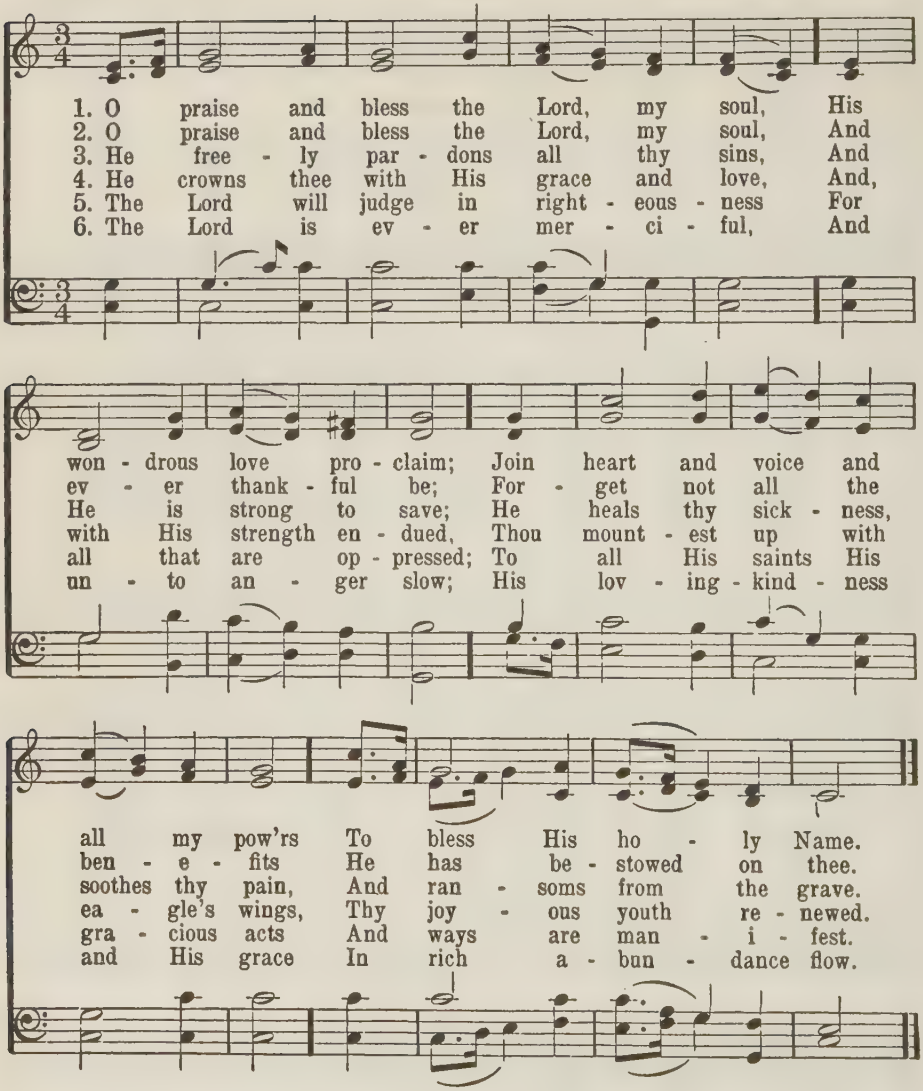
PSALM 102 7s — MERCY — Arranged from Gottschalk



[Selected Stanzas]

277 Thankful Joy and Praise

PSALM 103 C. M. HOWARD Elizabeth H. Cuthbert

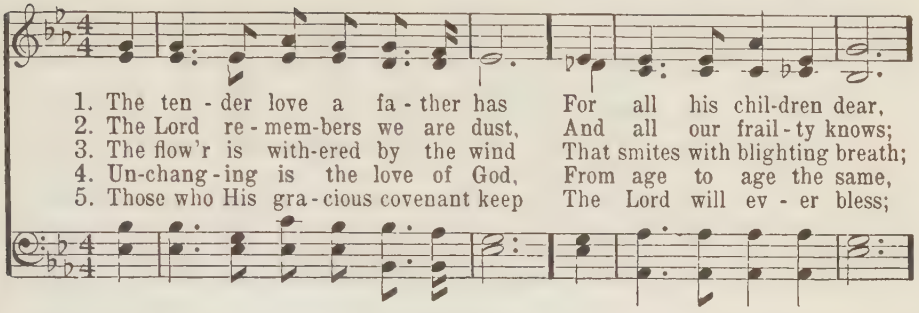


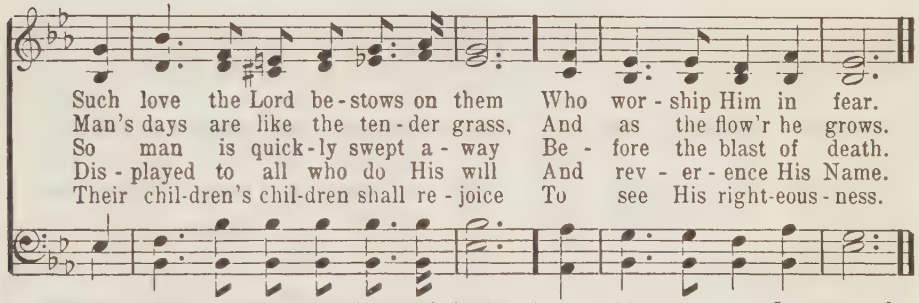
7 He will not chide for evermore,
He turns His wrath away;
He has not strictly marked our sins,
Our evil to repay.

8 As heaven is high above the earth,
So great His mercy proves;
As far from us as east from west
He all our sin removes.

278 The Fatherly Love of God

PSALM 103 C. M. AVONDALE Charles H. Gabriel

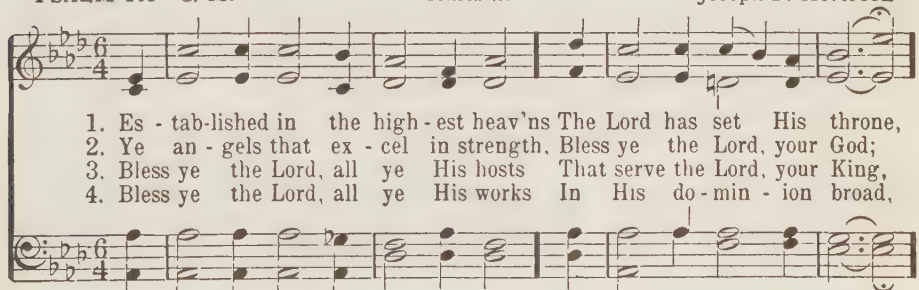


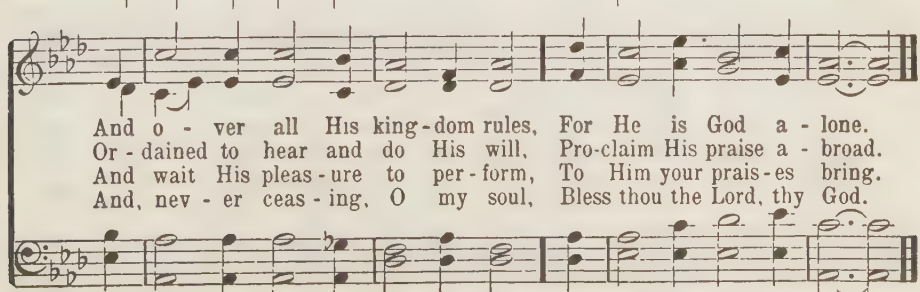


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279 The Universal Debt of Praise

PSALM 103 C. M. REMSEN Joseph P. Holbrook

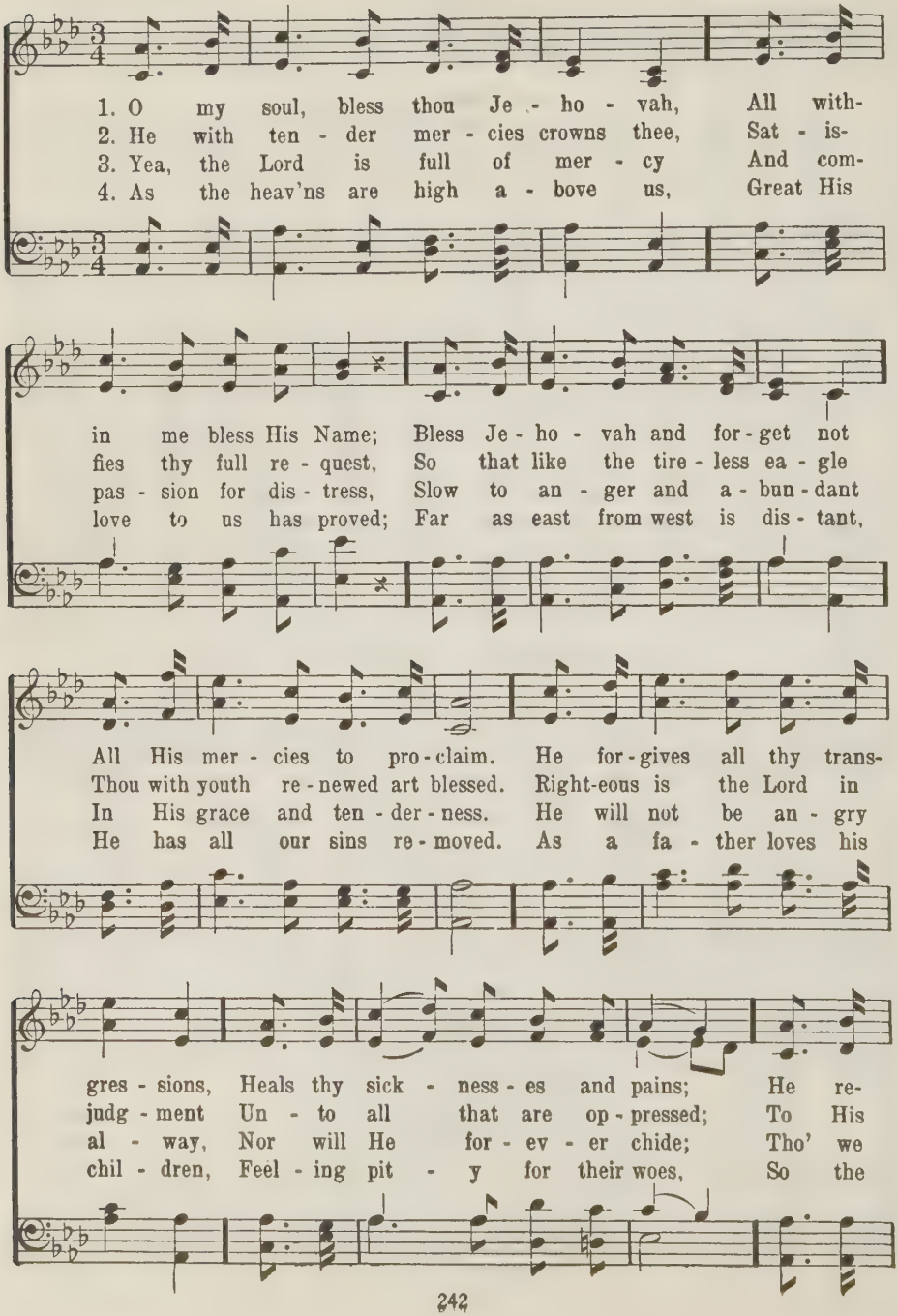




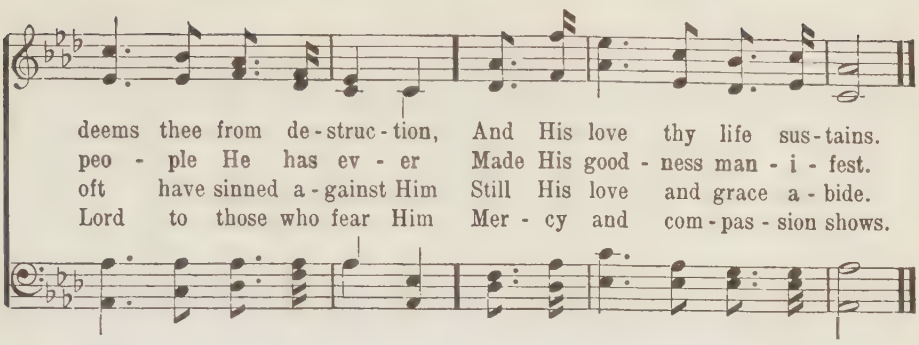
[Stanzas 14–17]

280 The Tender Mercies of God

PSALM 103 8s and 7s AUTUMN Louis von Esch
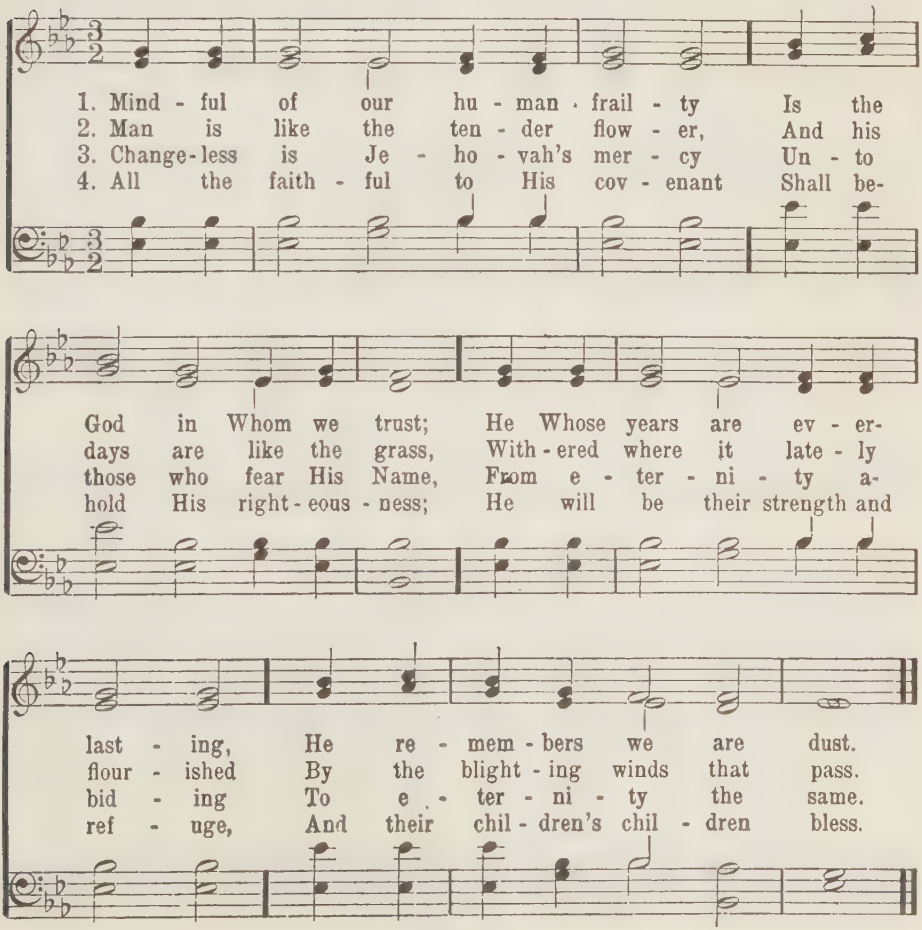


The Tender Mercies of God



281 A Mindful God
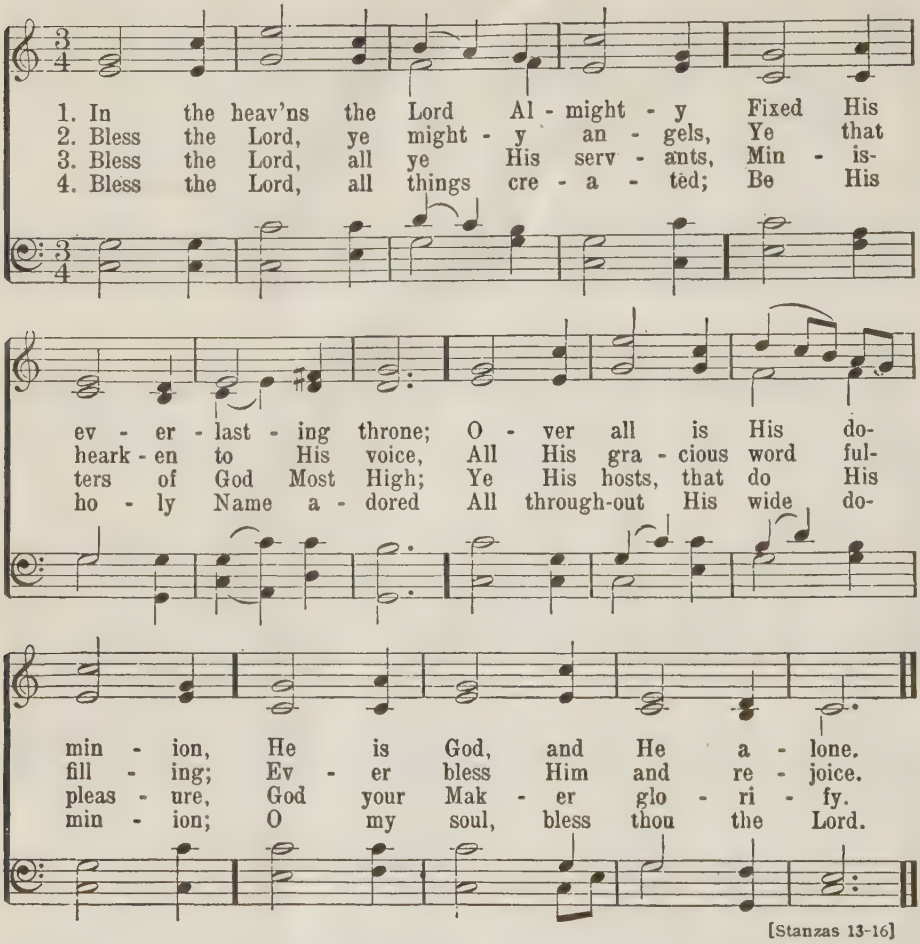
PSALM 103 8s and 7s TALMAR Isaac B. Woodbury



[Stanzas 9–12]

282 The Blessed and Only Potentate

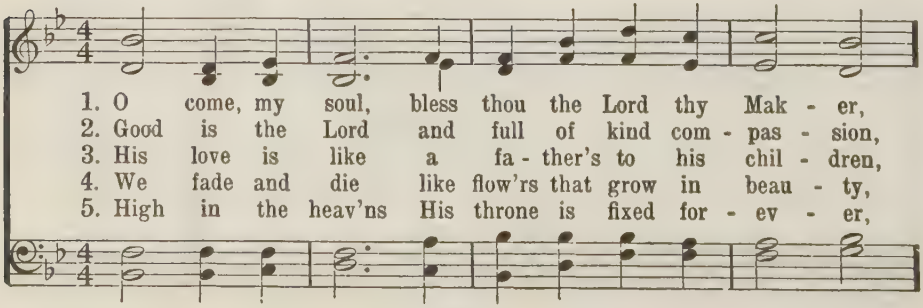
PSALM 103 8s and 7s — RATHBUN — Ithamar Conkey
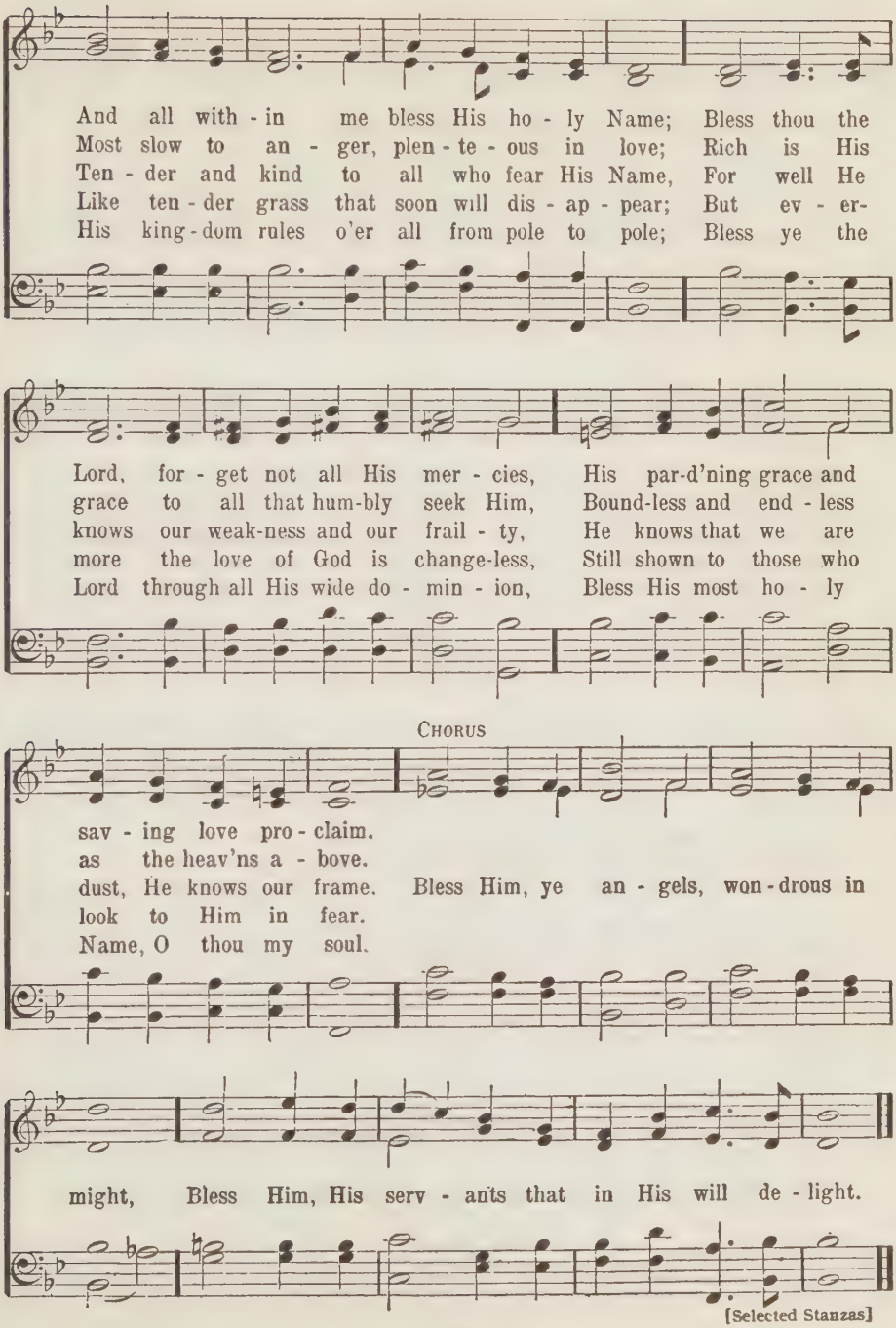


[Stanzas 13-16]

283 Motives to Gratitude

PSALM 103 11s and 10s — TUNBRIDGE — James Walch

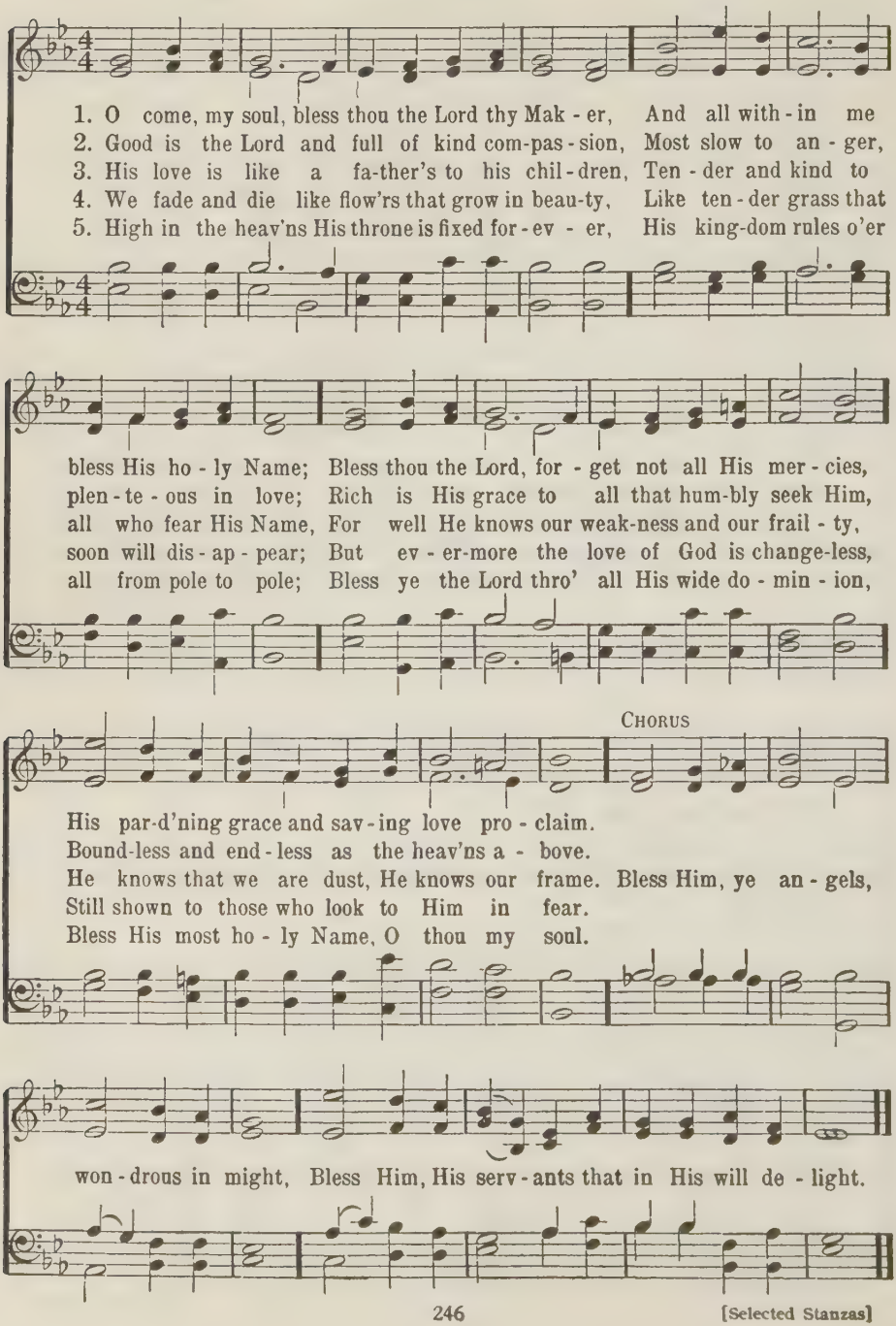




[Selected Stanzas]

284 The Wonders of Divine Grace
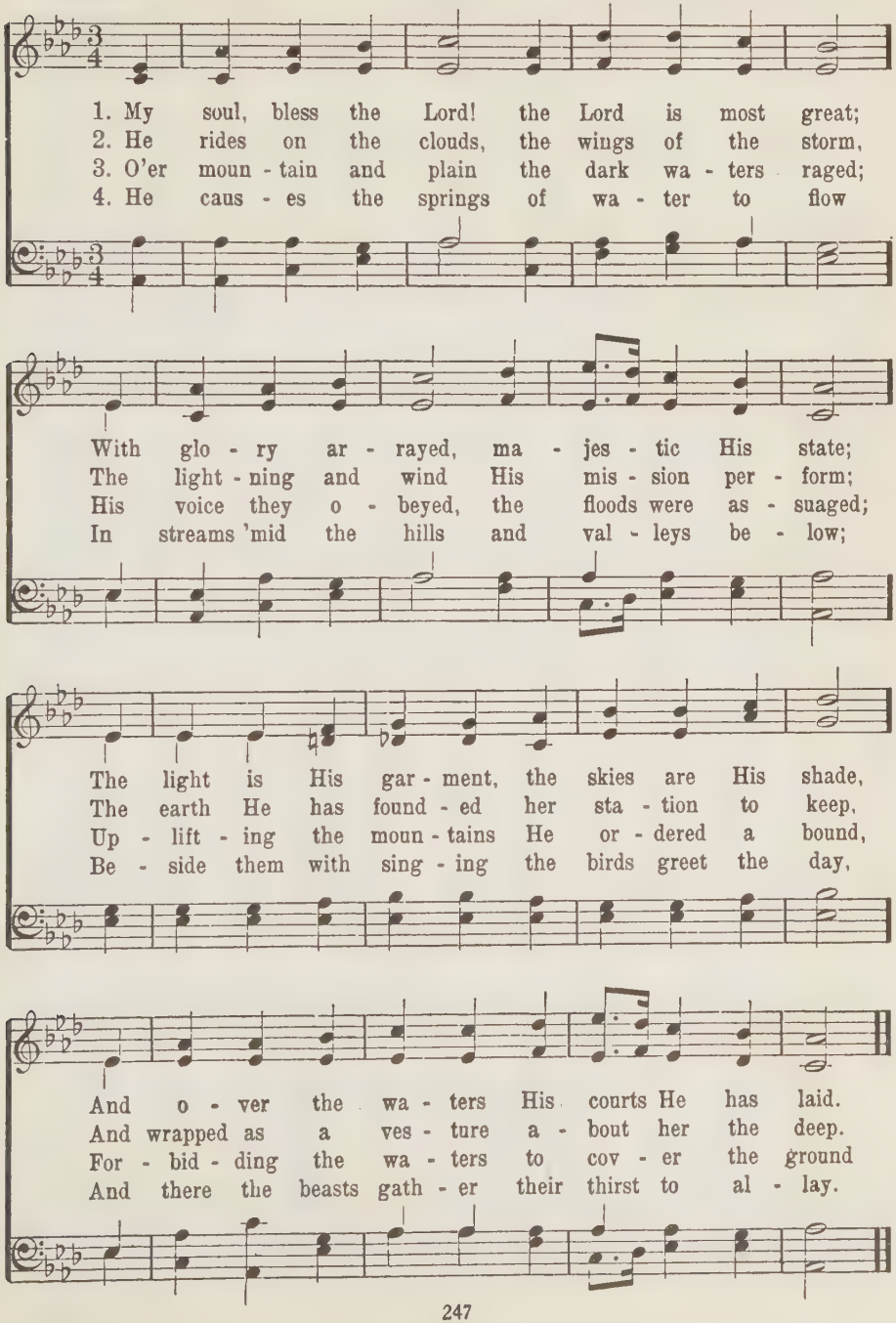
PSALM 103 11s and 10s PILGRIMS Henry Smart



[Selected Stanzas]
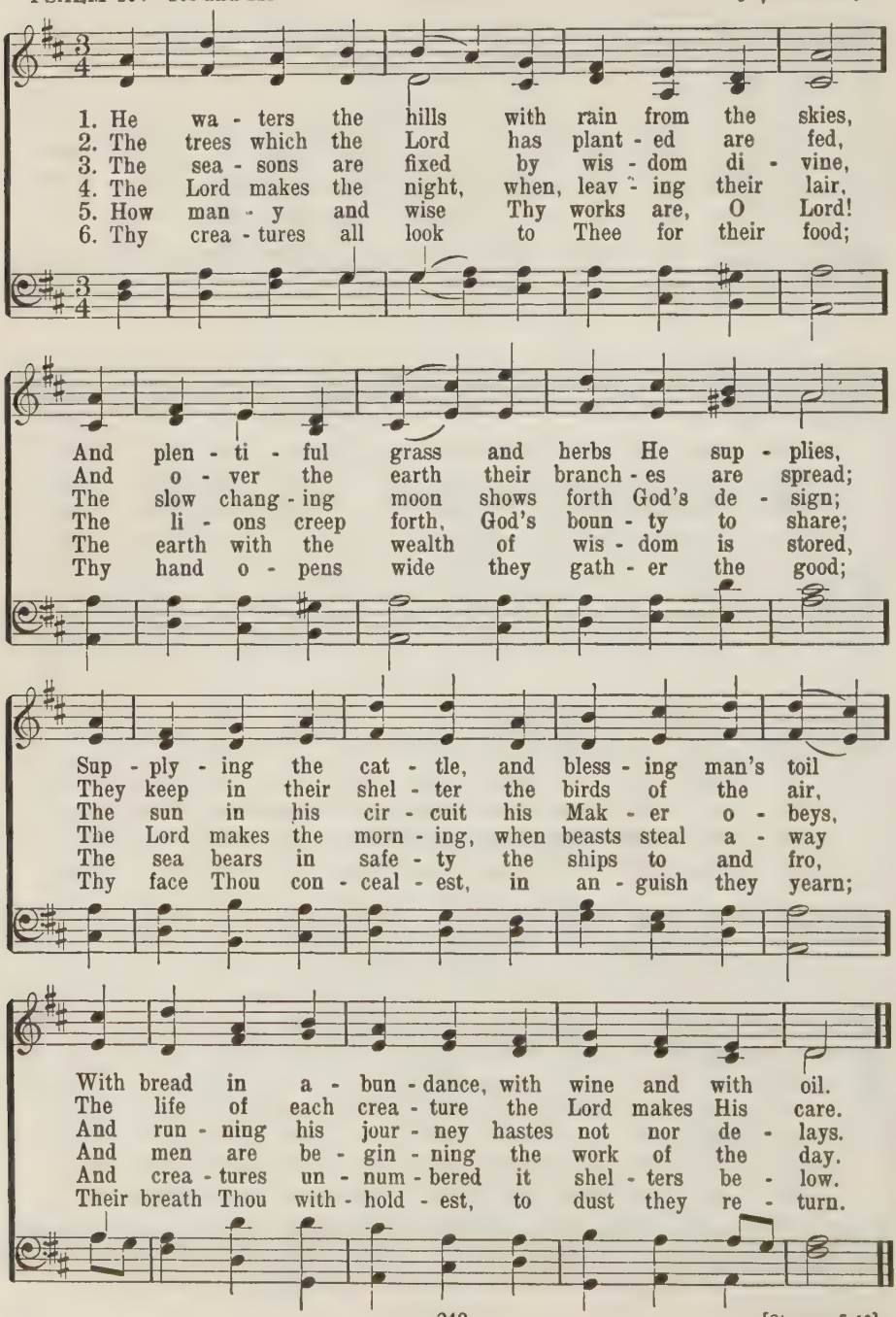
285 The Greatness of God in Nature

PSALM 104 10s and 11s LYONS Arranged from Michael Haydn



286 A Faithful Creator
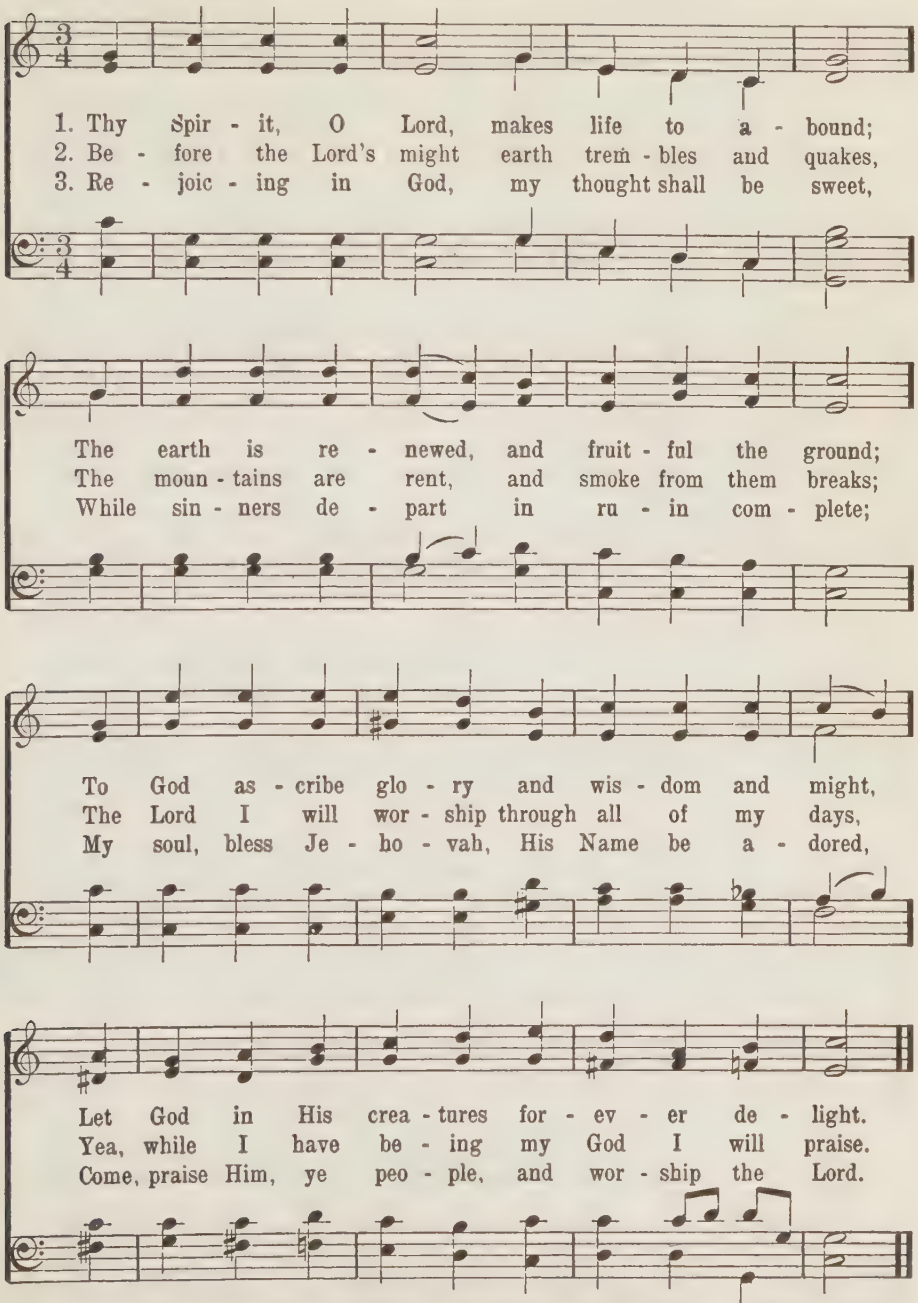
PSALM 104 10s and 11s STANLEY John Stanley



[Stanzas 5–10]

287 A Meditation on Providence

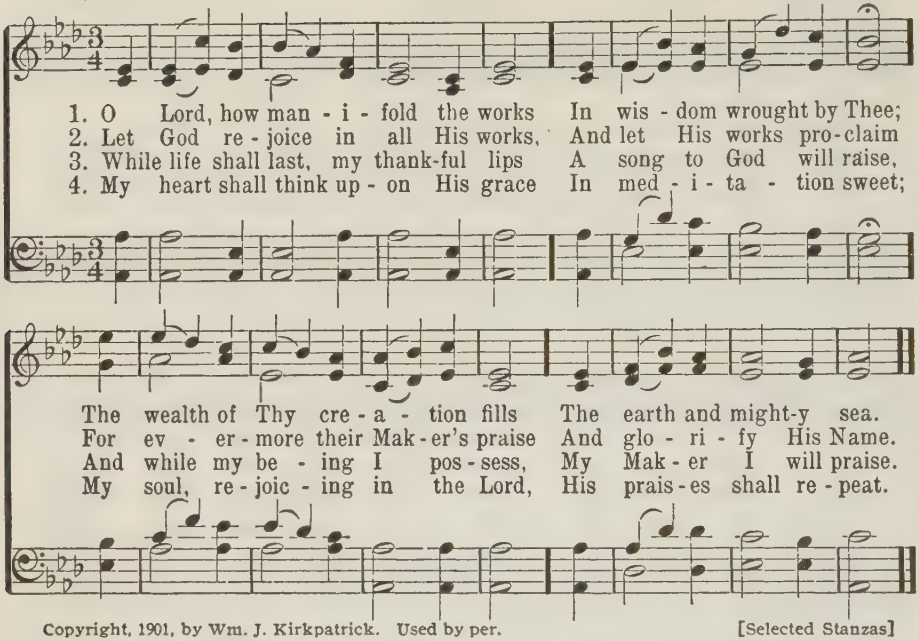
PSALM 104 10s and 11s ASPINWALL Charles H. Gabriel



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288 The Creator Glorified

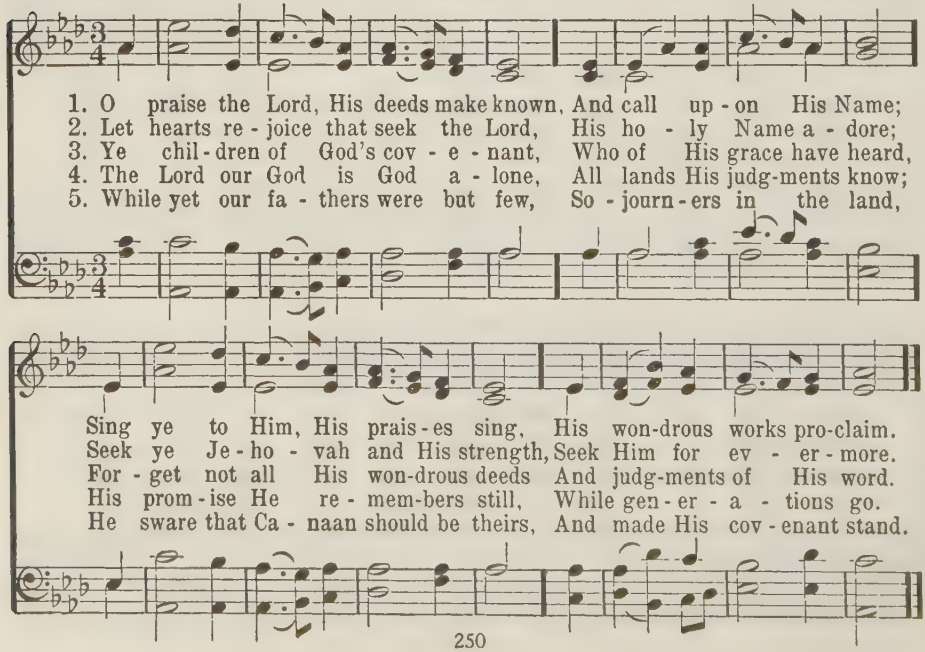
PSALM 104 C. M. MOLINE William J. Kirkpatrick



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289 The Unfailing Faithfulness of God

PSALM 105 C. M. BOARDMAN Arranged from L. Devereux



The Unfailing Faithfulness of God

6 He suffered none to do them wrong
In all their pilgrim way;
Yea, for their sake were kings reproved
And covered with dismay.

7 His stern command restrained their foes
And filled them with alarm:
Touch not My own anointed ones,
Nor do My prophets harm.

8 He wholly broke the staff of bread
And called for famine sore,
And He prepared His people's way
By sending one before.

9 Then Joseph, sold to slavery,
With cruel chains was bound;
Till his prediction came to pass,
Distress and grief he found.

10 The king released him from his bonds
And made him rule the land,
Subjecting chiefs and senators
To his controlling hand.

11 To Egypt Israel followed then,
And there grew great and strong,
Until their friends became their foes
And did them grievous wrong.

12 God sent His servant Moses then,
And Aaron, whom He chose;
Great signs and wonders they displayed
To terrify their foes.

13 In darkness they were taught to fear
God's great and holy Name;
On man and beast, on vine and field,
His awful judgment came.

14 He smote the first-born in the land,
The chief of all their strength,
Enriched His people with the spoil
And brought them forth at length.

15 He led them forth in health and strength,
None weak in all their band,
And Egypt, filled with fear, rejoiced
To see them leave the land.

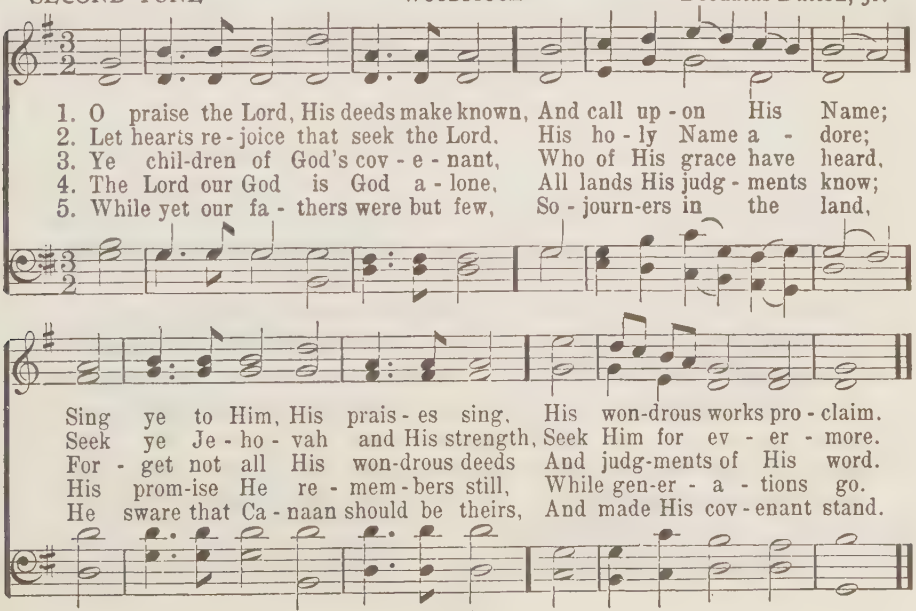
16 He spread a cloud to cover them,
Most glorious and bright,
And made a fiery pillar shine
To give them light by night.

17 At their request He sent them quails,
And bread of heaven bestowed;
And from the rock, to quench their thirst,
The living waters flowed.

18 His sacred word to Abraham
He kept, though waiting long,
And brought His chosen people forth
With joy and thankful song.

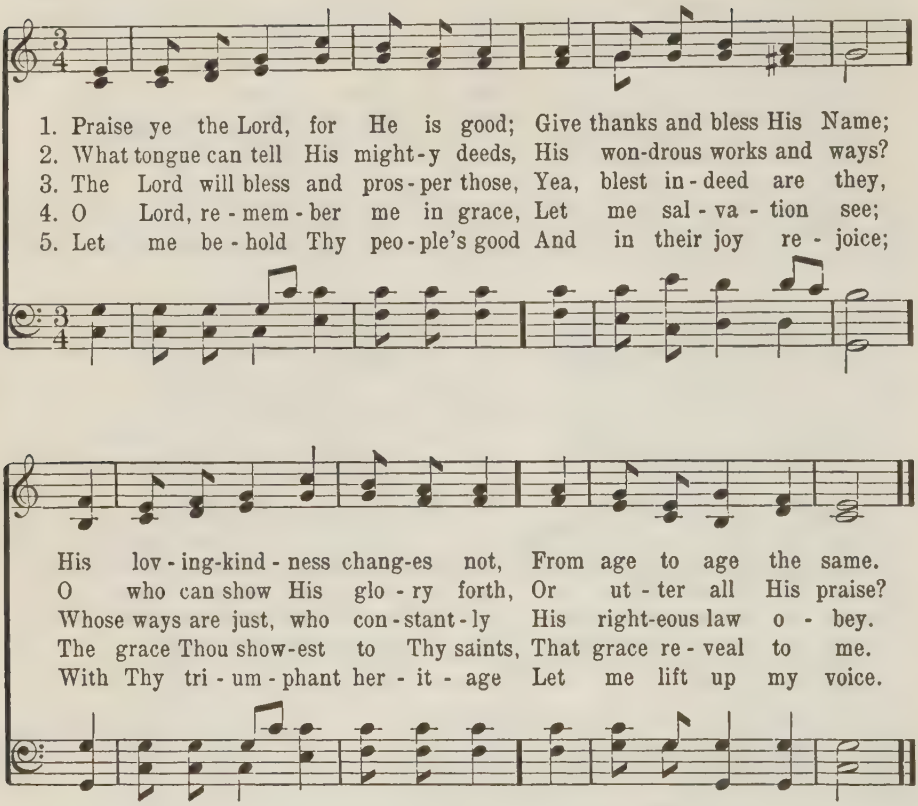
19 The lands and toil of wicked men
He gave them to possess,
That they might keep His holy laws;
Jehovah praise and bless.

SECOND TUNE — WOODSTOCK — Deodatus Dutton, Jr.



290 Praise and Confession

PSALM 106 C. M. BARRE Edward Clark



6 In evil we have gone astray,
And sinful is our race;
Rebelliously our fathers walked,
Forgetful of Thy grace

7 Though they rebelled, yet for their help
In saving strength He came
To make His power almighty known
And glorify His Name.

8 He brought them safely through the sea
And overwhelmed their foes;
Their faith was stirred, and for the time
Their songs of praise arose.

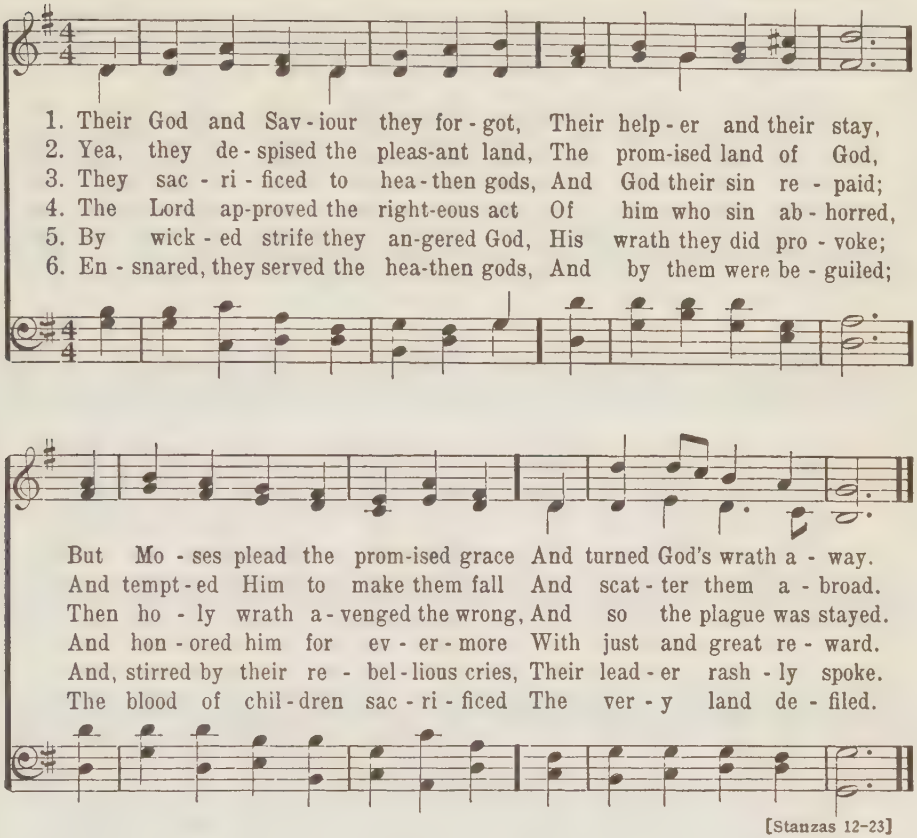
9 Forgetful soon, they tempted God,
Nor for His counsel cared;
He sent them leanness in their souls,
Whilst they earth's bounties shared.

10 With envy they regarded those
Whom God to them had sent;
The opening earth, the kindling flame,
Brought awful punishment.

11 A golden image they adored,
And worshiped at its shrine;
Thus they despised the living God
And scorned His love divine.

291 Sin and Divine Patience

PSALM 106 C. M. NOTTINGHAM Jeremiah Clark



[Stanzas 12–23]

7 Against His own inheritance
Jehovah's wrath arose,
His chosen people He condemned
To serve their heathen foes.

8 Though from their harsh oppressors' hand
Ofttimes He set them free,
Rebellious still, they were brought low
In their iniquity.

9 When unto God they cried, He heard
And turned again His face,
In boundless love remembering
The covenant of His grace.
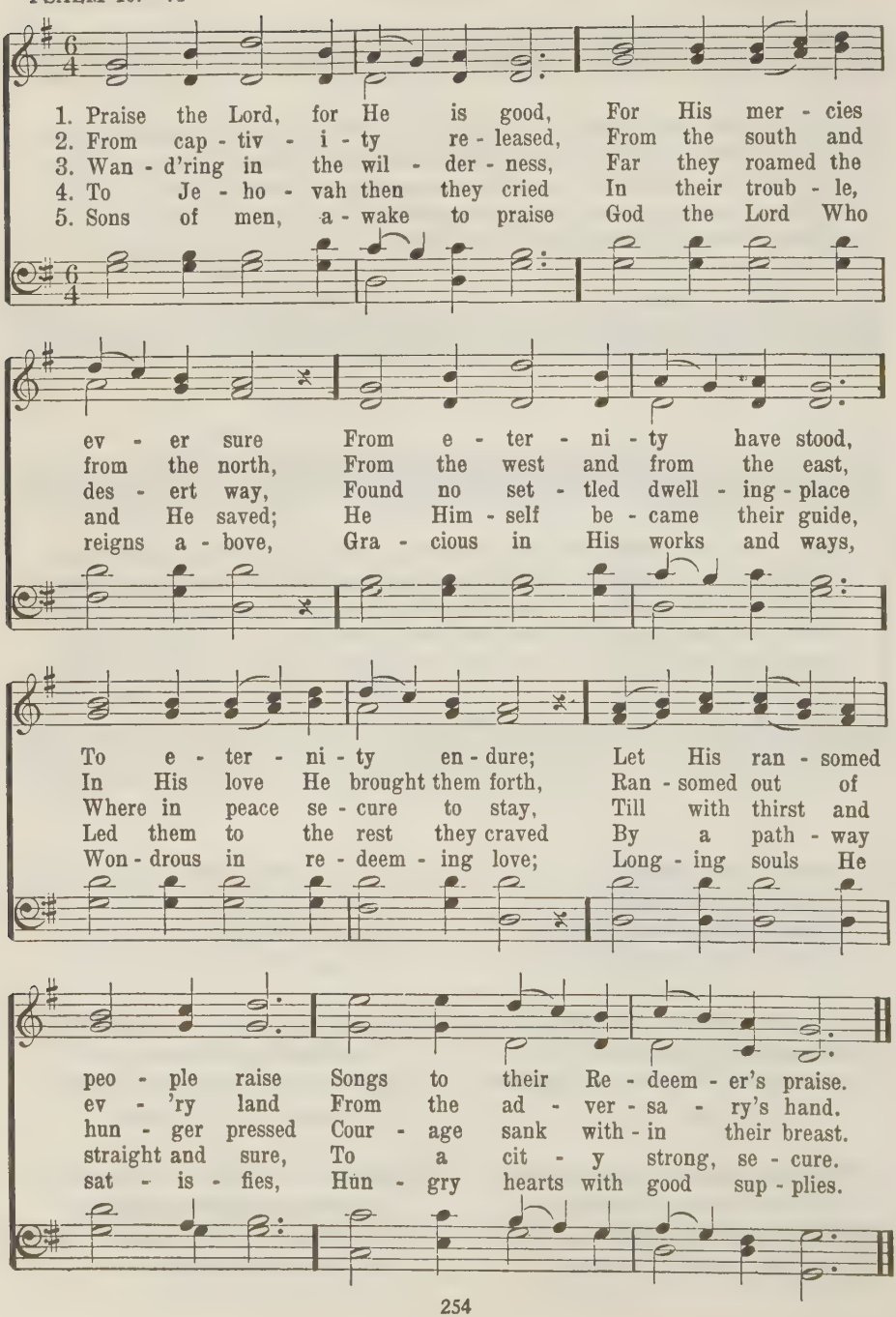
10 He even touched their captors' hearts,
And made their very foes
Compassionate and pitiful
To feel his people's woes.

11 Save us, O Lord, our gracious God,
From alien lands reclaim,
That we may triumph in Thy praise
And bless Thy holy Name.

12 Blessed be the Lord our covenant God,
All praise to Him accord;
Let all the people say, Amen.
Praise ye, praise ye the Lord.

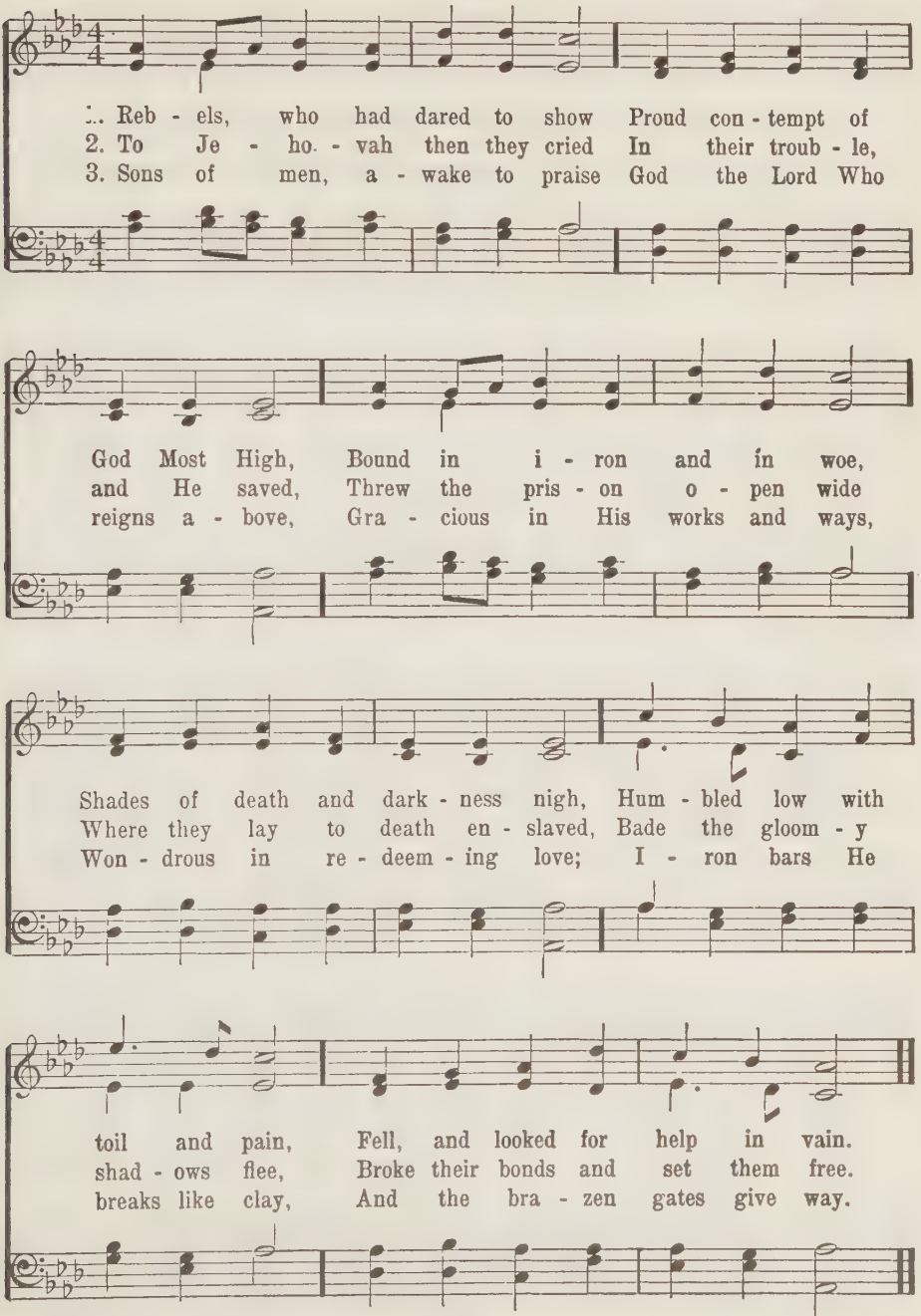
292 Redeeming Love

PSALM 107 7s — HALLE — Arranged from Haydn



293 Emancipation from Spiritual Slavery
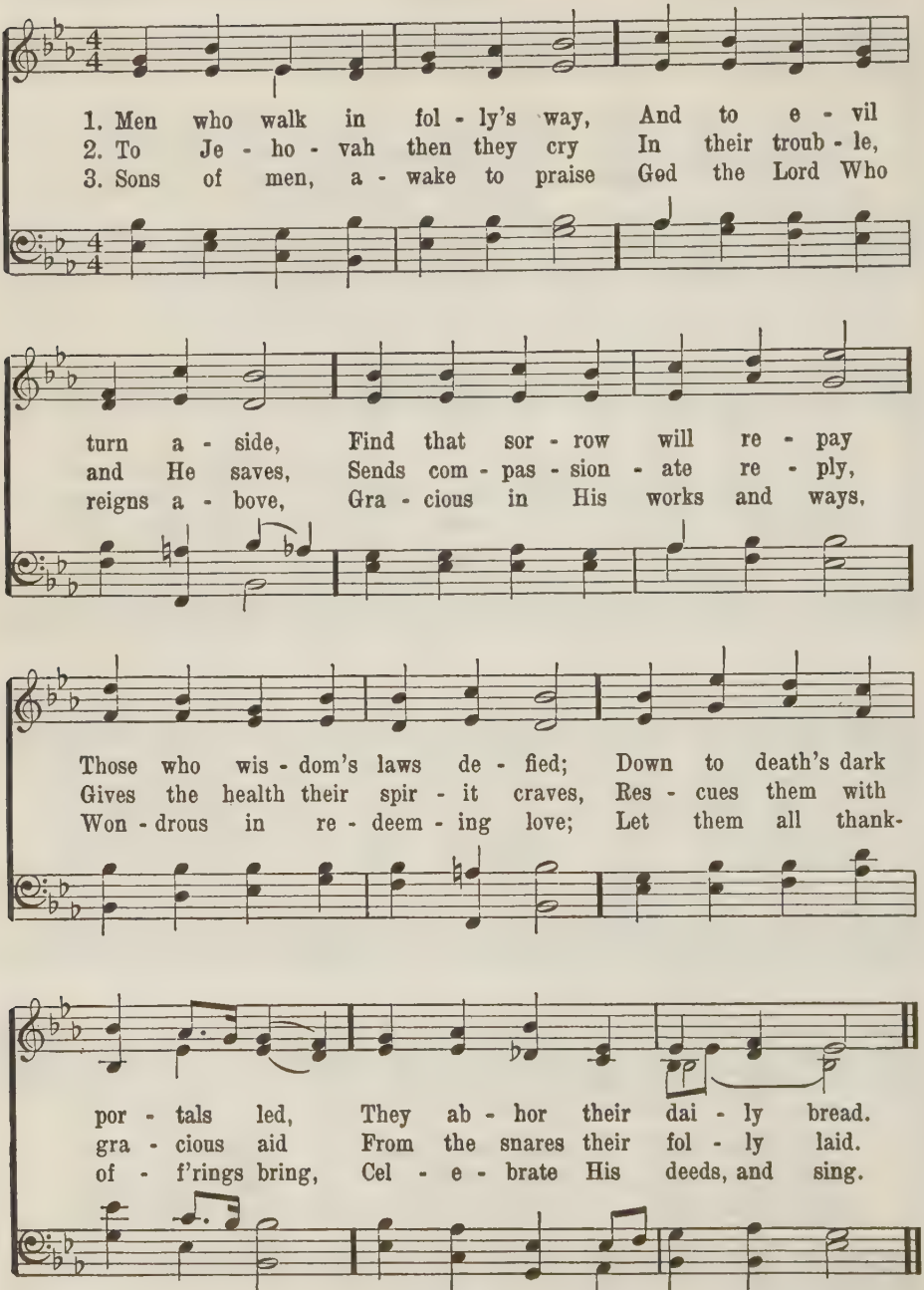
PSALM 107 7s — DIX — Arranged from Conrad Kocher



[Stanzas 6–8]

294 Praise for Gracious Deliverances

PSALM 107 7s — SACRED MORN — William H. Squires
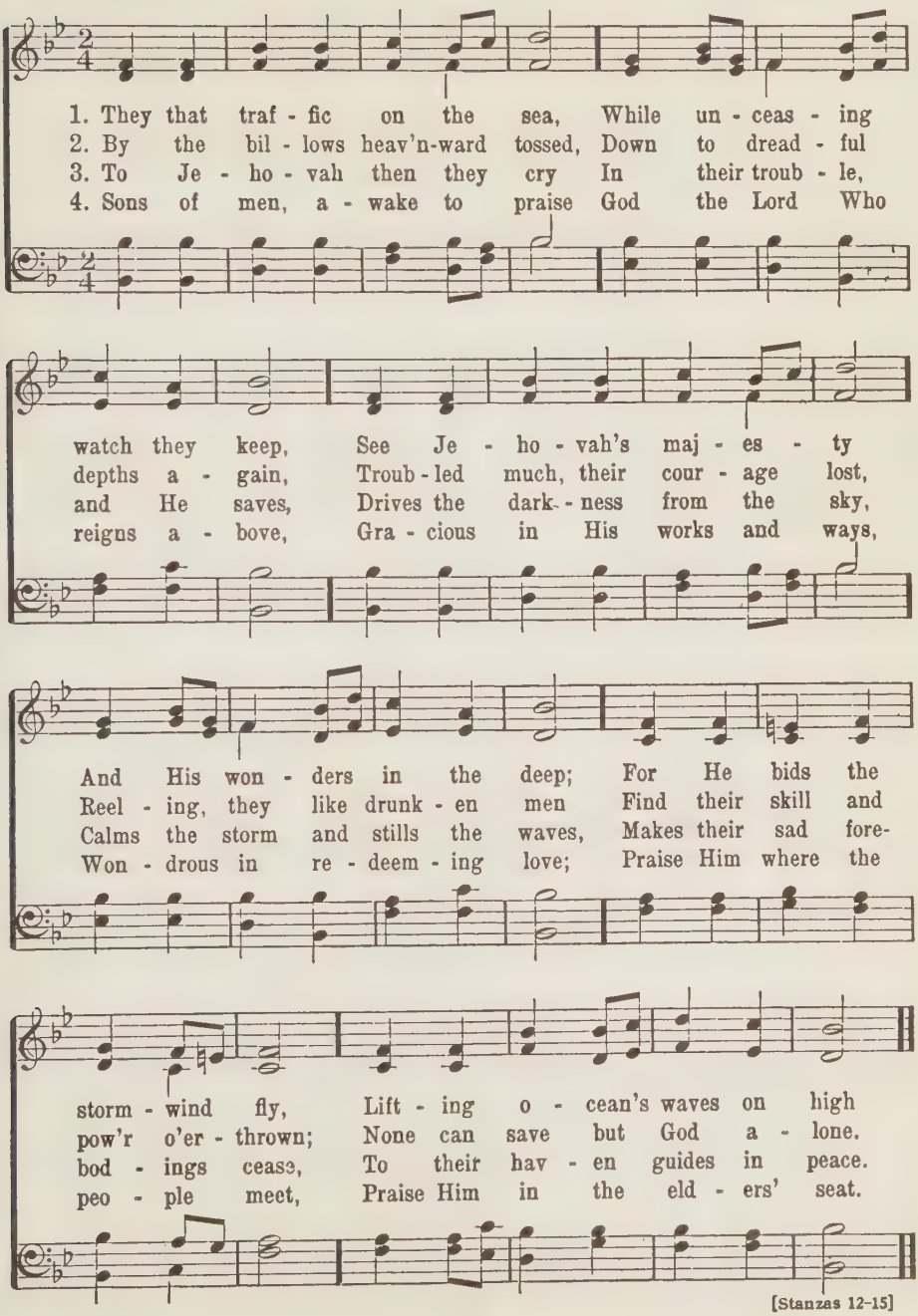


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[Stanzas 9–11]

295 The Sovereign of the Sea

PSALM 107 7s ROSEFIELD H. A. César Malan



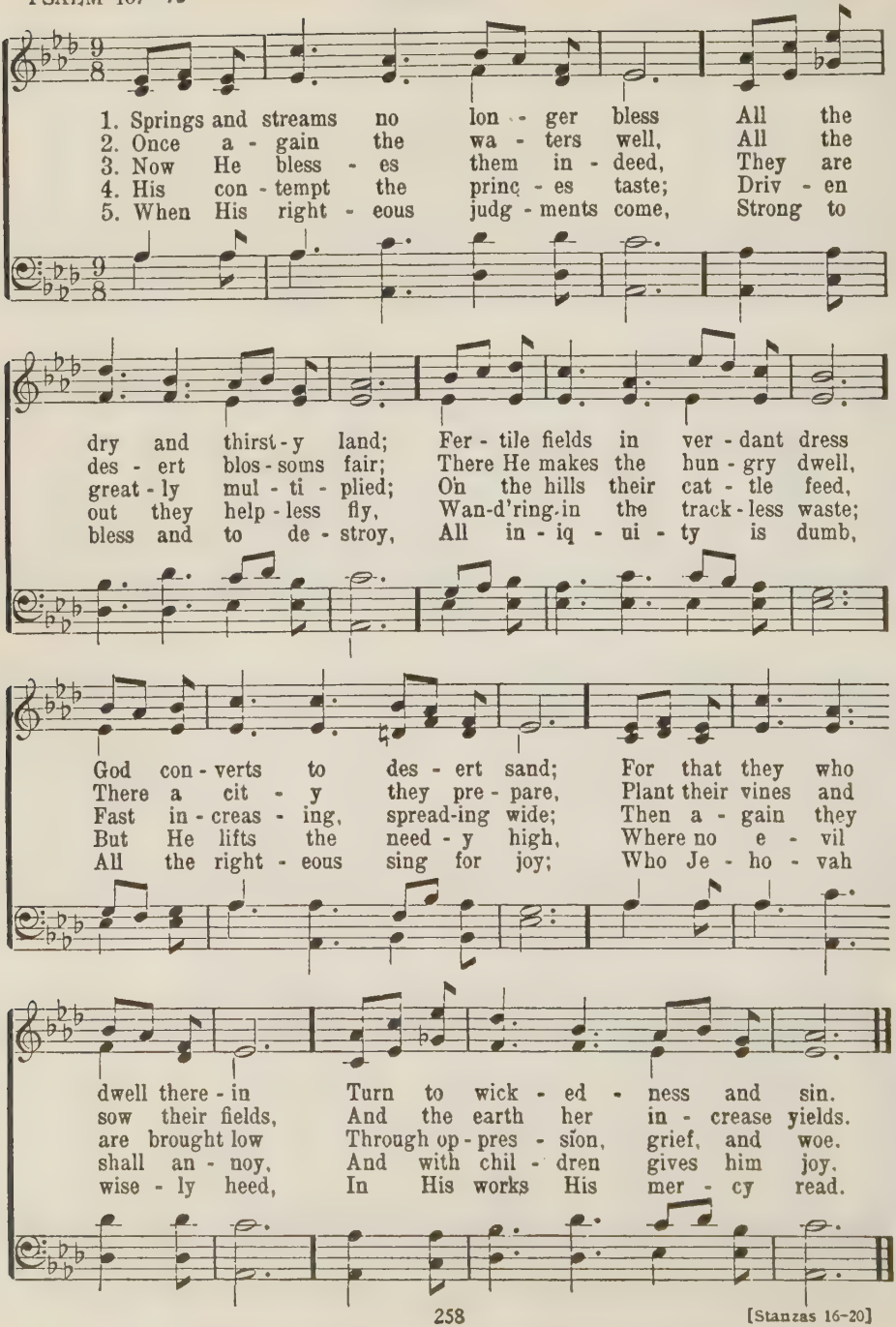
[Stanzas 12-15]

Providential Visitations

PSALM 107 7s

GREATOREX

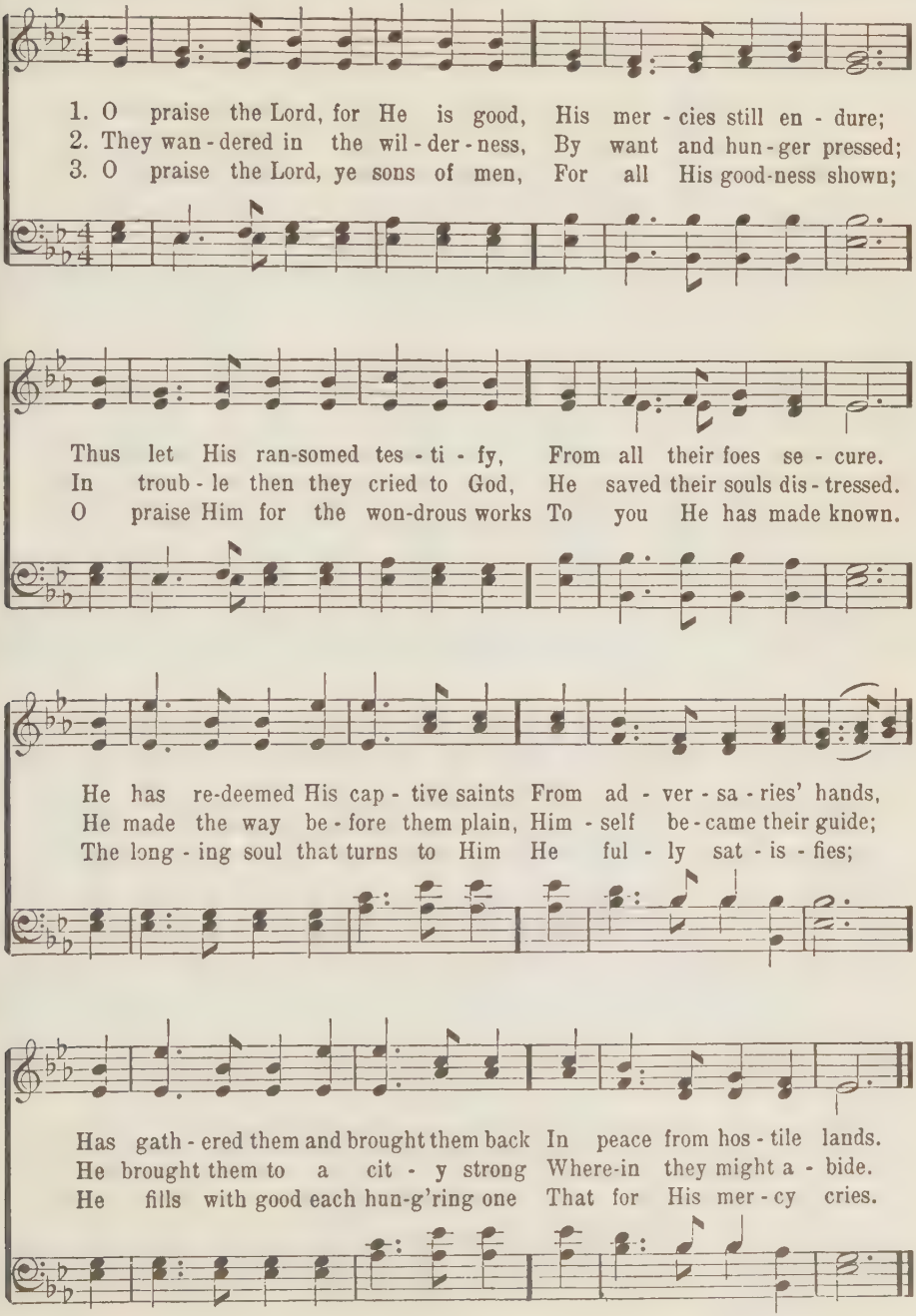
Chester G. Allen



[Stanzas 16-20]

297 The Praise of the Redeemed
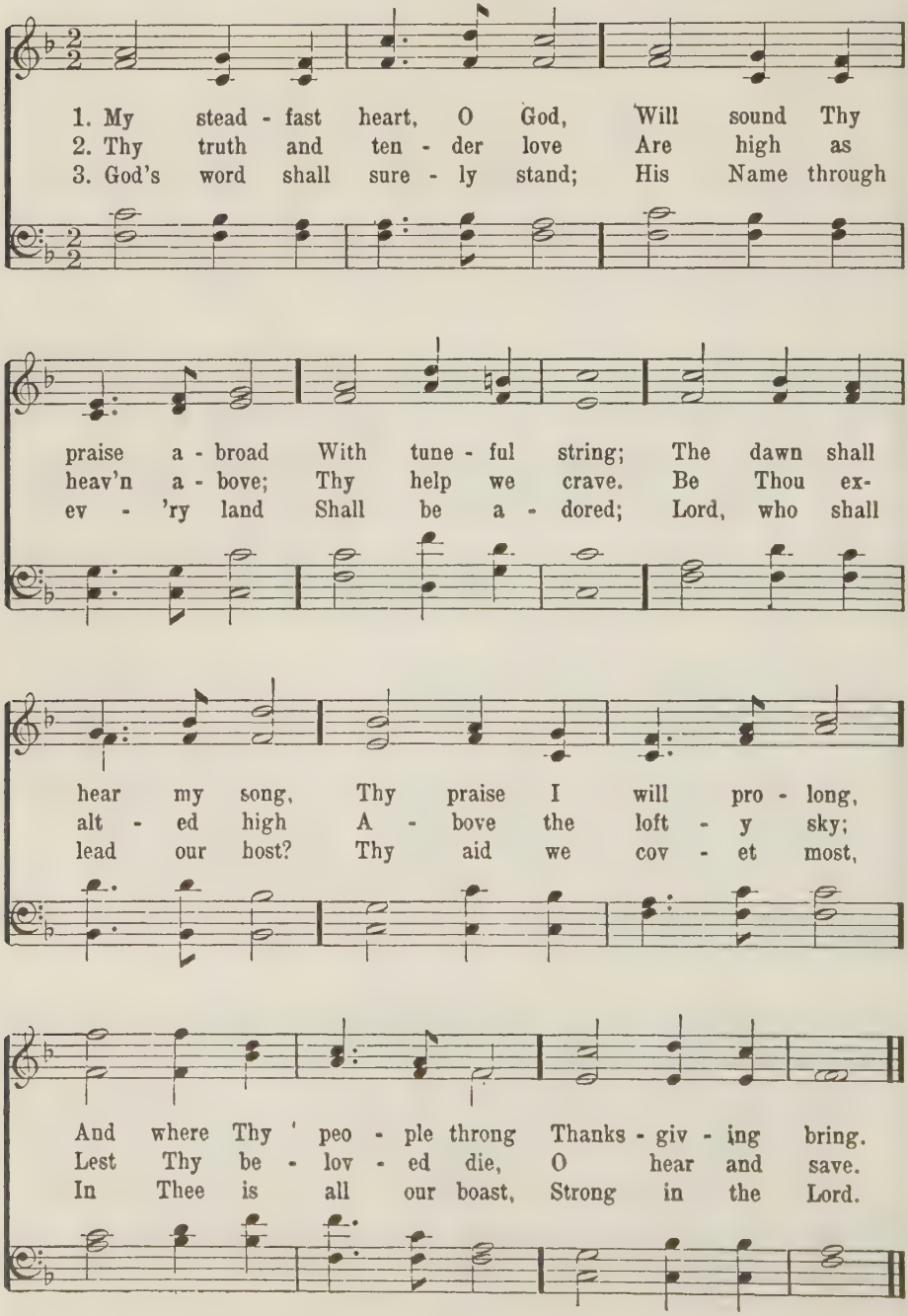
PSALM 107 C. M. OSTEND Lowell Mason



[Selected Stanzas]
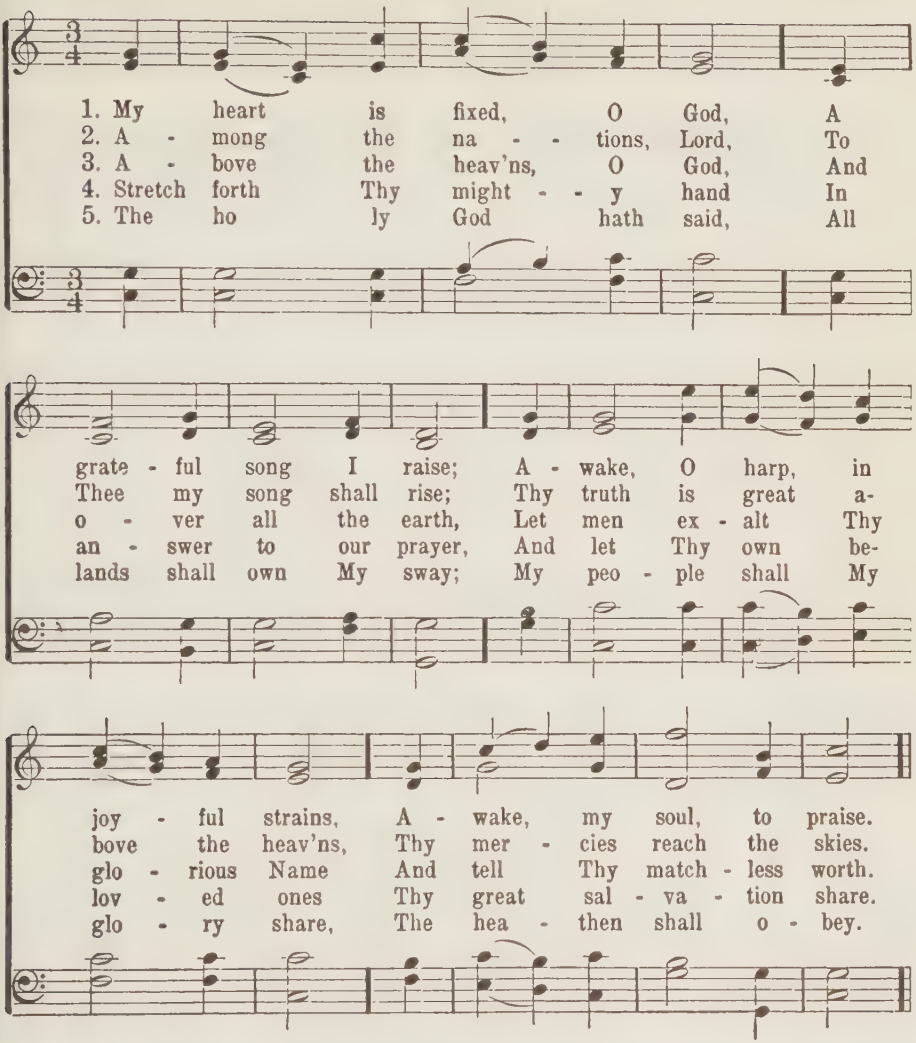
298 Gratitude and Confidence

PSALM 108 6s and 4s — CUTTING — William F. Sherwin



299 Exultant Confidence

PSALM 108 S. M. FERGUSON George Kingsley

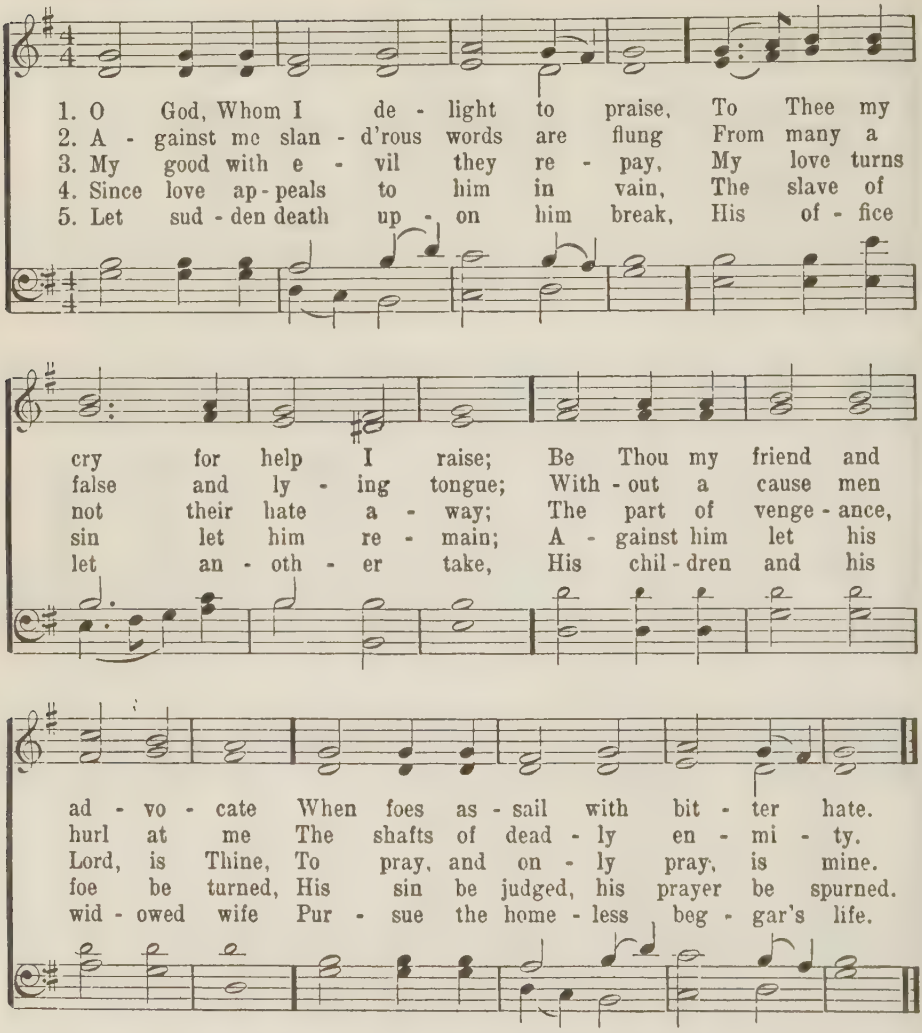


6 O who will lead our hosts
To triumph o'er the foe,
If Thou shalt cast us off, O God,
Nor with our armies go?

7 The help of man is vain,
Be Thou our helper, Lord;
Through Thee we shall do valiantly
If Thou Thy aid afford.

300 Divine Retribution for Evil

PSALM 109 L. M. MEROE William B. Bradbury



6 Let creditors consume his toil
And strangers make his wealth their spoil;
Let none in pity heed his claim,
Cut off his race, blot out his name.

7 His parents' sins be not forgot
Till Thou from earth his memory blot
Since he remembered not to show
Compassion to the sons of woe.

8 He cursing loved and blessing loathed;
Unblest, with cursing he is clothed;
For thus the justice of the Lord
My adversaries will reward.

9 O God, the Lord, for Thy Name's sake
Let me of Thy good grace partake;
My need is great, and great Thou art
To heal my wounded, stricken heart.

Divine Retribution for Evil

10 With failing strength I fast and pine,
Like shadows swift my days decline,
And when my foes my weakness see
They shake the head in scorn at me.
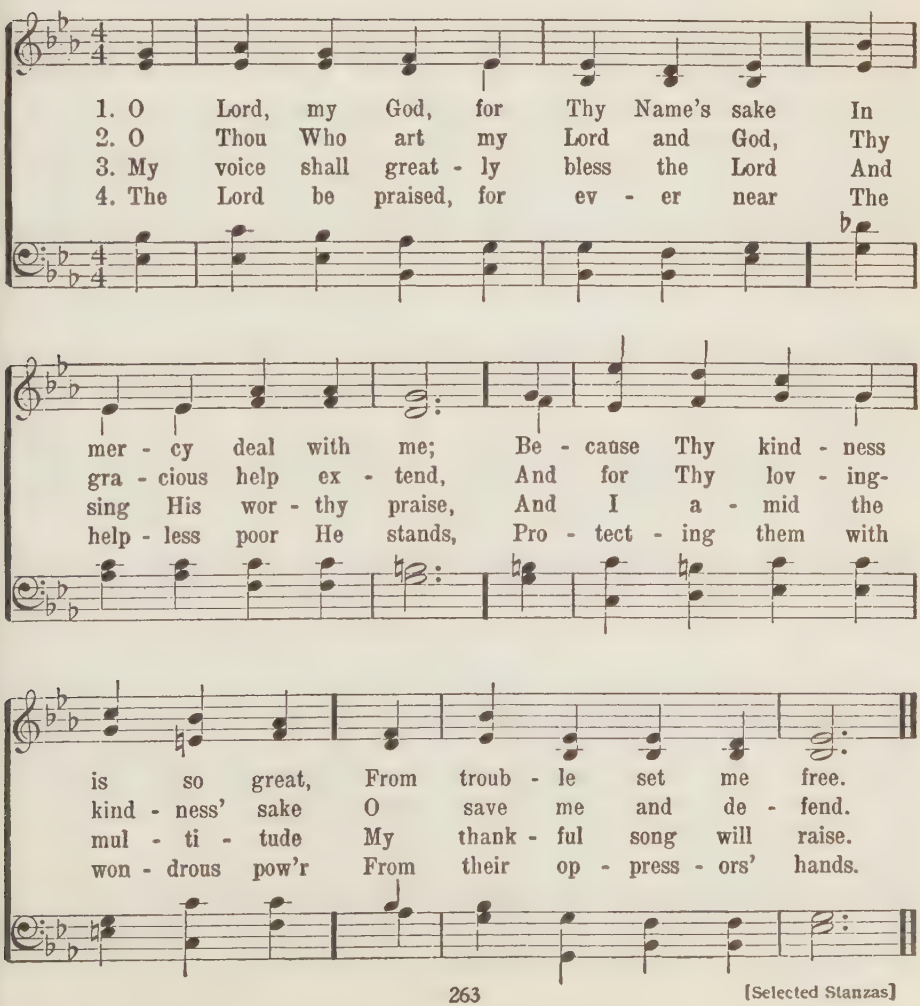
11 O Lord my God, Thy help I crave,
In Thy great loving-kindness save;
Before my foes Thy mercy show;
That Thou dost help me make them know.

12 What though they curse, if Thou wilt bless?
Then joy shall banish my distress,
And shame shall overwhelm the foes
Who would Thy servant's way oppose.

13 Thanksgiving to the Lord I raise,
The multitude shall hear my praise,
For by the needy God will stand
To save them from oppression's hand.

301 Supplication and Trust
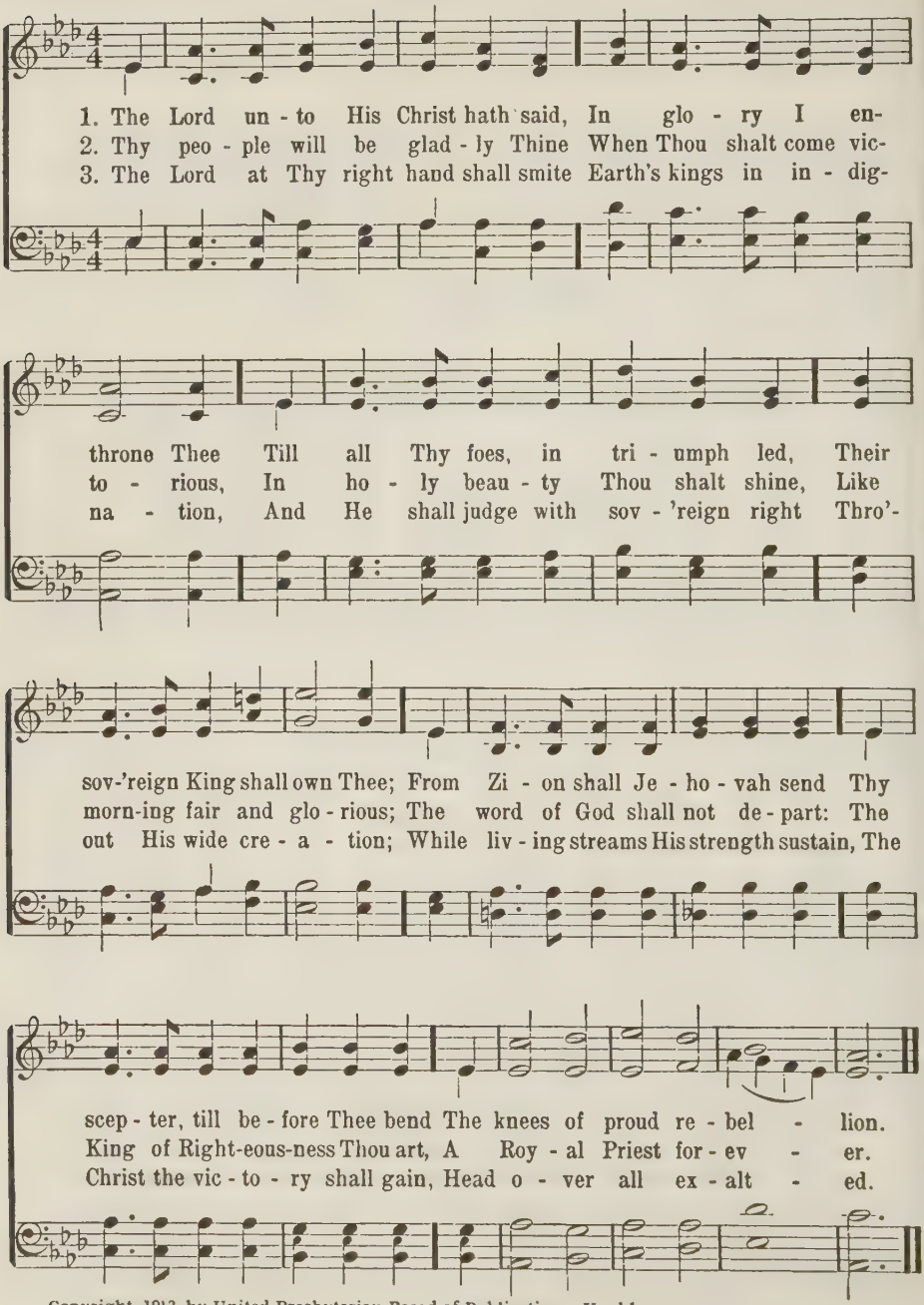
PSALM 109 C. M. FINGAL James S. Anderson



[Selected Stanzas]

302 Our Lord Jesus

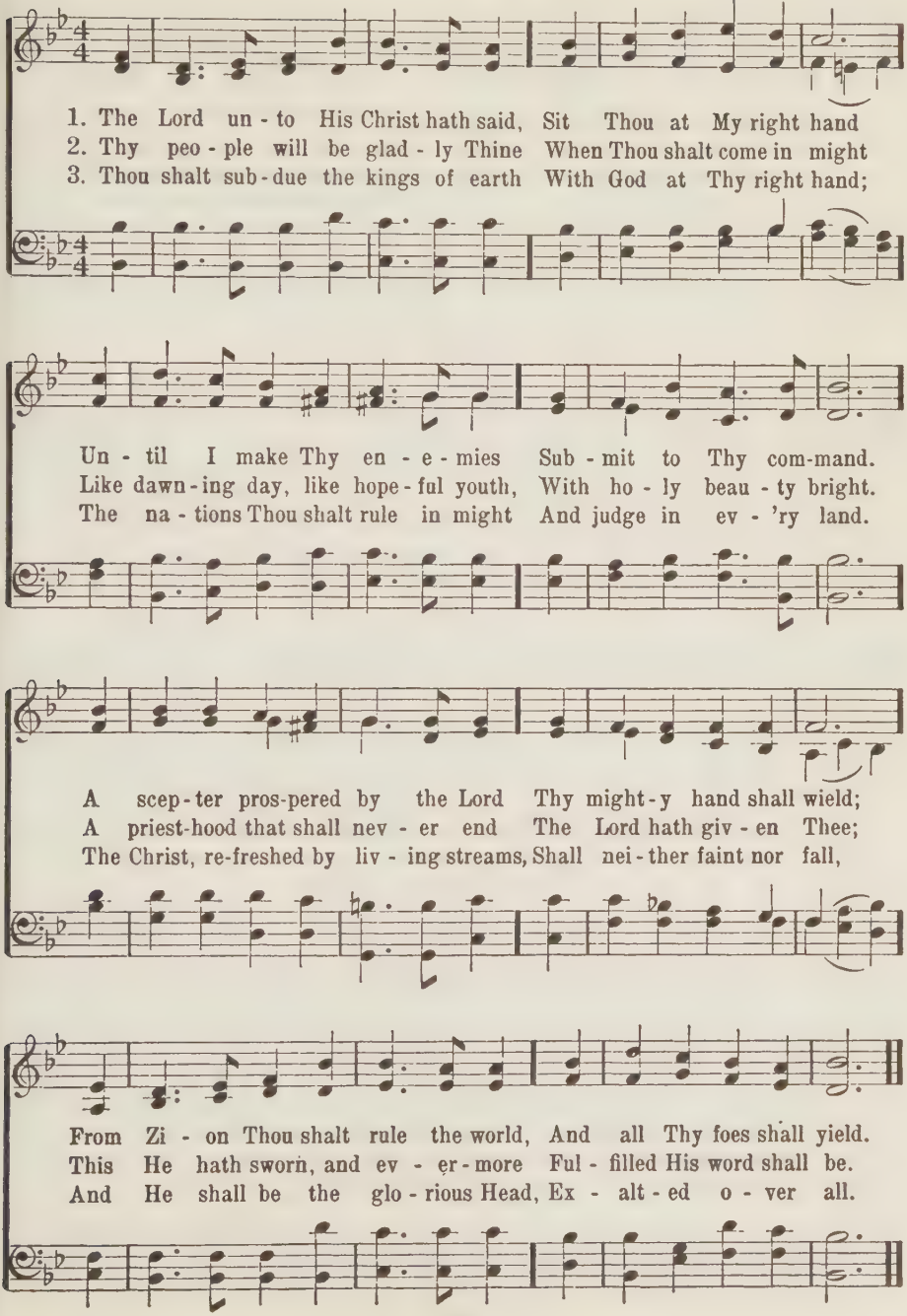
PSALM 110 8s and 7s — BIRDSTOWN — Charles H. Gabriel



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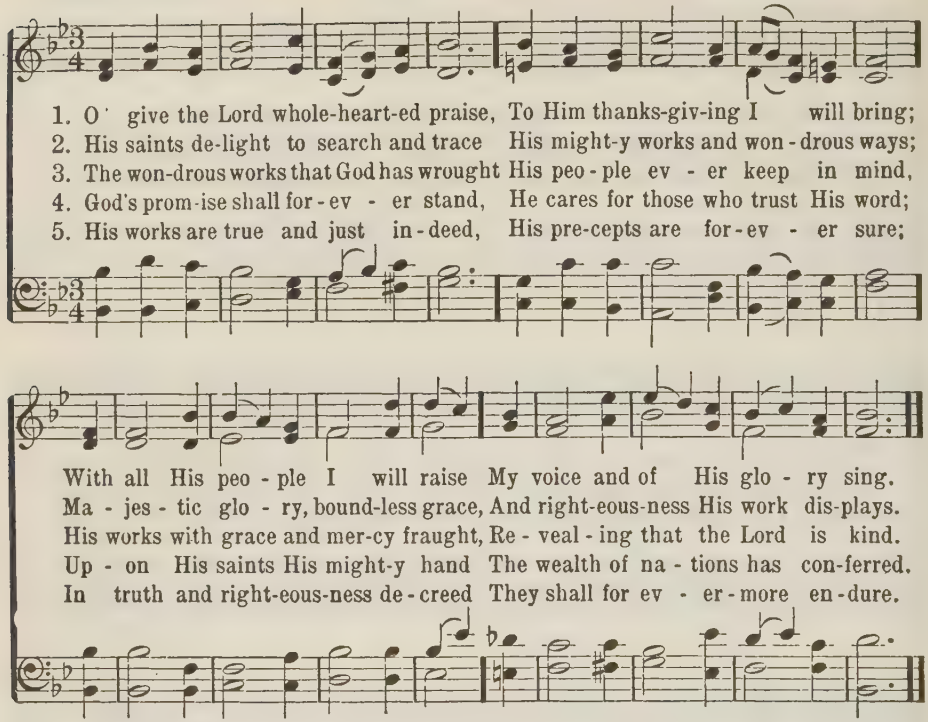
303 Christ Our Priest-King

PSALM 110 C. M. ALL SAINTS NEW Henry S. Cutler



304 The Marvelous Works of God

PSALM 111 L. M. GERMANY Gardiner's Sacred Melodies

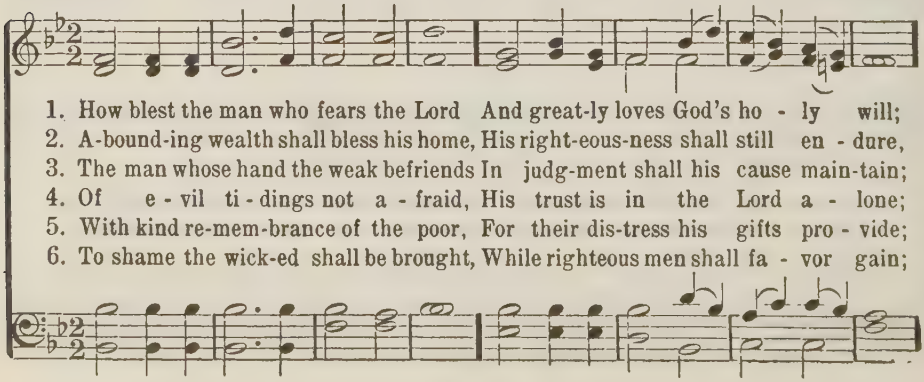


6 From Him His saints' redemption came;
His covenant sure no change can know;
Let all revere His holy Name
In heaven above and earth below.

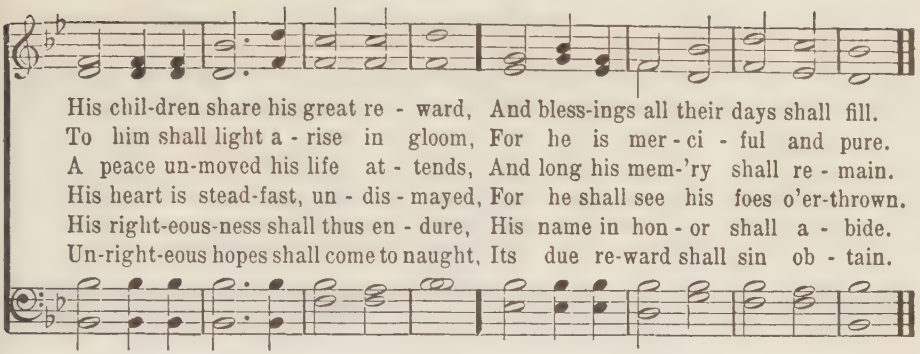
7 In reverence and in godly fear
Man finds the gate to wisdom's ways;
The wise His holy Name revere;
Through endless ages sound His praise.

305 The Blessed Life

PSALM 112 L. M. WELTON H. A. César Malan
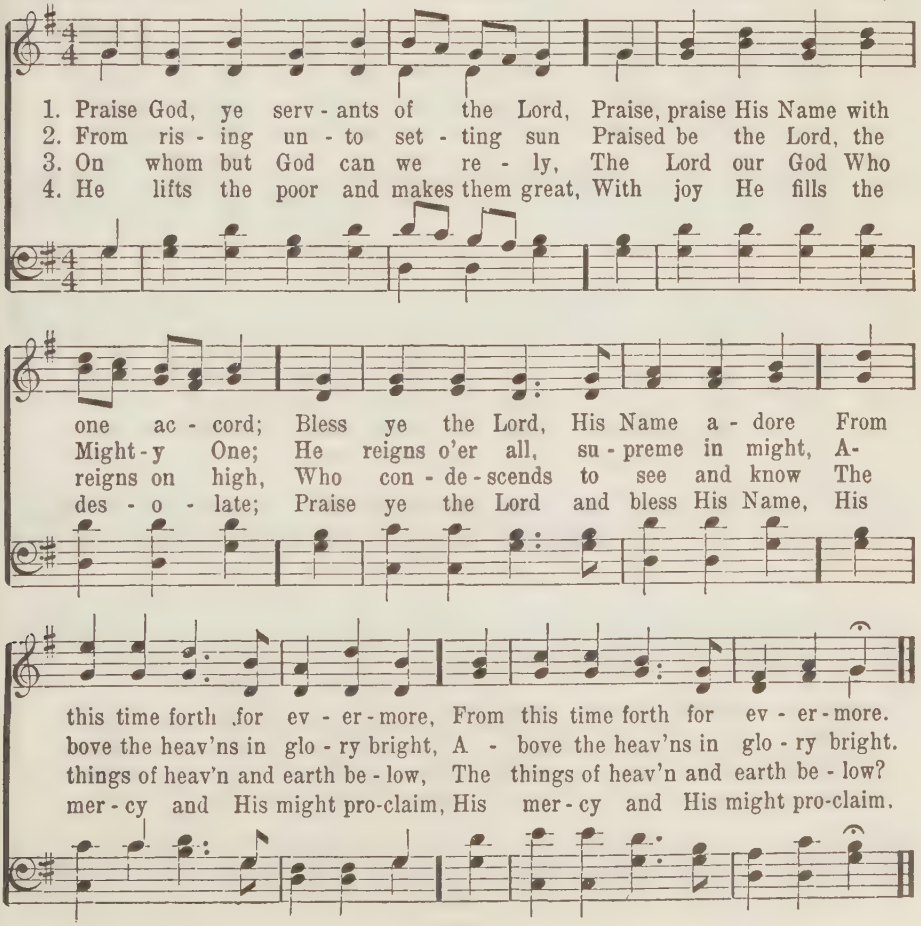


The Blessed Life



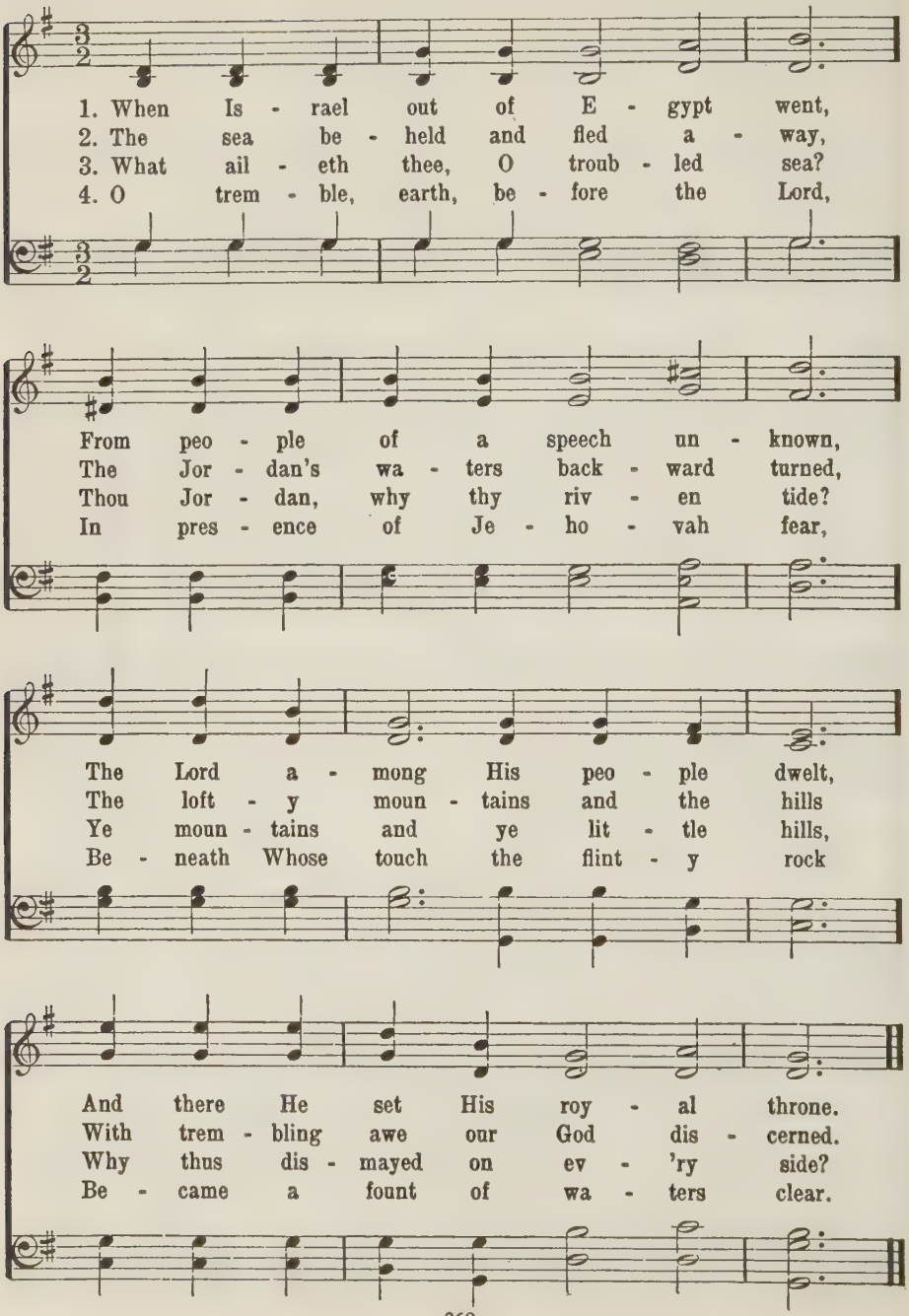
306 The Glory and Condescension of God

PSALM 113 L. M. ANDRE William B. Bradbury



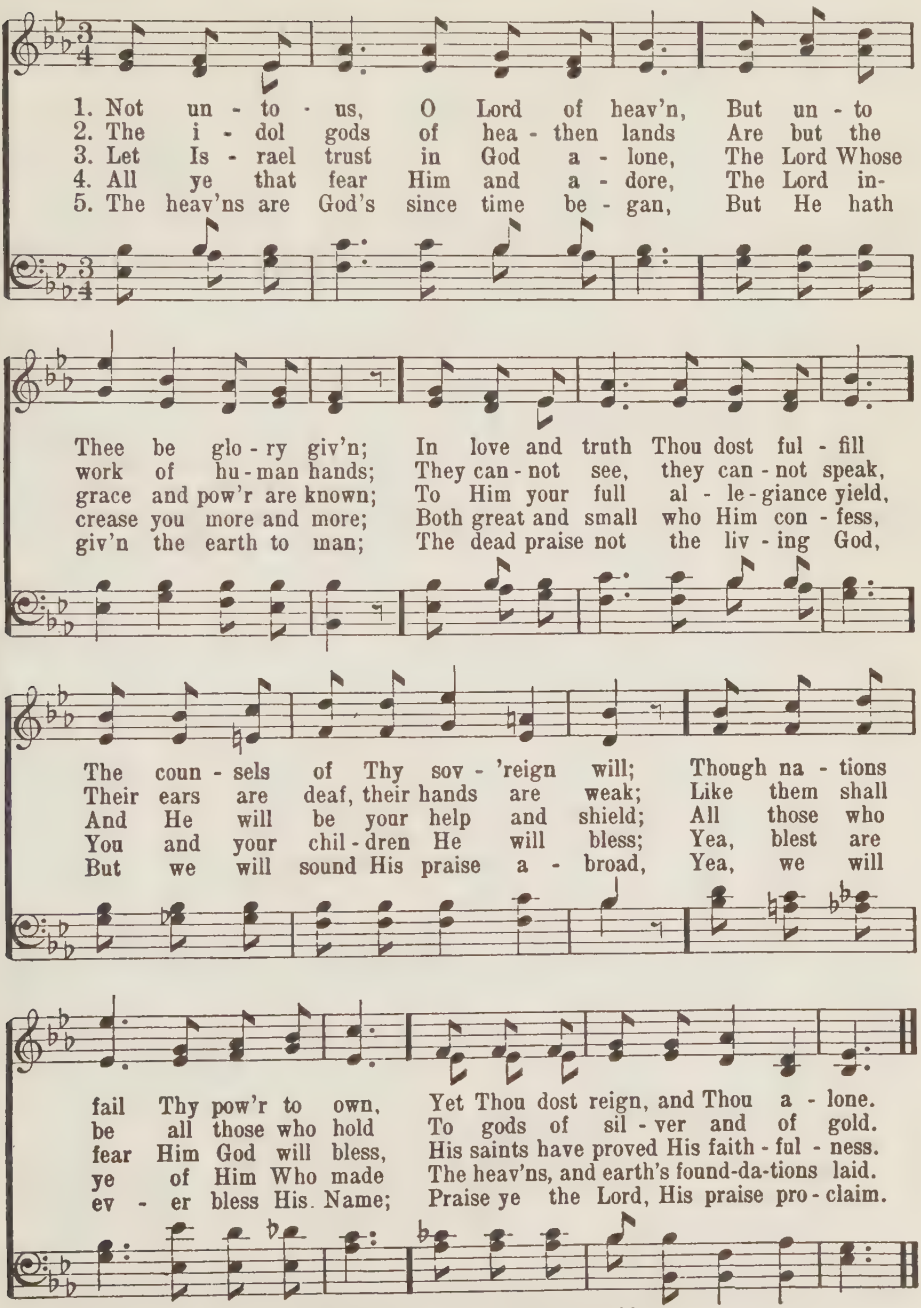
307 Bondage and Deliverance

PSALM 114 L. M. BLOOMFIELD CHANT William B. Bradbury



308 The Living and True God

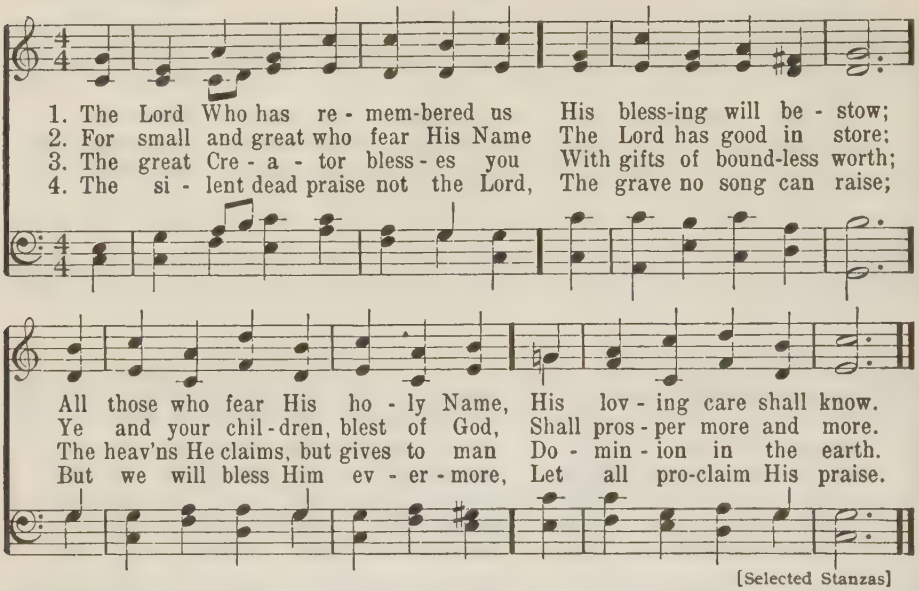
PSALM 115 L. M. GAIRNEY BRIDGE Ernest R. Kroeger



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309 Benediction Upon the God-Fearing

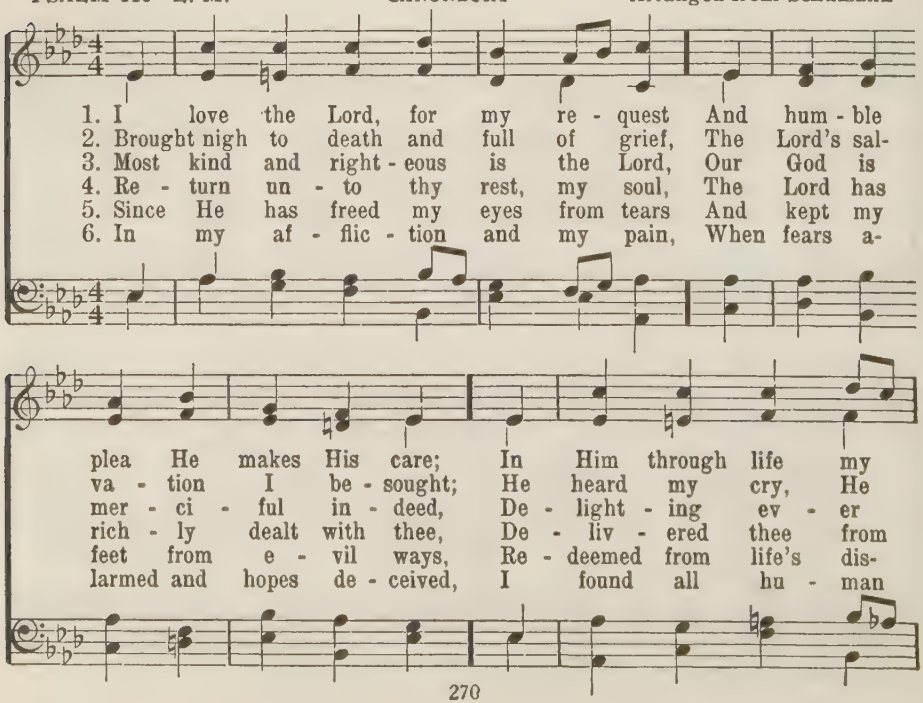
PSALM 115 C. M. ST. ANNE William Croft
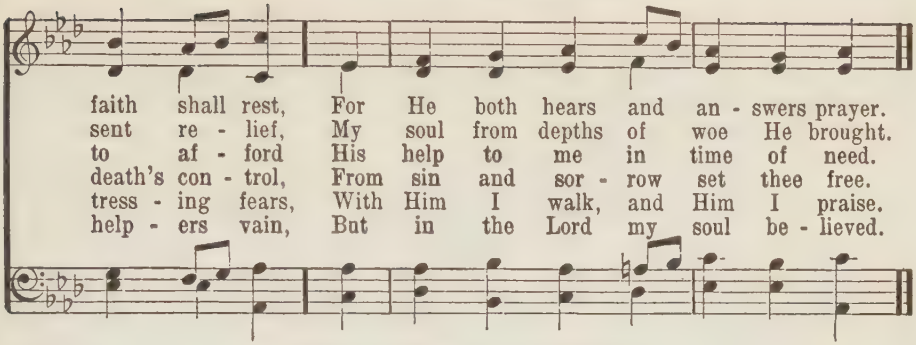


[Selected Stanzas]

310 Redemption and Grateful Love
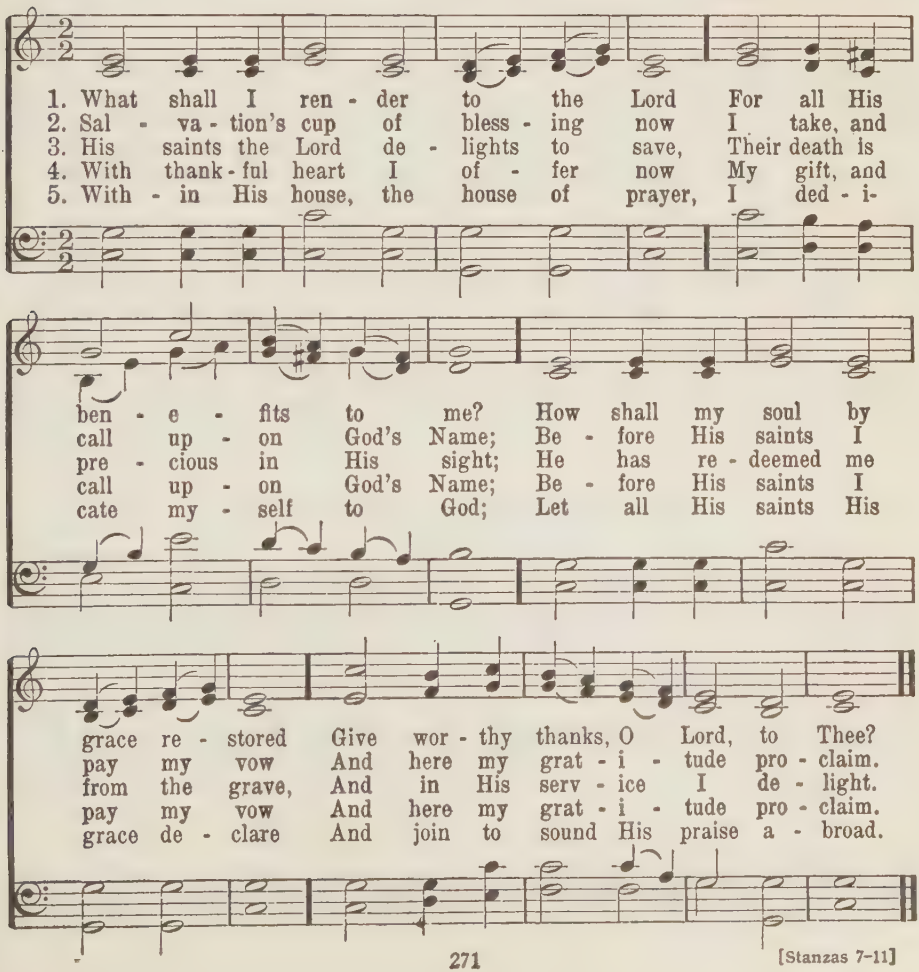
PSALM 116 L. M. CANONBURY Arranged from Schumann





311 The Living Sacrifice

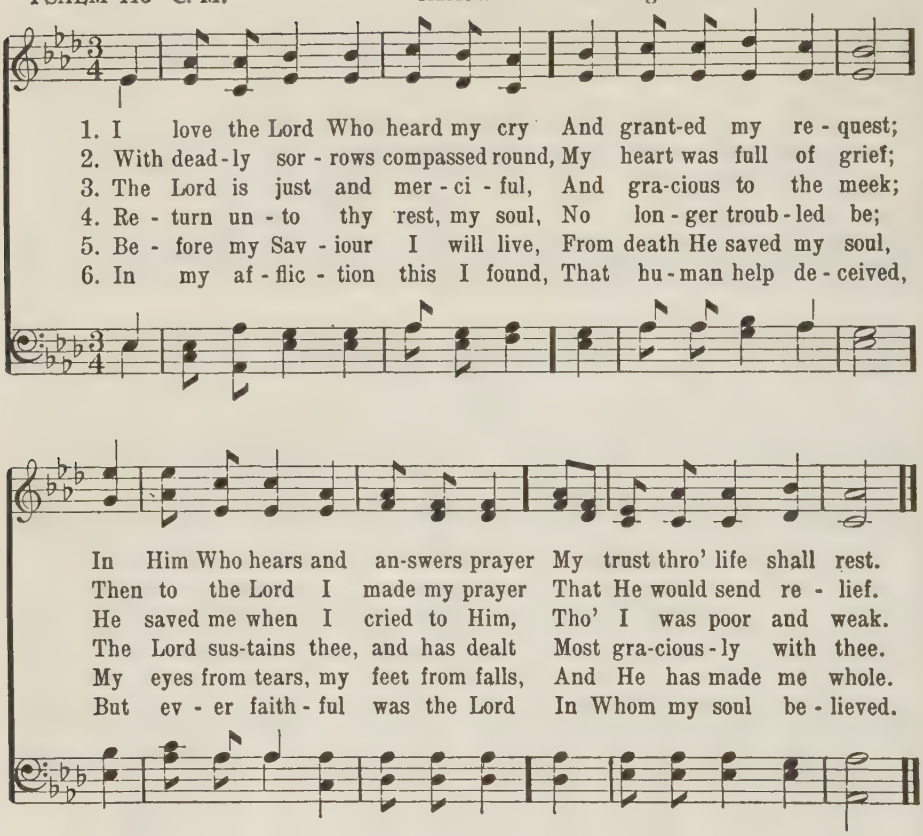
PSALM 116 L. M. WALLACE Benjamin F. Baker



[Stanzas 7–11]

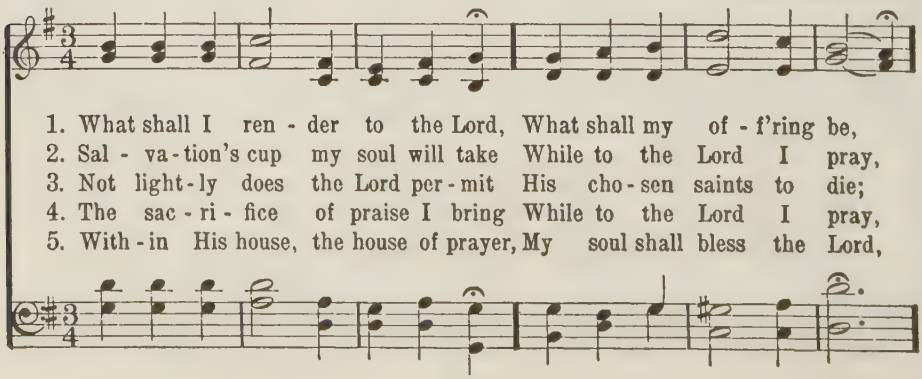
312 Granted Prayers

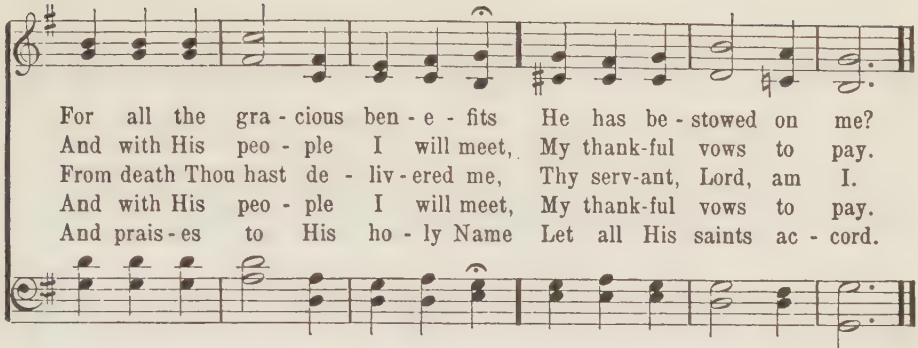
PSALM 116 C. M. AZMON Arranged from Carl G. Gläser



313 Consecration and Dedication

PSALM 116 C. M. LAMBETH William Schulthes

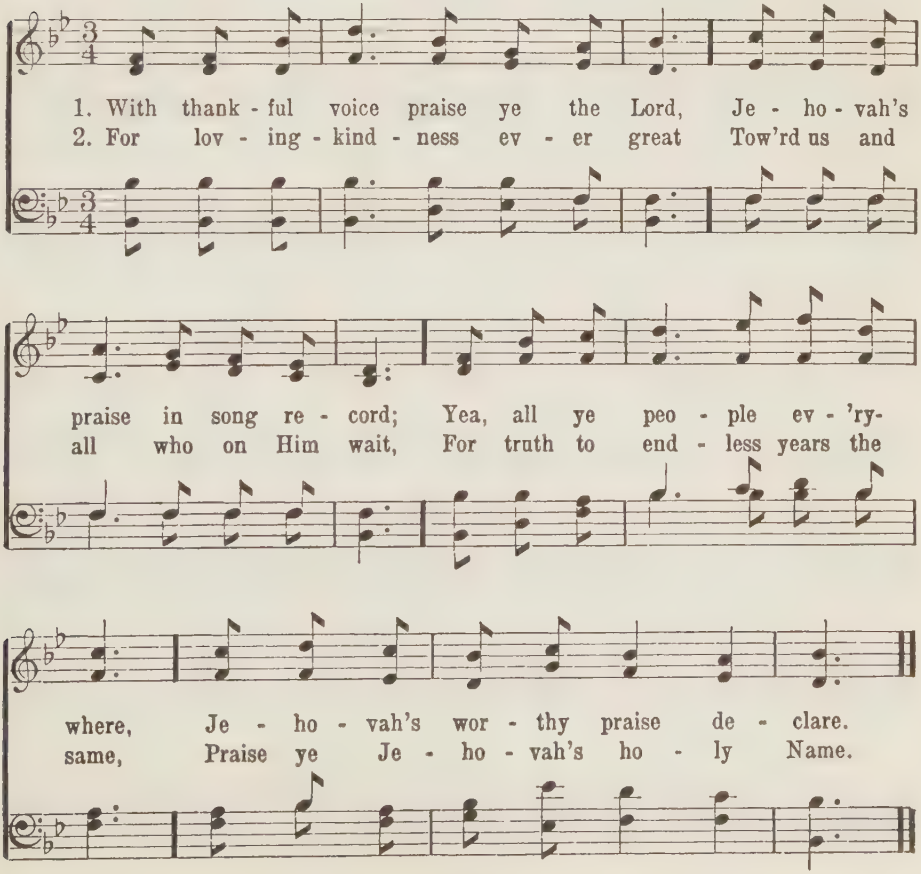




[Stanzas 7–11]

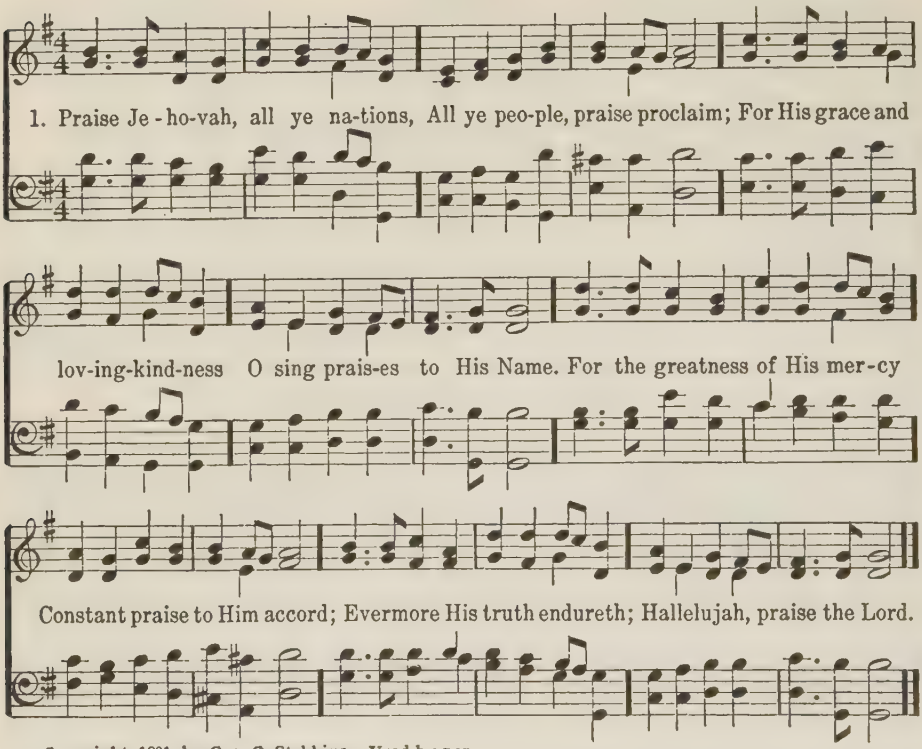
314 World-Wide Worship

PSALM 117 L. M. SABBATH BELL John H. Tenney



315 The Universal Fellowship of Worship

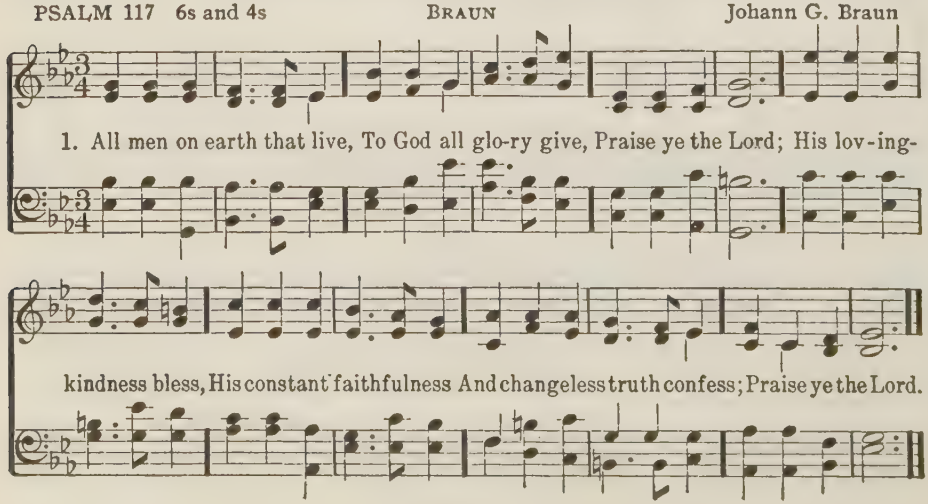
PSALM 117 8s and 7s — KINROSS — George C. Stebbins



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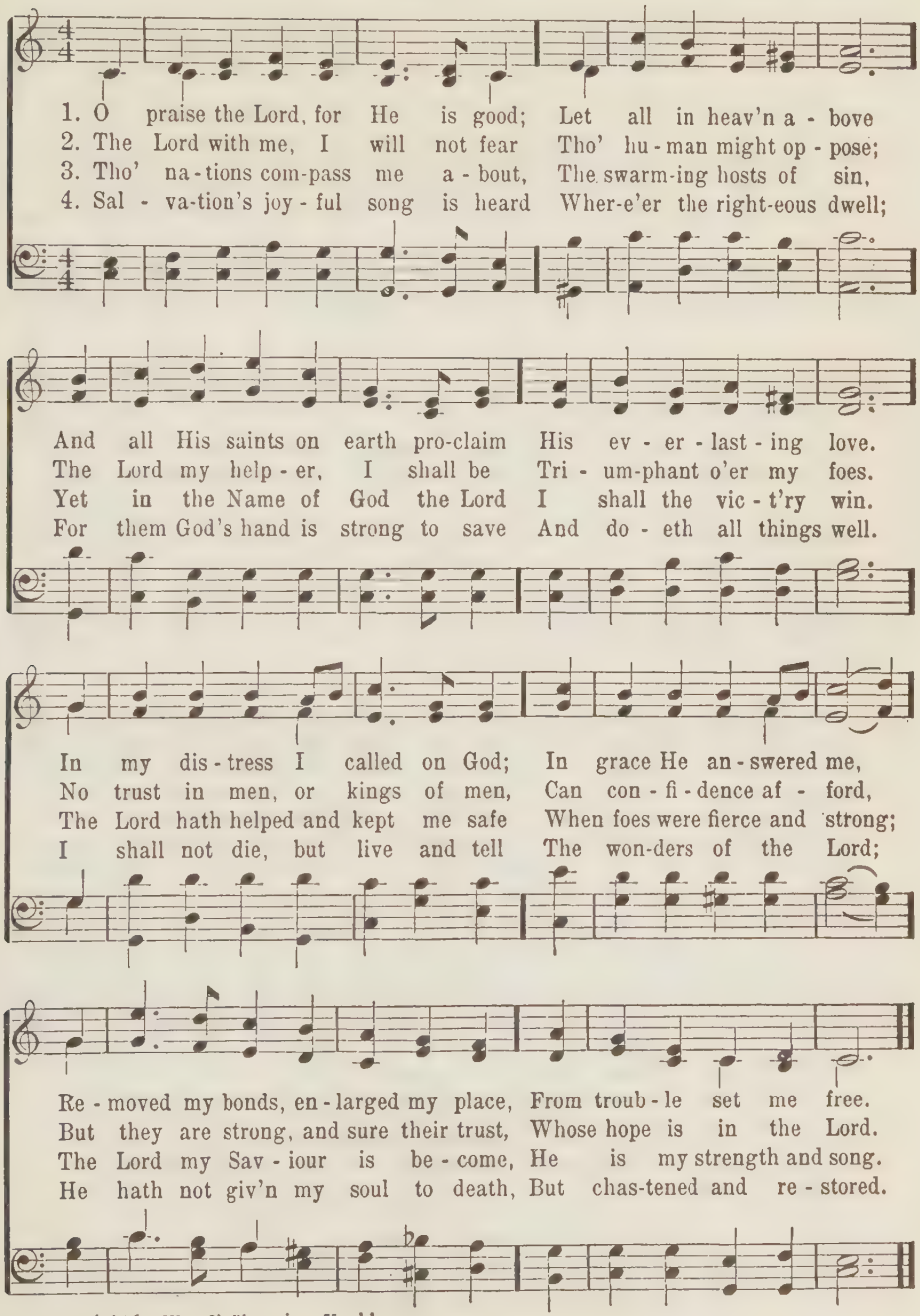
316 The World-Wide Praise of God

PSALM 117 6s and 4s — BRAUN — Johann G. Braun



317 God an All-Sufficient Helper

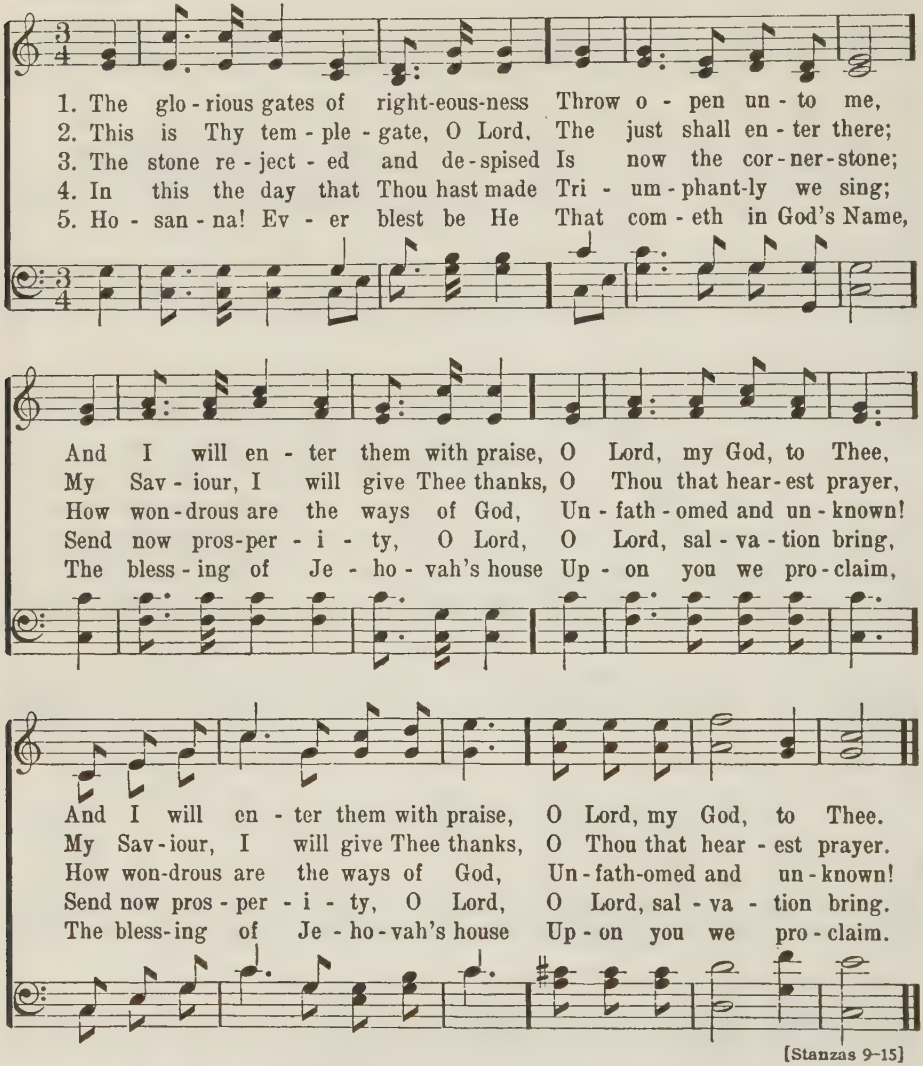
PSALM 118 C. M. HEAVENLY FOLD William F. Sherwin



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318 Thoughts for the Sanctuary

PSALM 118 C. M. ZERAH Lowell Mason



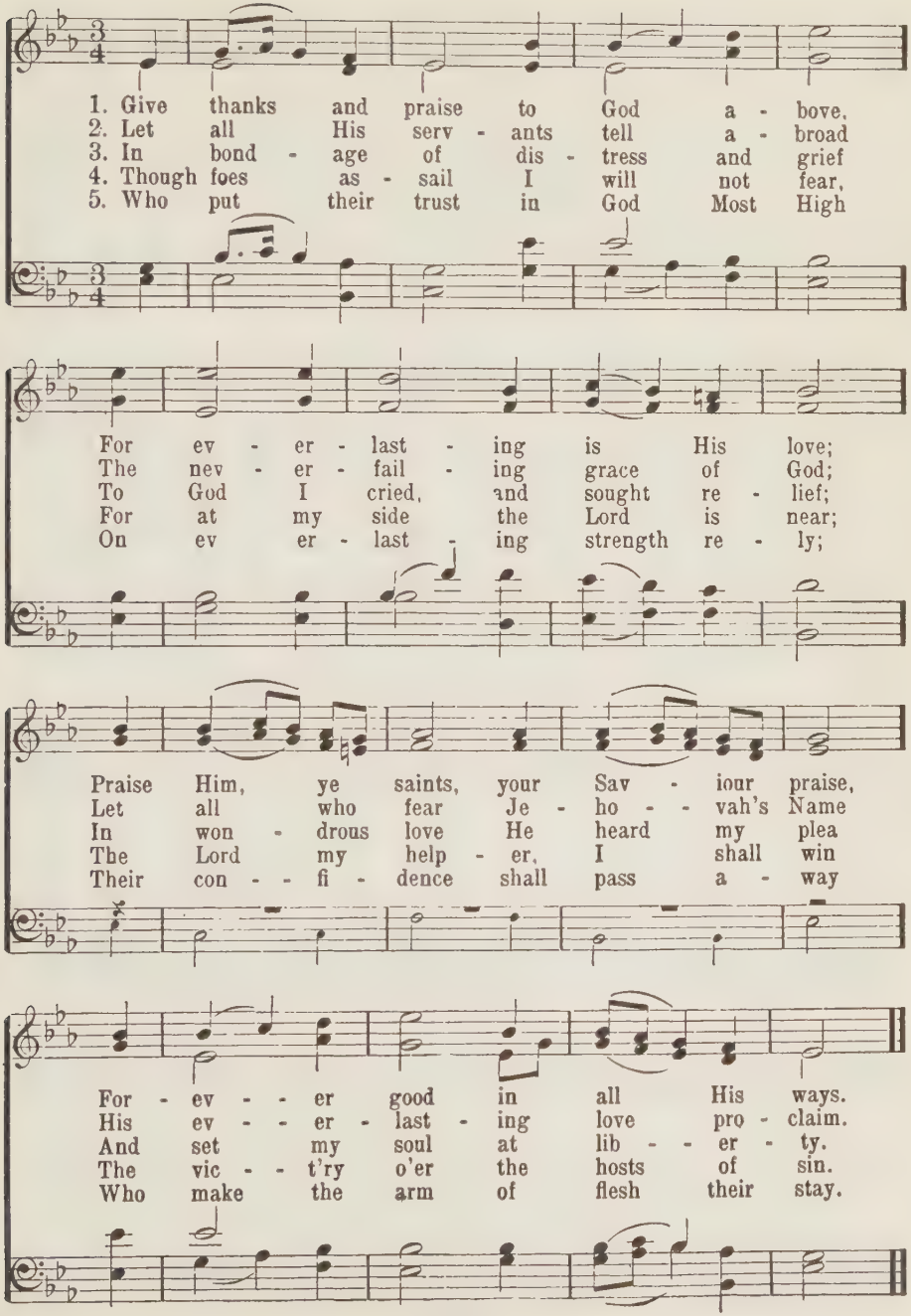
[Stanzas 9–15]

6 The light of joy to shine on us
The Lord our God hath made;
Now be the precious sacrifice
Upon His altar laid.

7 O Lord, my God, I praise Thy Name,
All other names above;
O give Him thanks, for He is good
And boundless is His love.

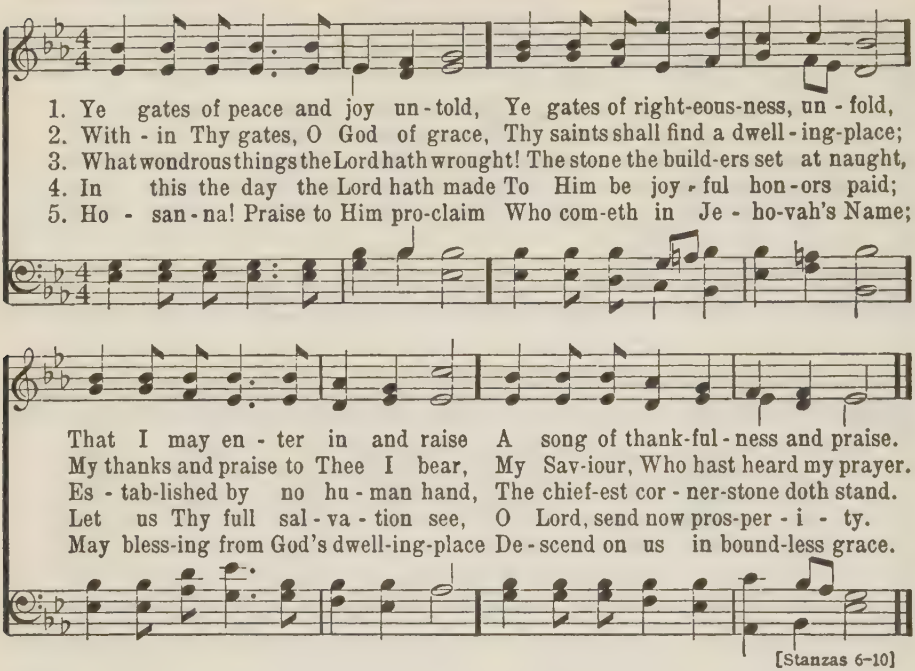
319 Deliverance and Victory

PSALM 118 L. M. STONEFIELD Samuel Stanley



320 Thankfulness and Triumphant Joy

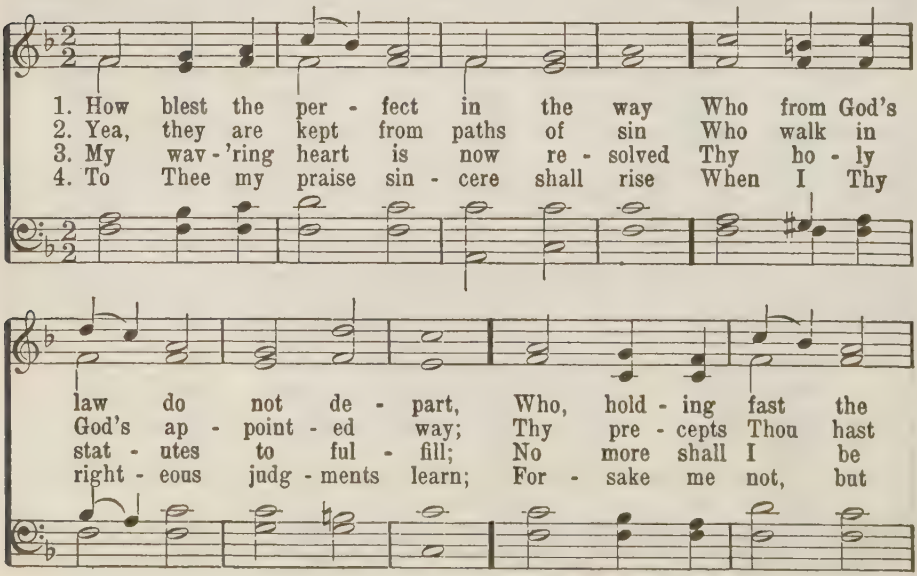
PSALM 118 L. M. APPLETON William Boyce



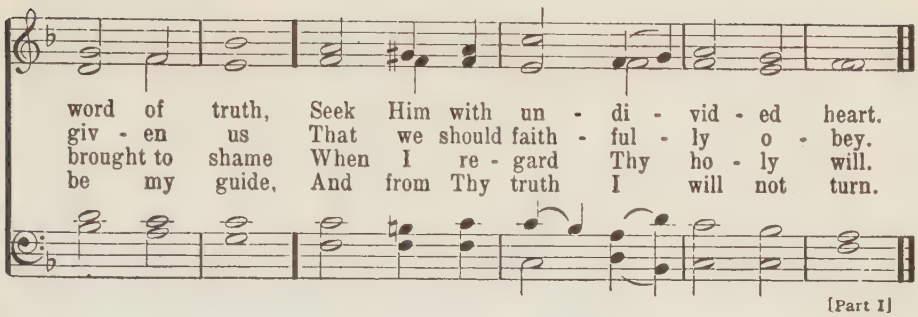
[Stanzas 6–10]

321 The Blessedness of Obedience

PSALM 119 L. M. HUMILITY Samuel P. Tuckerman
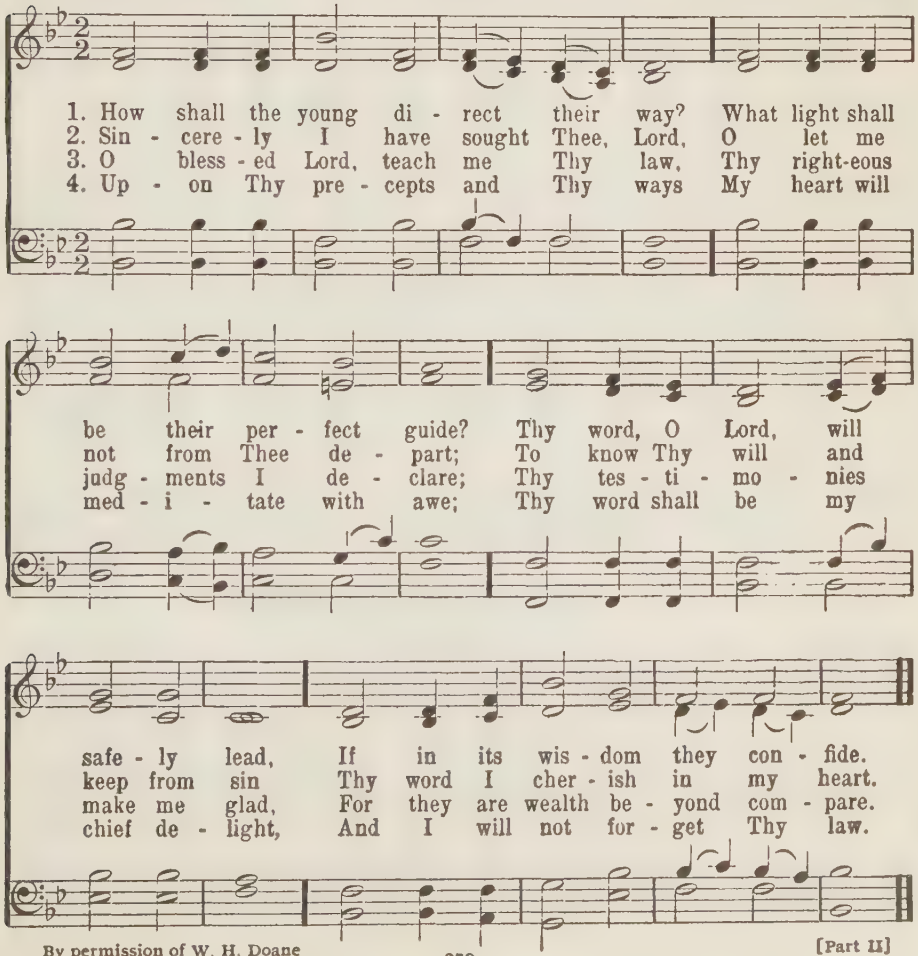


The Blessedness of Obedience



[Part I]

322 Guidance for Youth

PSALM 119 L. M. PRESTON William H. Doane
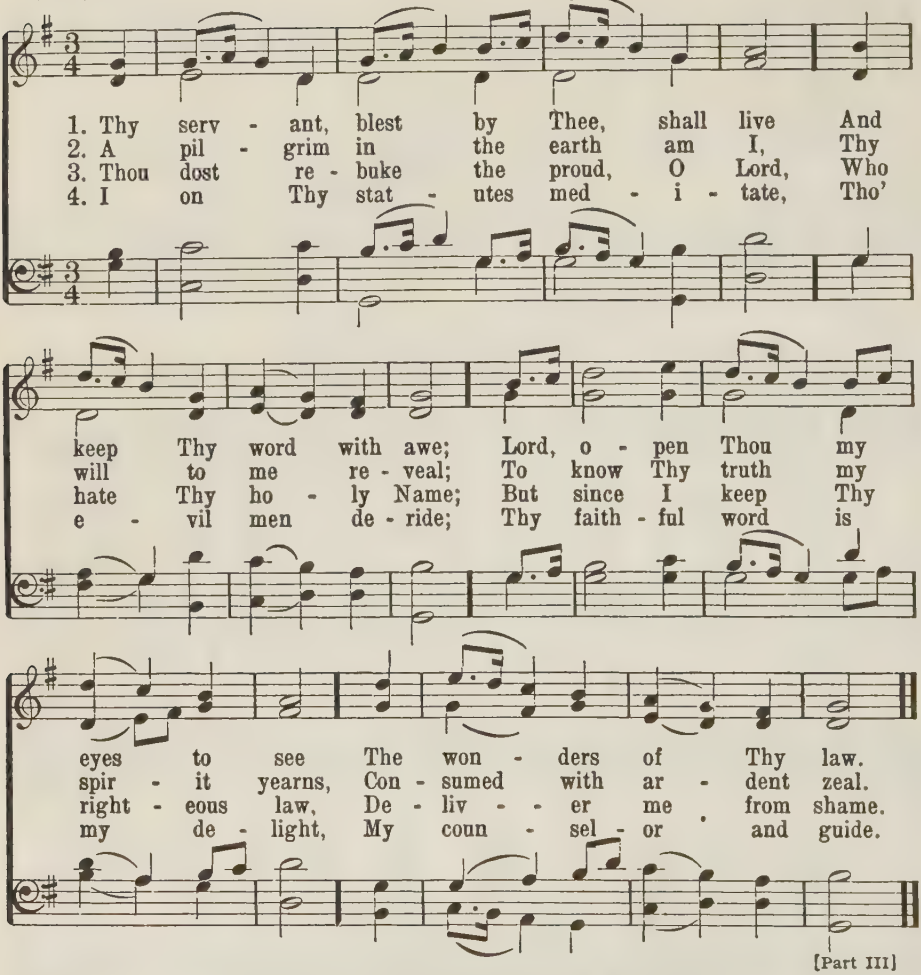


By permission of W. H. Doane

[Part II]

323 Our Pilgrimage Guide

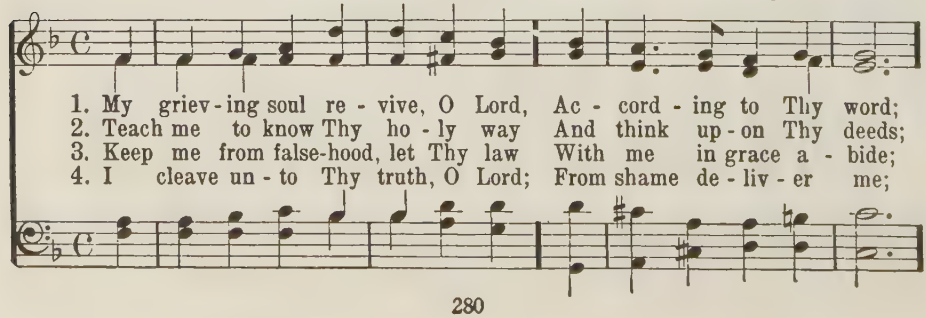
PSALM 119 C. M. ST. MARTIN'S William Tans'ur



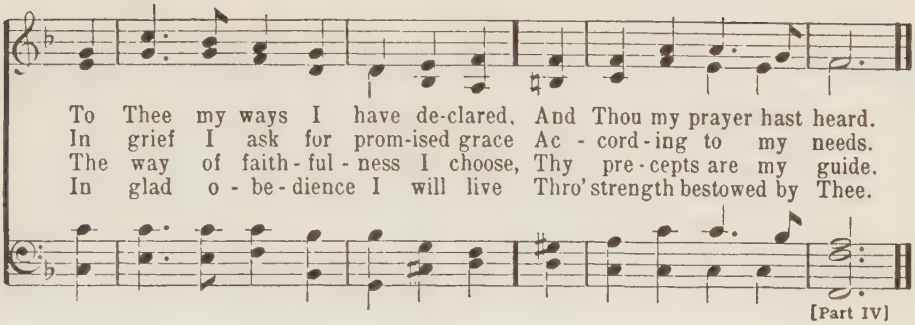
[Part III]

324 Our Only Source of Help

PSALM 119 C. M. NORTHREPPS Josiah Booth
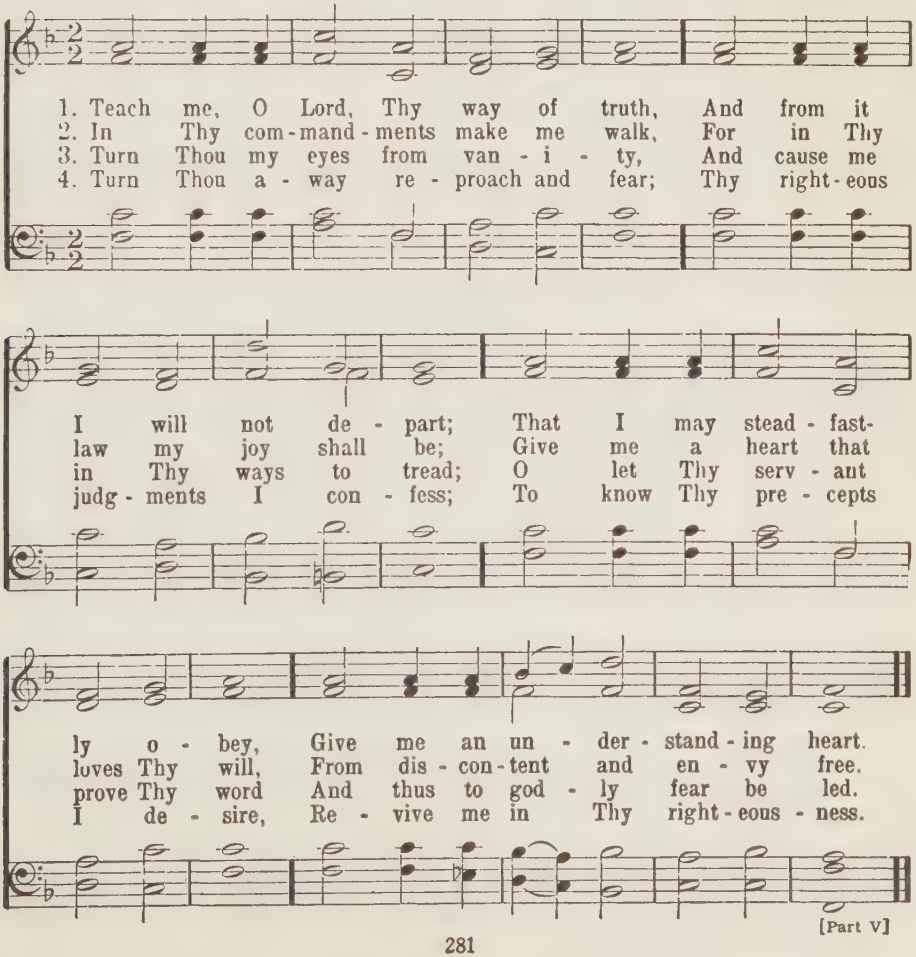


Our Only Source of Help



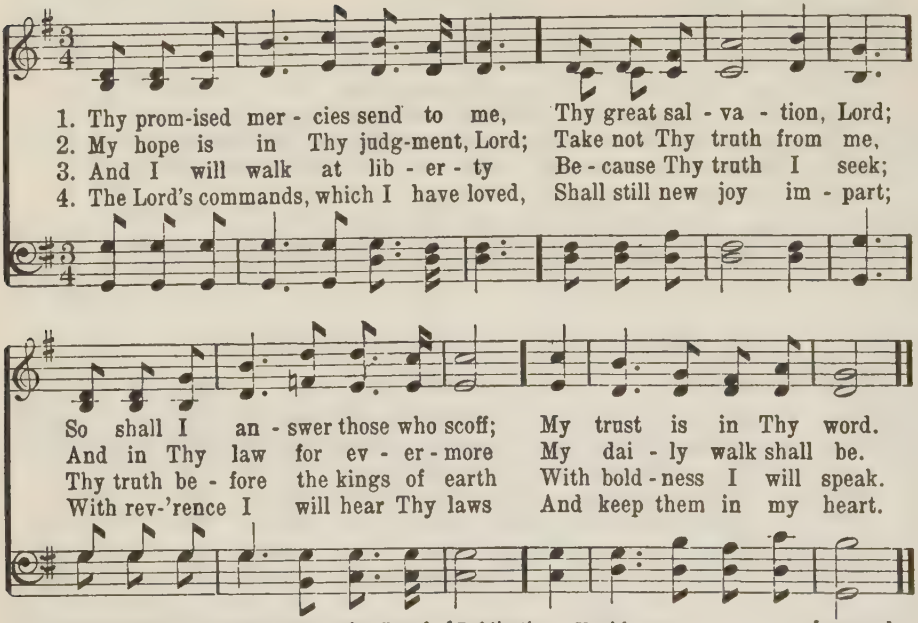
325 Instruction in the Divine Law

PSALM 119 L. M. BISHOP Joseph P. Holbrook



326 Promised Mercies
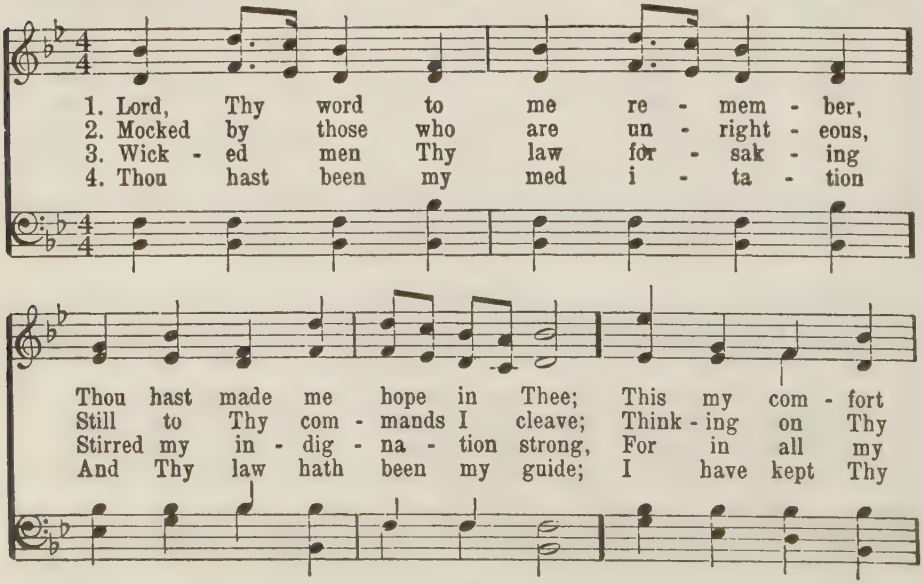
PSALM 119 C. M. SARAH Charles H. Gabriel



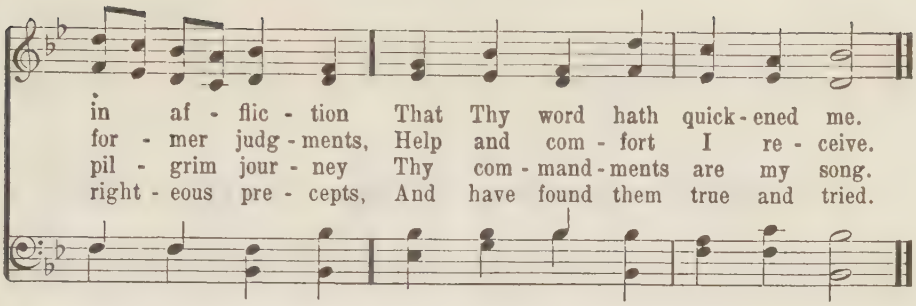
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327 Comfort in Affliction

PSALM 119 8s and 7s WILMOT Arranged from von Weber
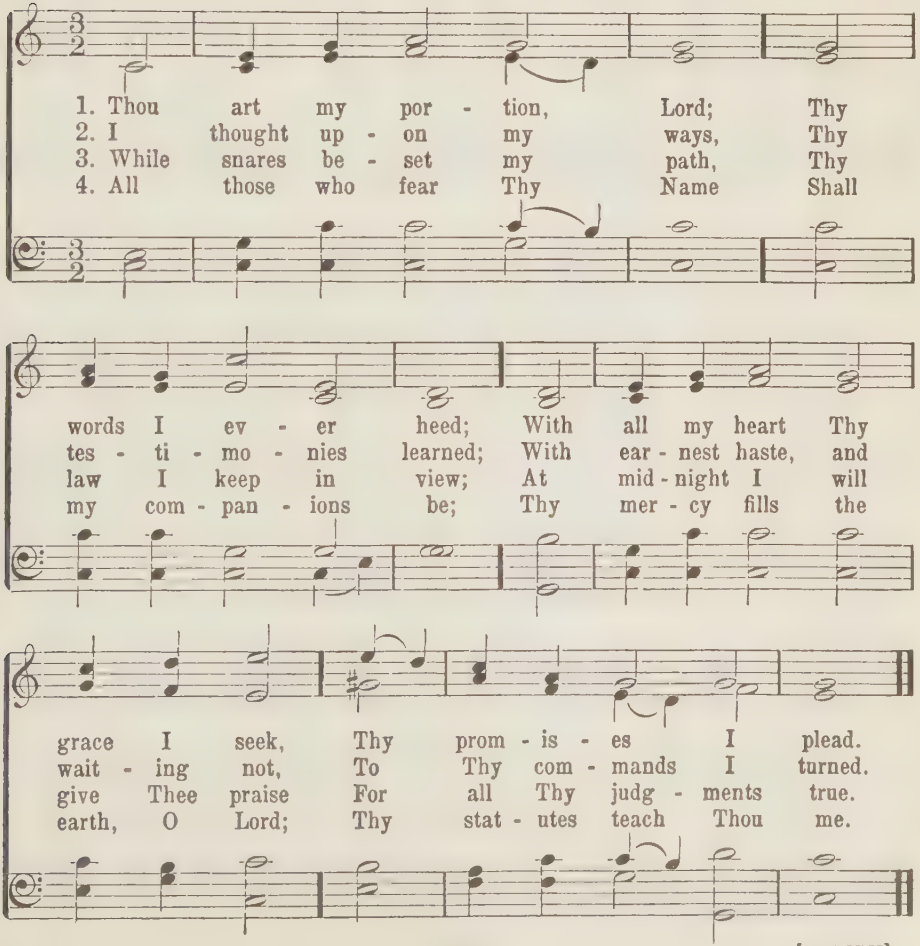


Comfort in Affliction



[Part VII]

328 God the Portion of the Soul
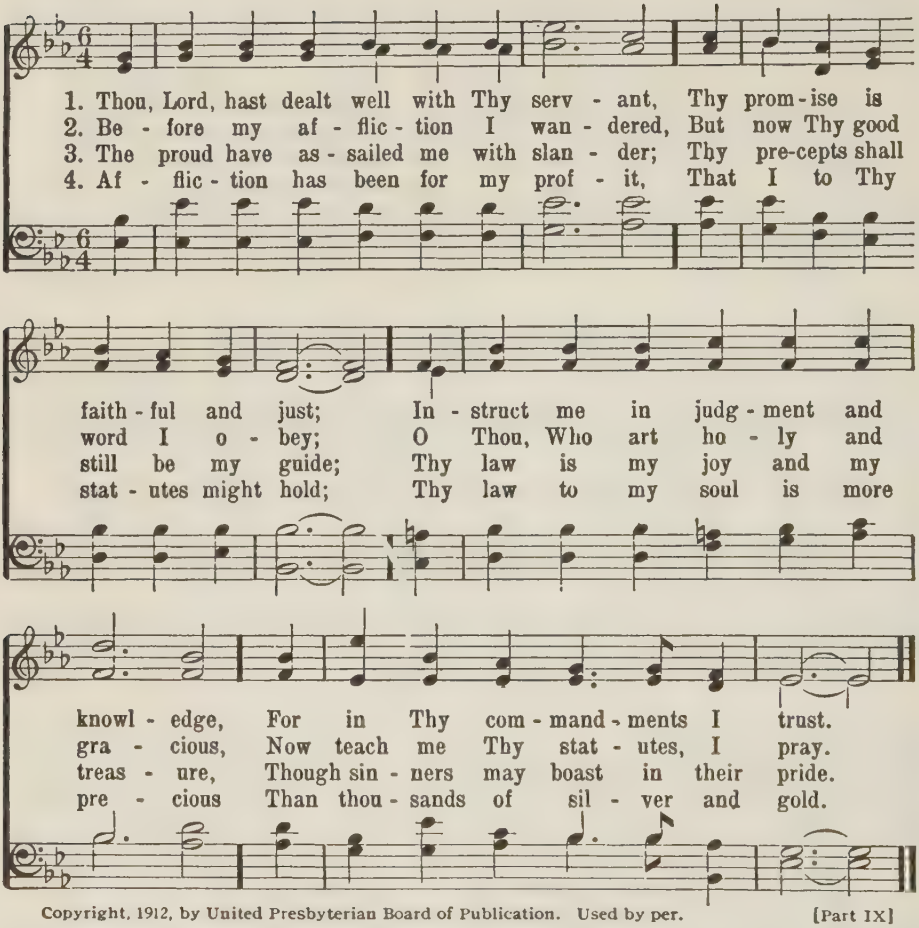
PSALM 119 S. M. HOBART Henry Tucker



[Part VIII]

329 The Divine Goodness

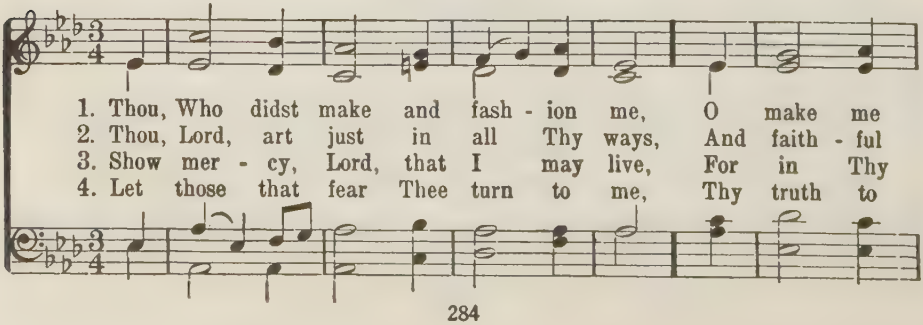
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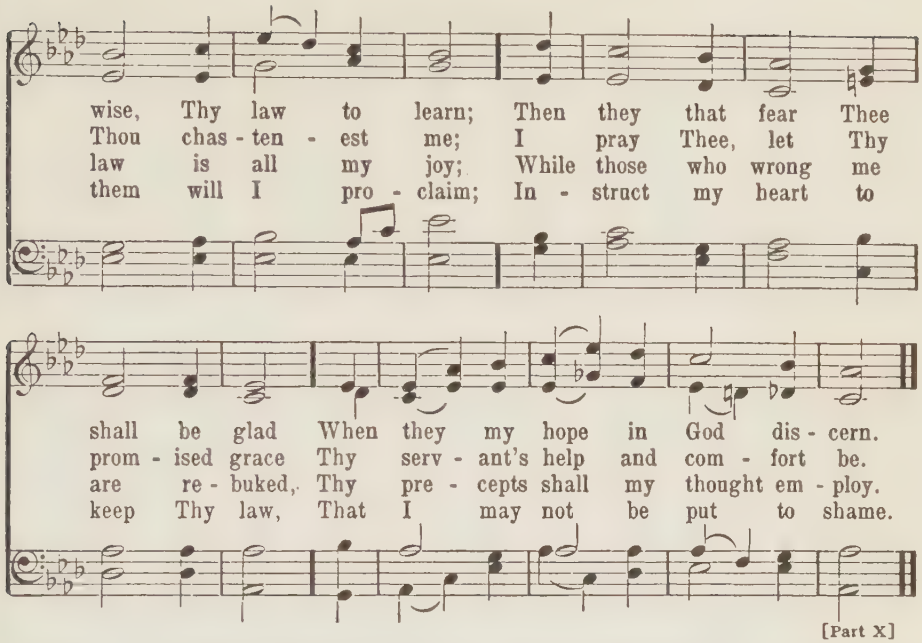


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330 Illumination and Testimony

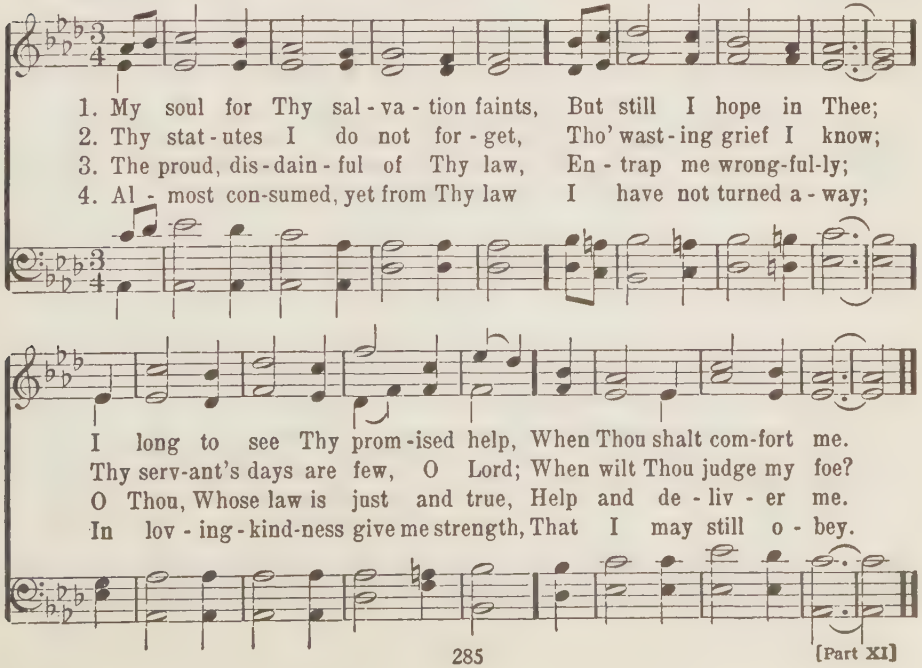
PSALM 119 L. M. — MARCHFIELD — Edward A. Collier
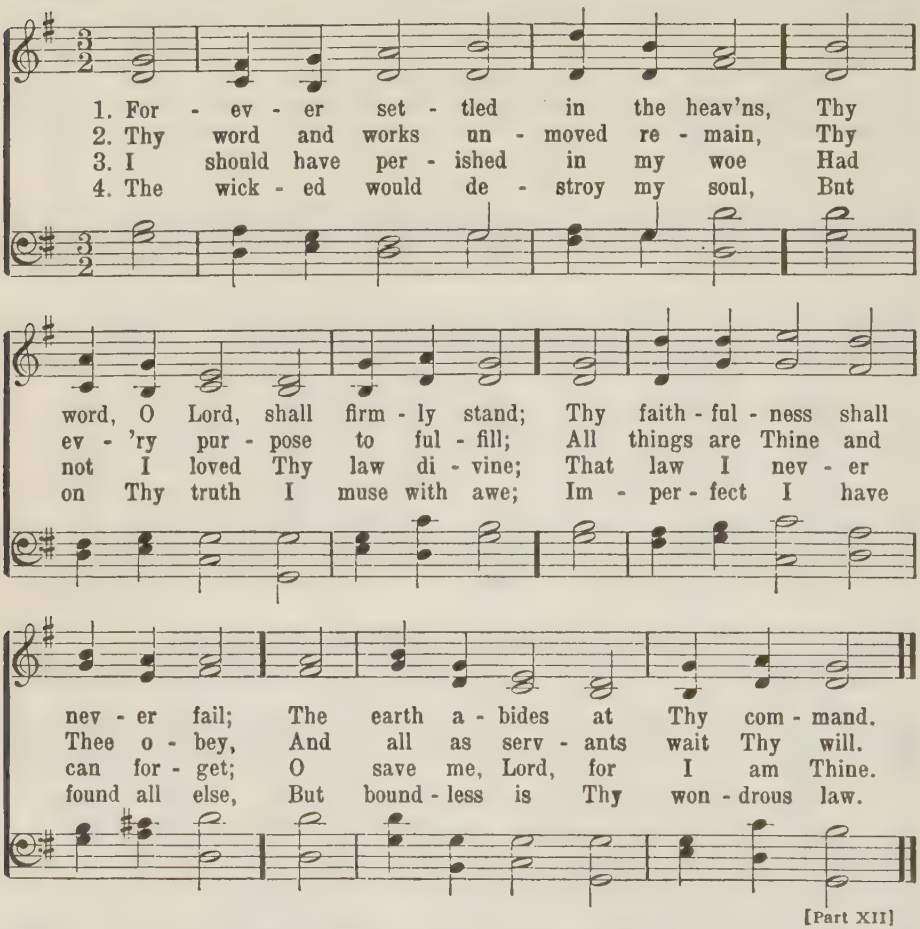




331 Patient Endurance and Submission

PSALM 119 C. M. MANOAH From Greatorex's Church Music



332 The Immutable Word

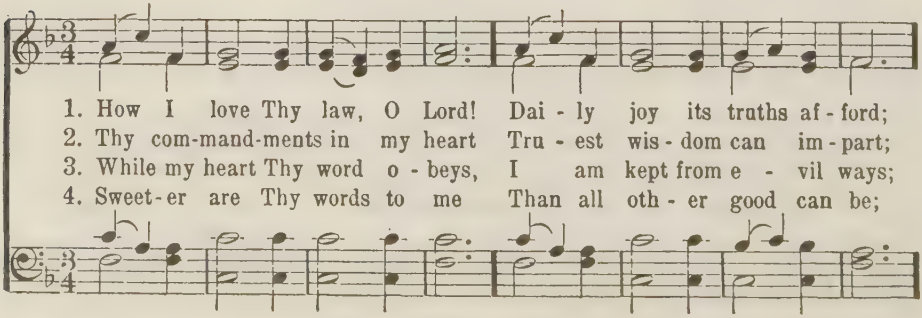
PSALM 119 L. M. ROCKINGHAM NEW Lowell Mason

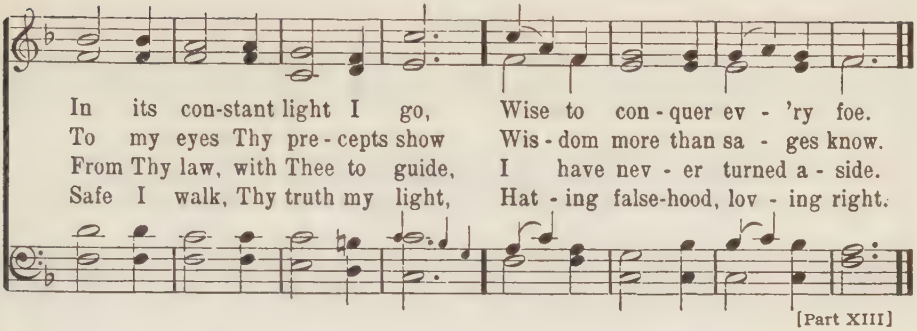


[Part XII]

333 The Profit of Bible Study

PSALM 119 7s ALETTA William B. Bradbury
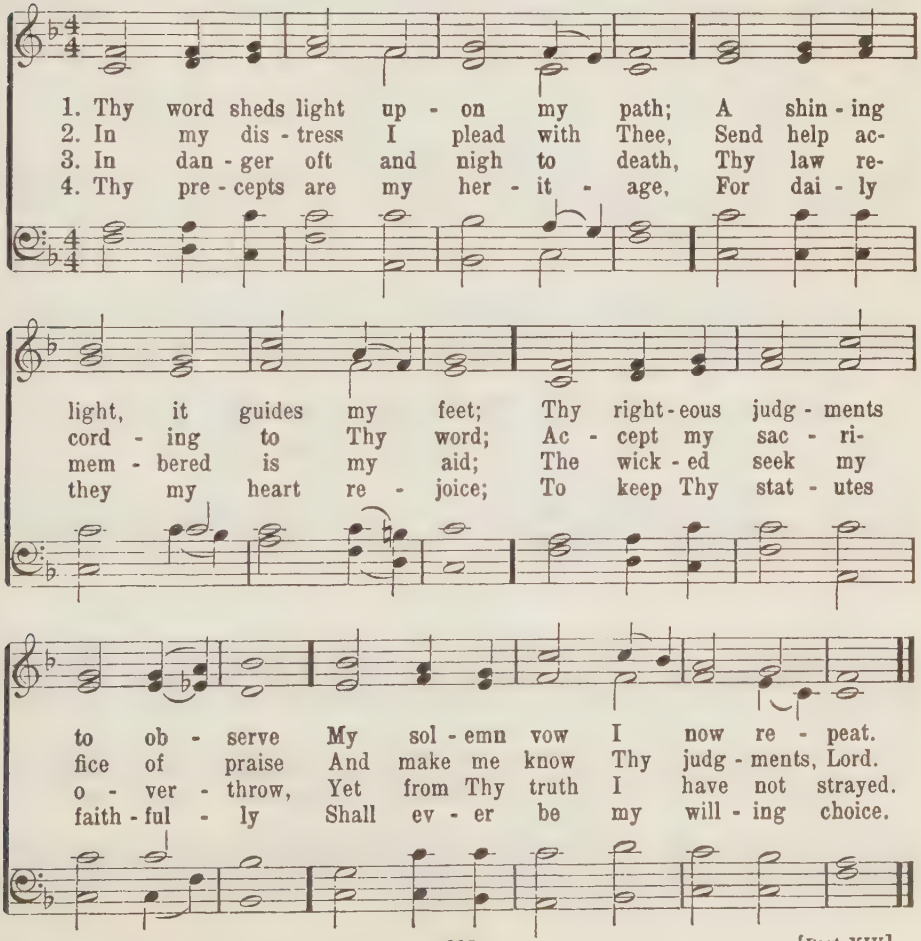




[Part XIII]

334 The Enlightening Power of the Word

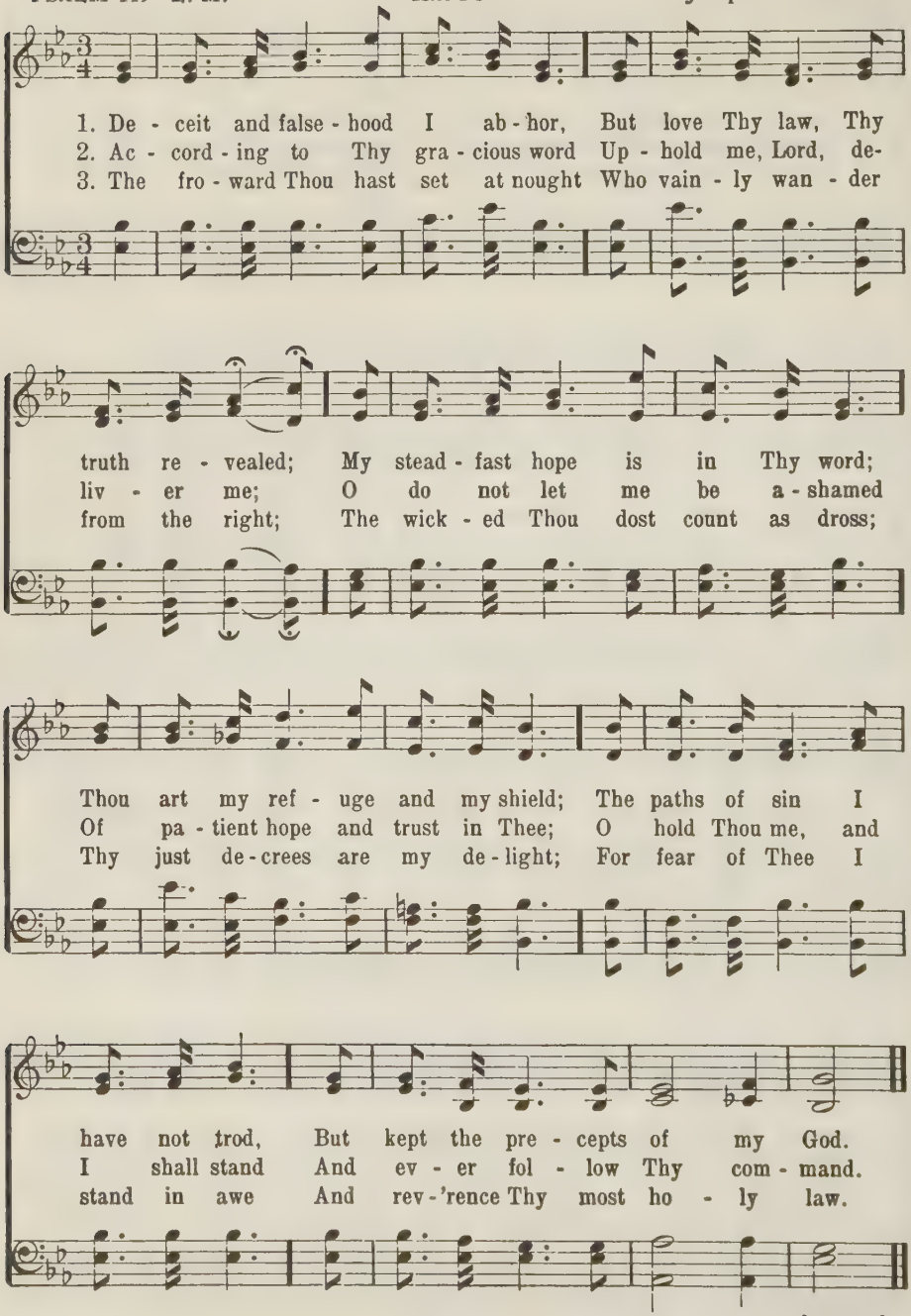
PSALM 119 L. M. REPENTANCE Theodore E. Perkins



[Part XIV]

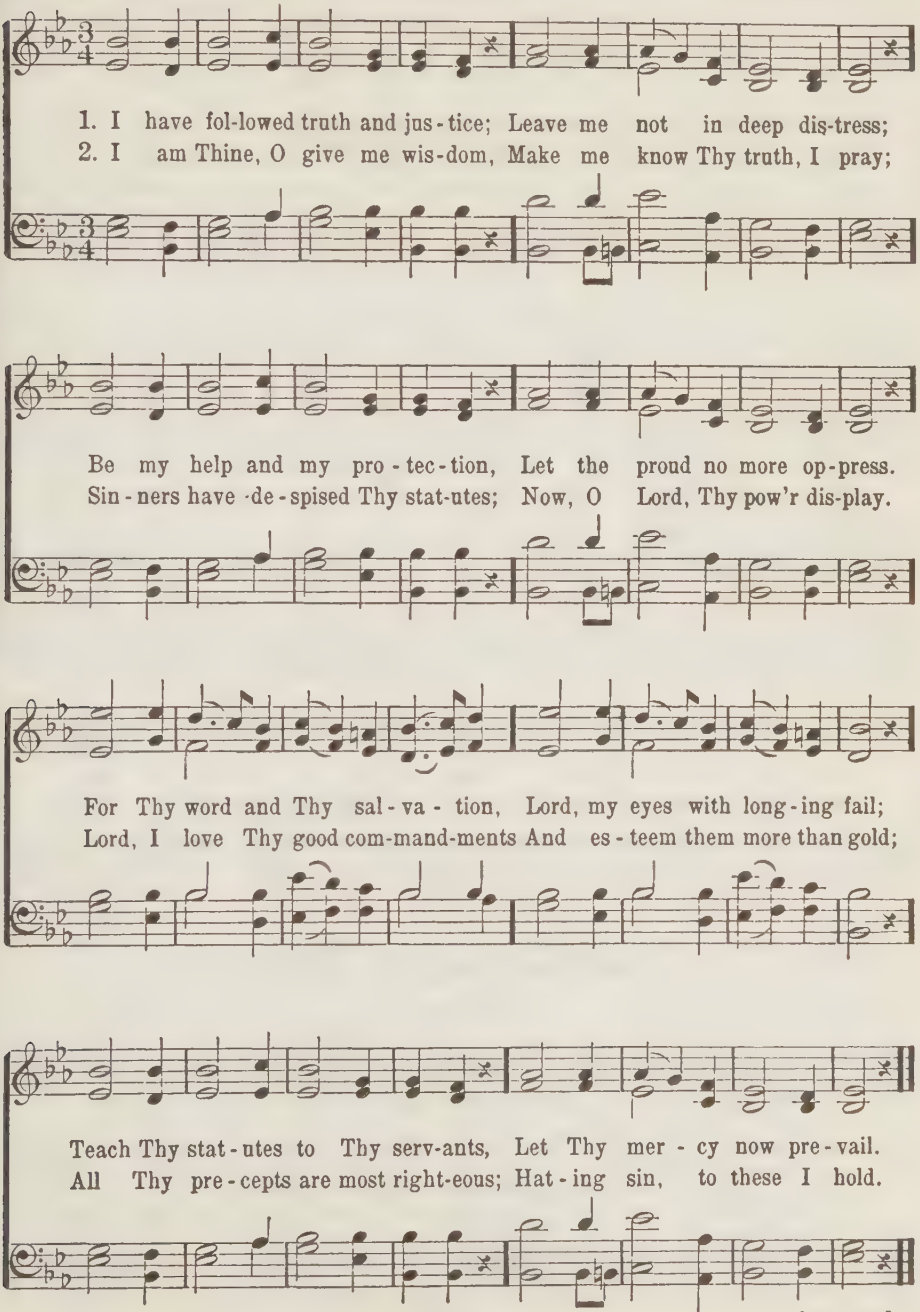
335 Devotion to the Divine Law

PSALM 119 L. M. HANDY Joseph P. Holbrook
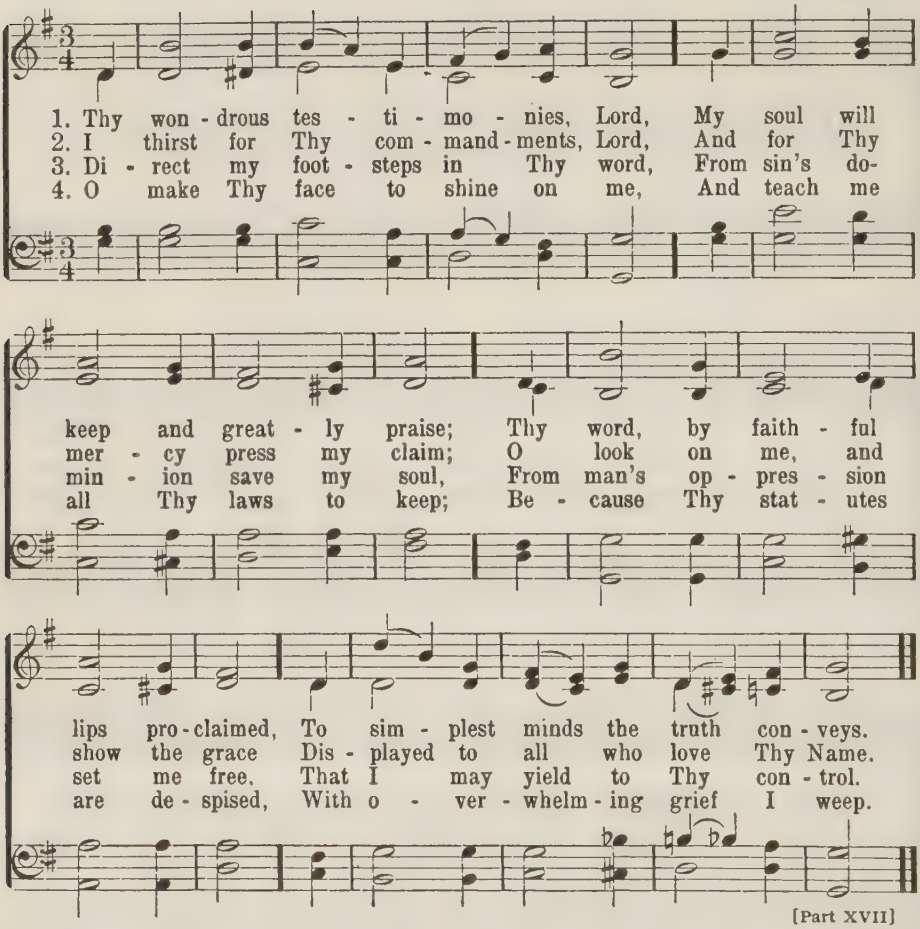


336 Watching and Eager Longing

PSALM 119 8s and 7s ROBINSON Thomas Hastings



337 The Wondrous Testimonies of God

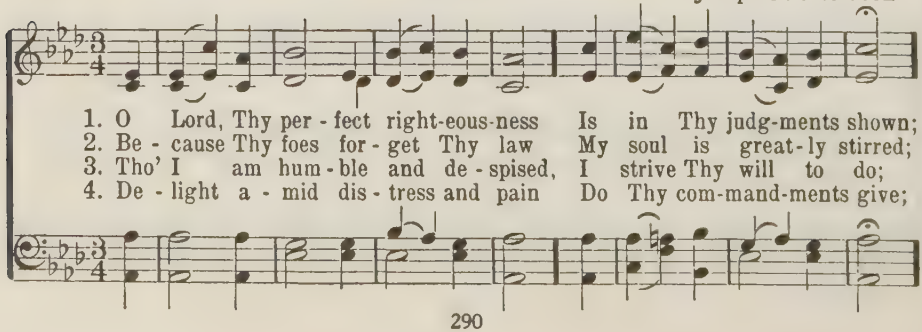
PSALM 119 L. M. BROOKFIELD Thomas B. Southgate



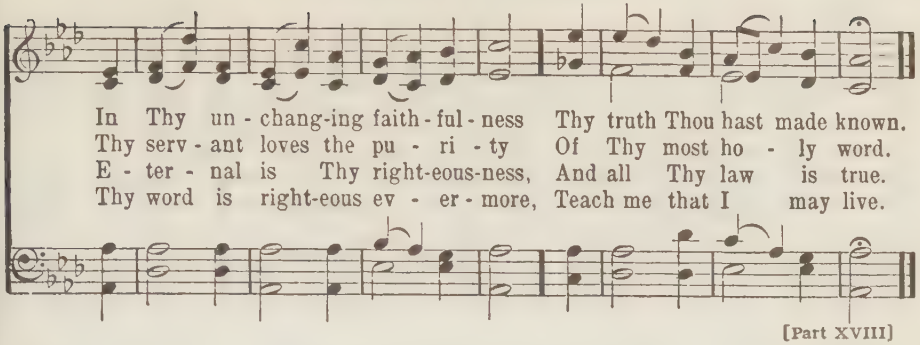
[Part XVII]

338 True Love for the Word

PSALM 119 C. M. CHURCH Joseph P. Holbrook
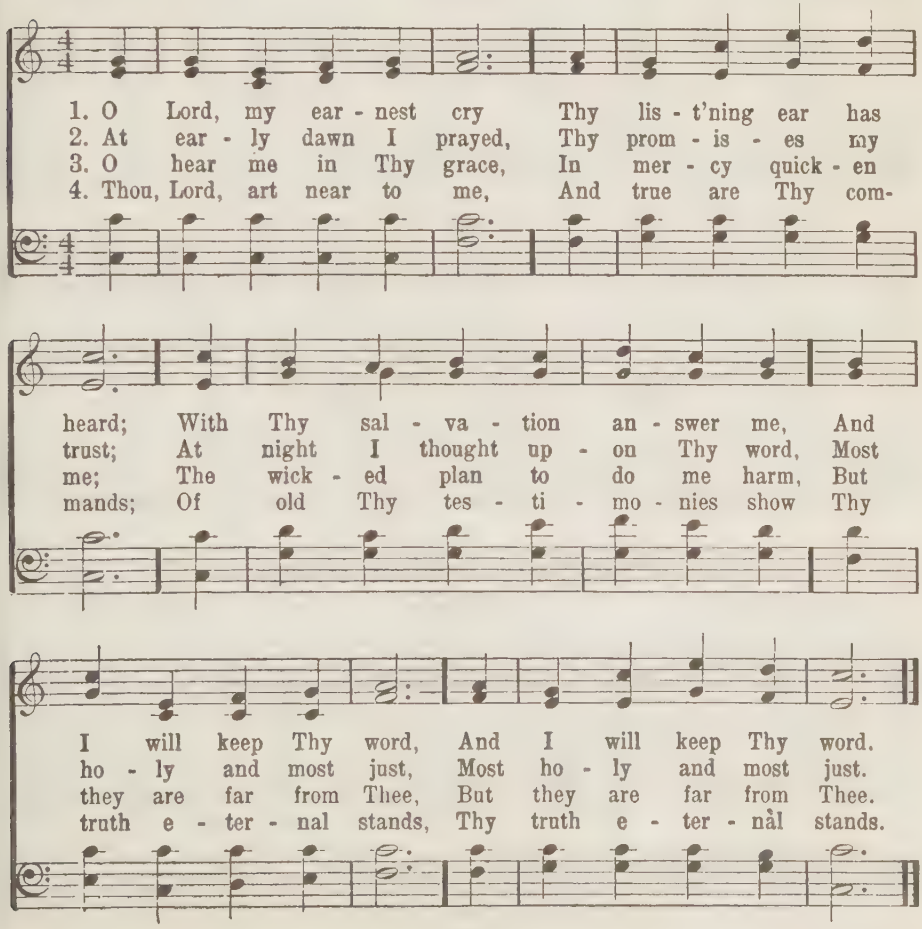


True Love for the Word



[Part XVIII]
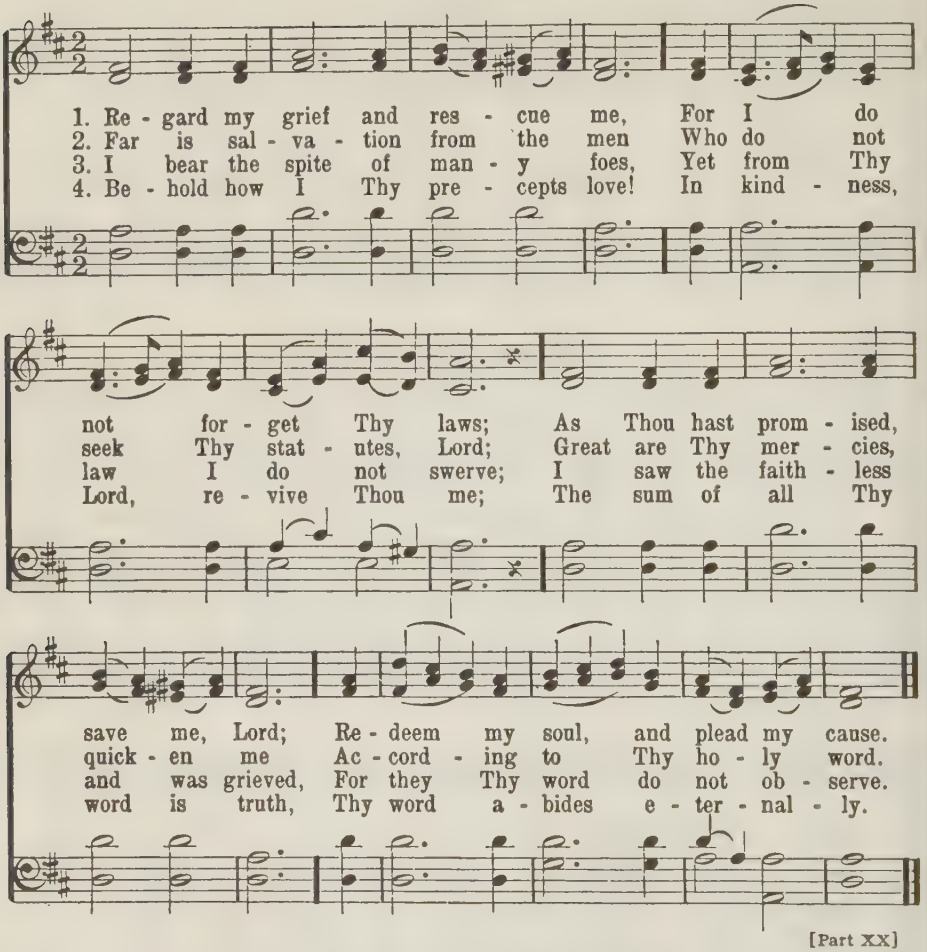
339 Importunate Prayer

PSALM 119 S. M. ANTON Anton Gersbach



340 Divine Help Invoked

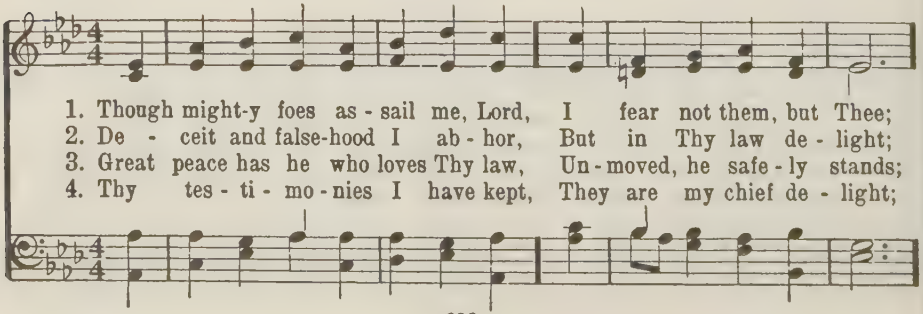
PSALM 119 L. M. EUCHARIST Isaac B. Woodbury



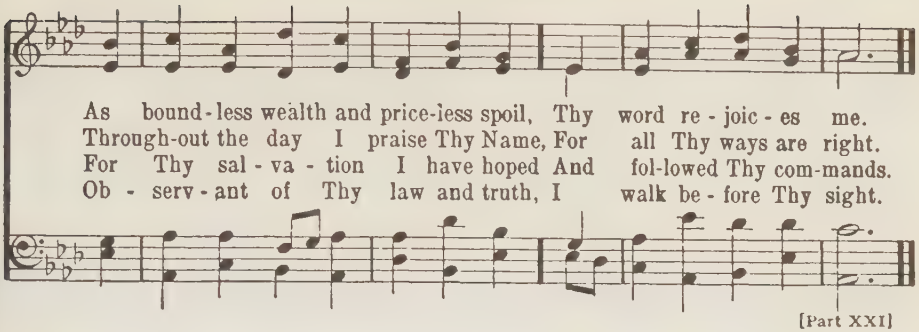
[Part XX]

341 Praise and Perfect Peace

PSALM 119 C. M. ST. JAMES Raphael Courteville
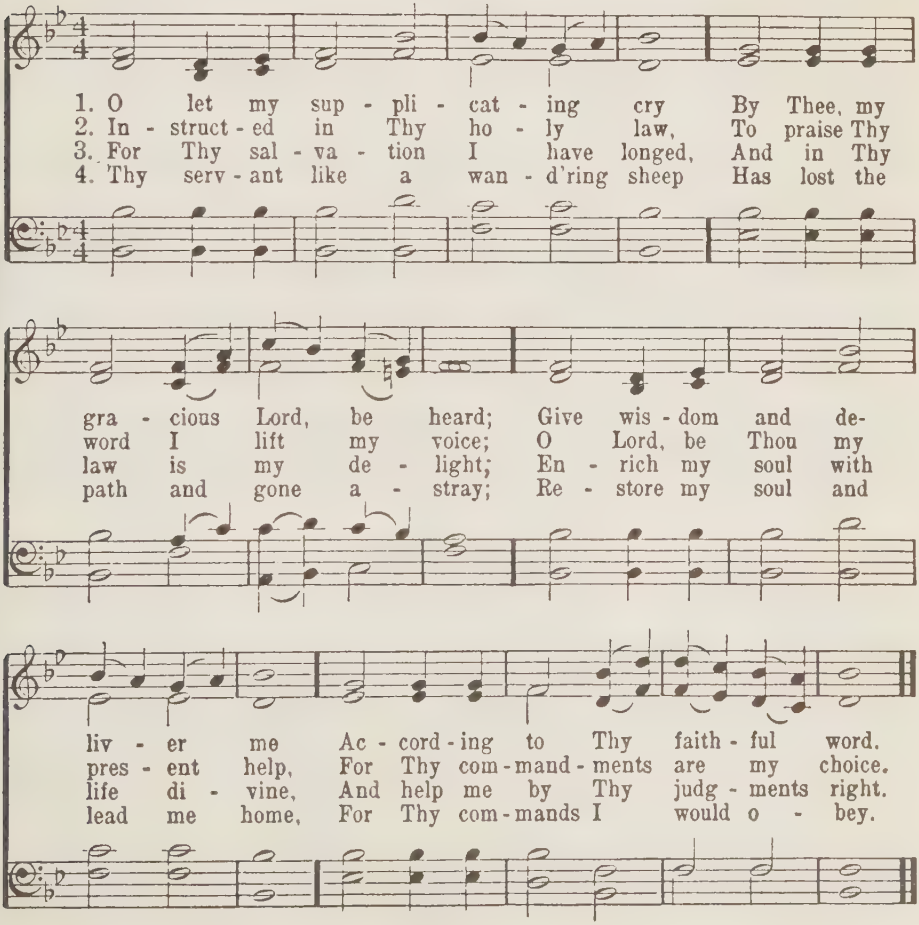


Praise and Perfect Peace



[Part XXI]

342 Longing and Confession
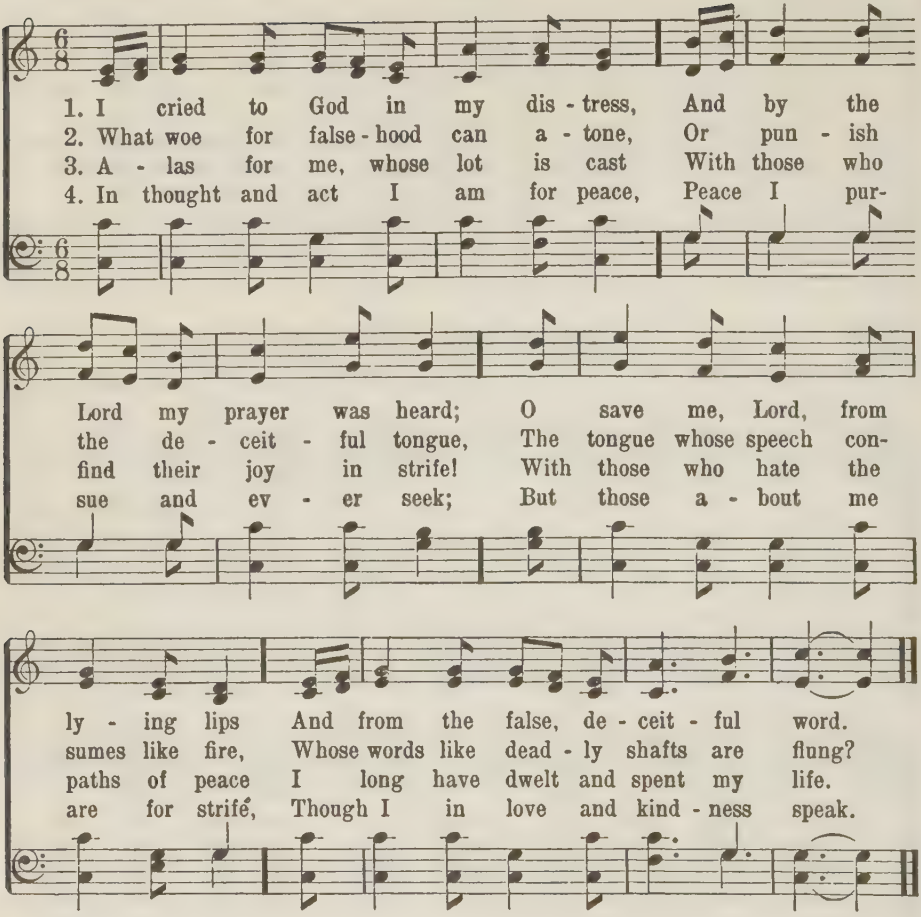
PSALM 119 L. M. ERNAN Lowell Mason



[Part XXII]

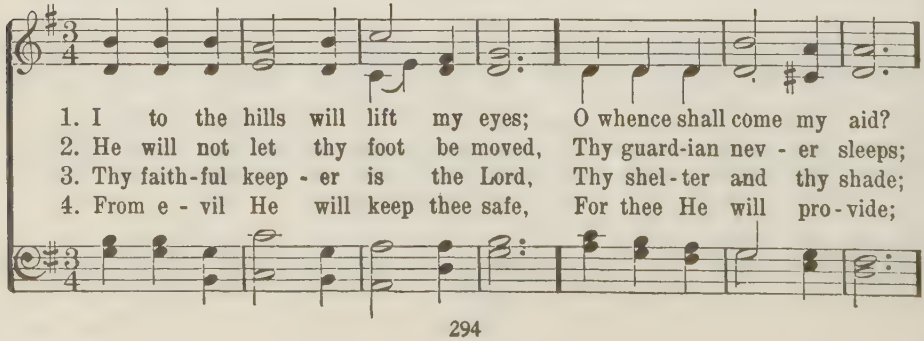
343 The False Tongue

PSALM 120 L. M. RETREAT Thomas Hastings

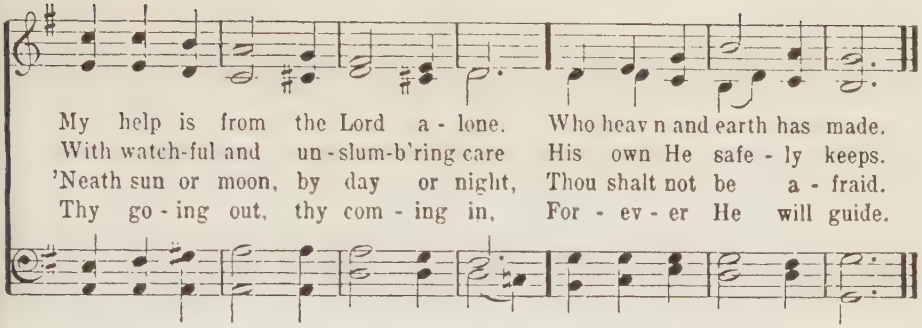


344 Quiet Trust

PSALM 121 C. M. ST. AGNES John B. Dykes
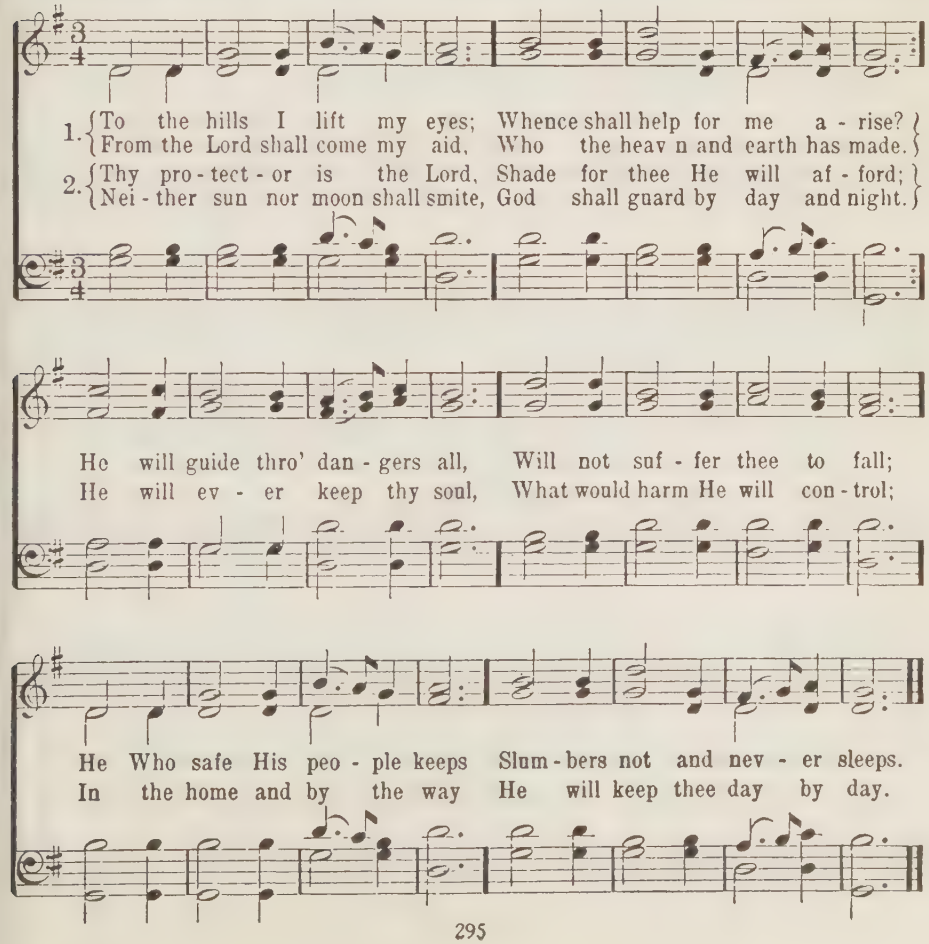


Quiet Trust



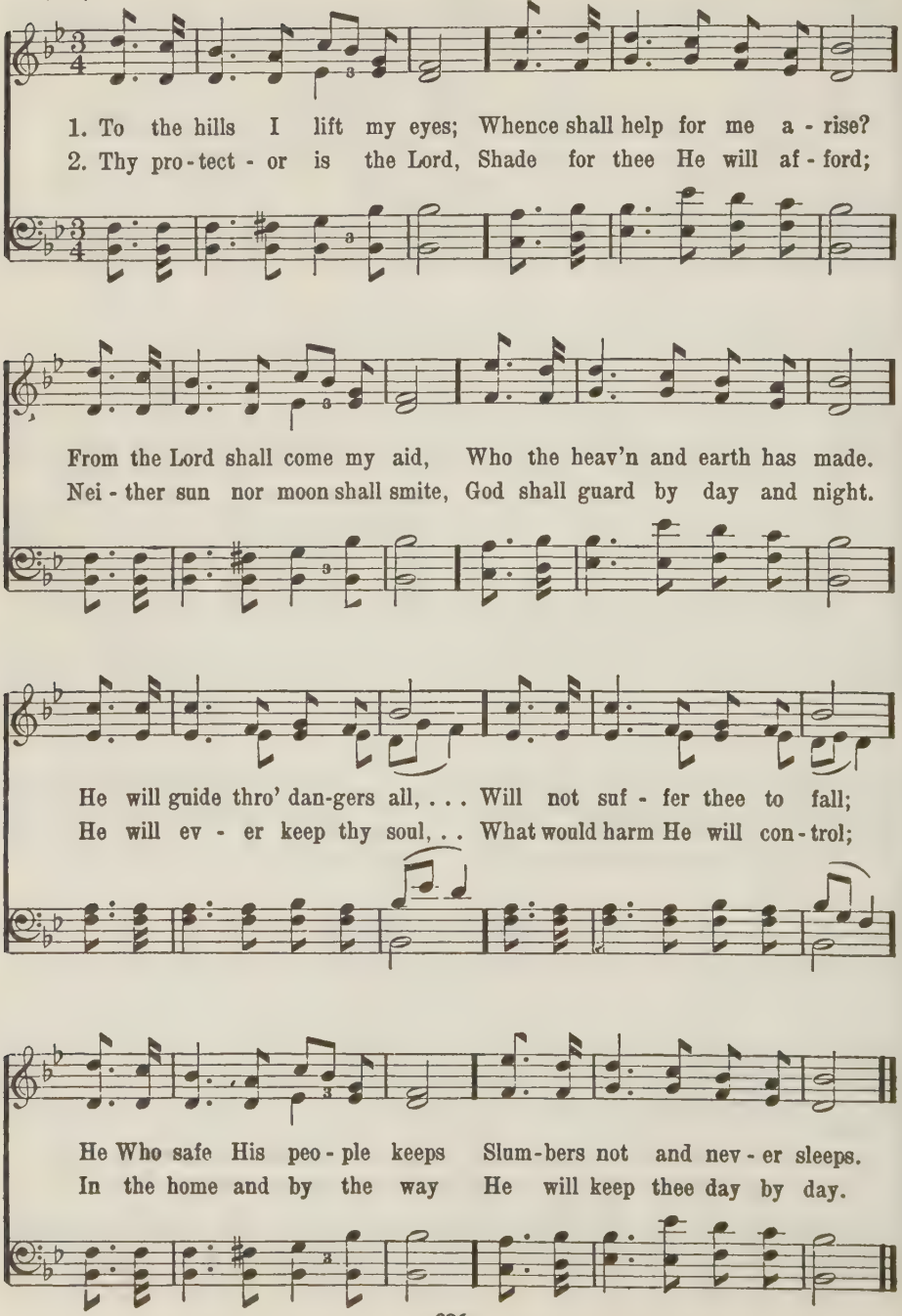
345 Our Unsleeping Guardian

PSALM 121 7s GUIDE Marcus M. Wells
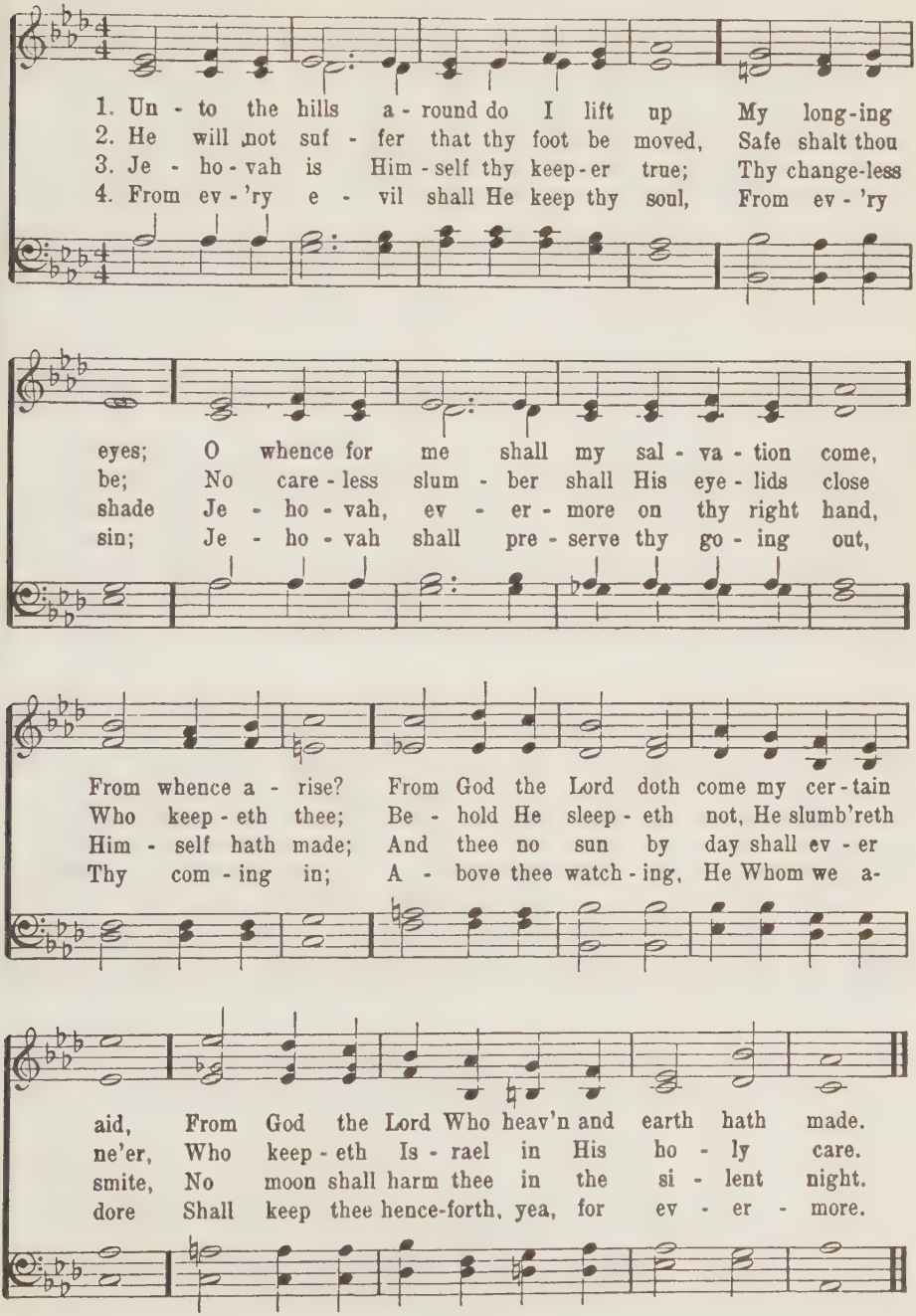


346 Unwavering Trust in God

PSALM 121 7s — PILOT — John E. Gould
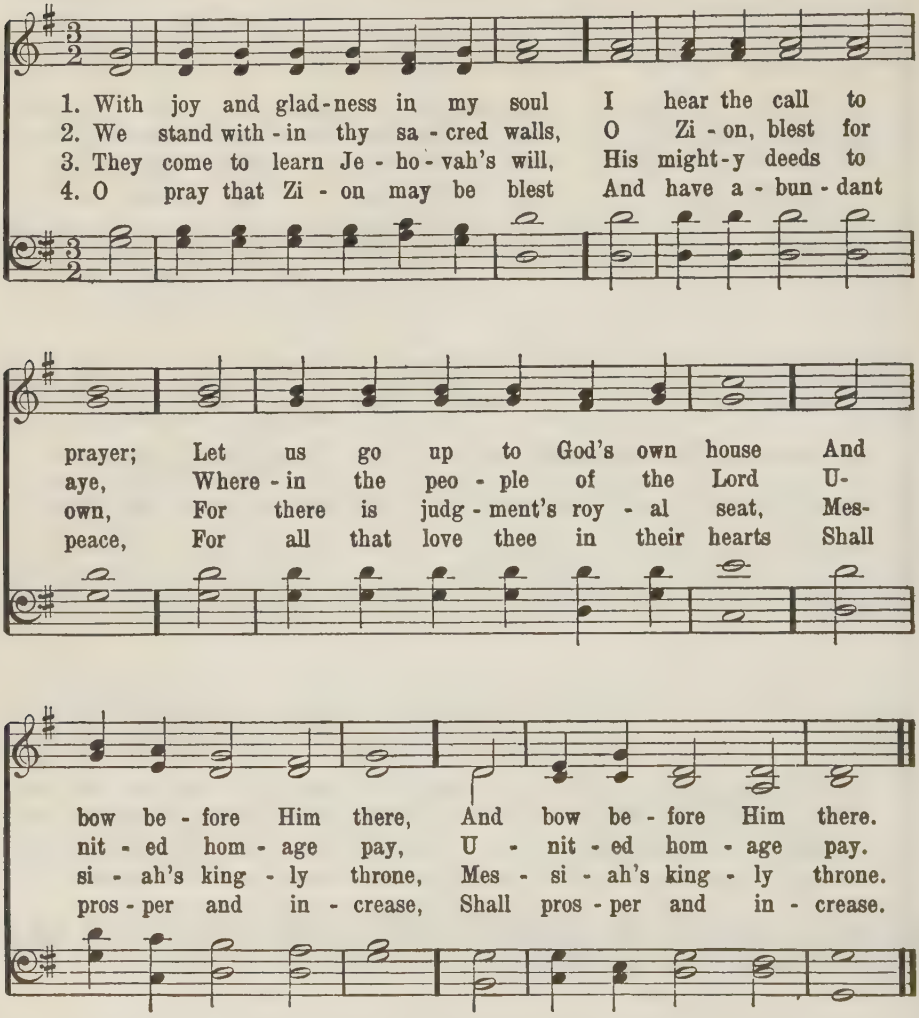


347 The Watchful Care of God

PSALM 121 10s and 4s LUX BEATA Albert L. Peace



348 Attachment to the Church

PSALM 122 C. M. HARVEY'S CHANT William B. Bradbury
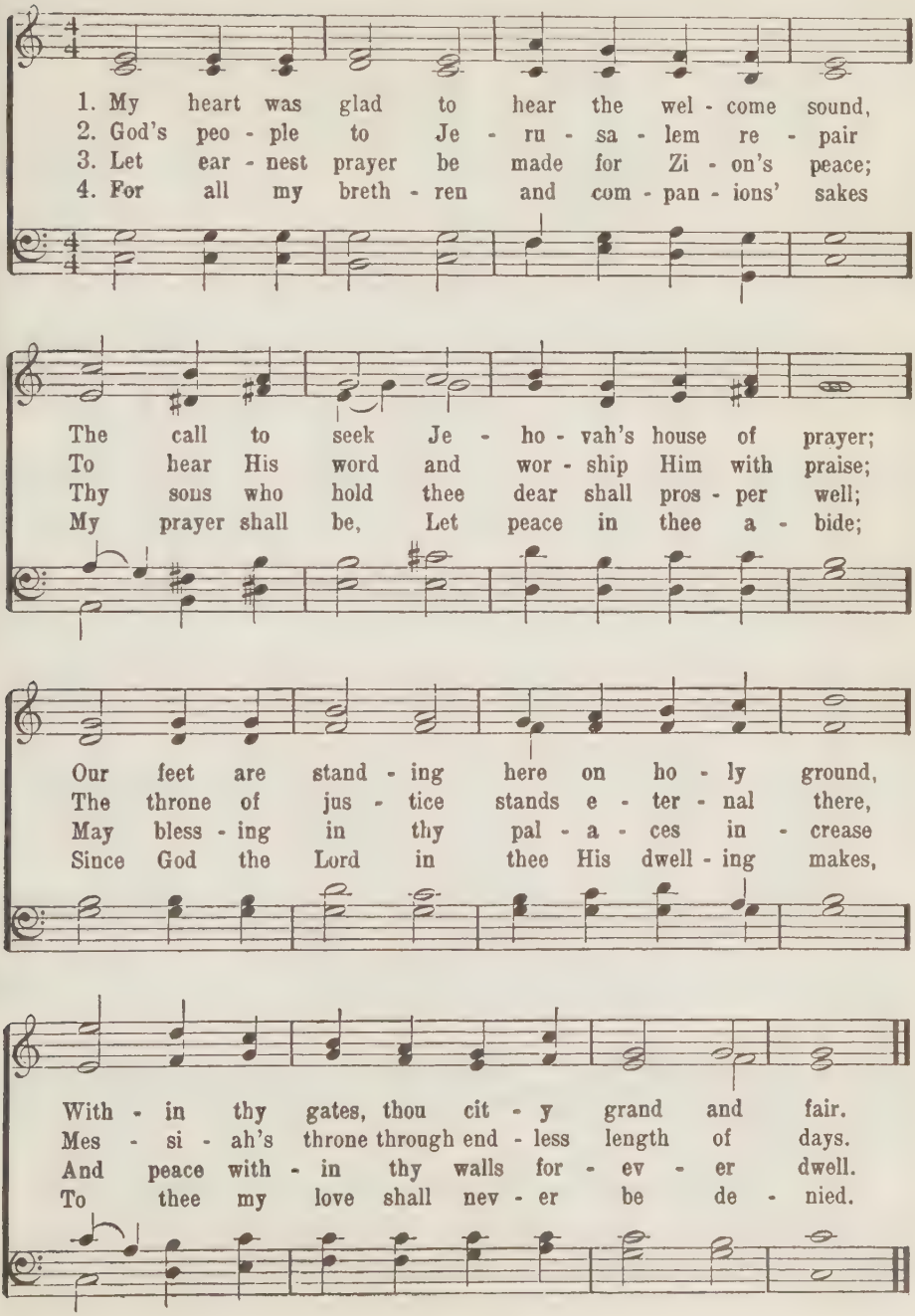


5 I pray the Lord that peace may still
Within thy walls abound,
And ever in thy palaces
Prosperity be found.

6 Yea, for the sake of friends and kin,
My heart desires thy peace,
And for the house of God the Lord
My care shall never cease.
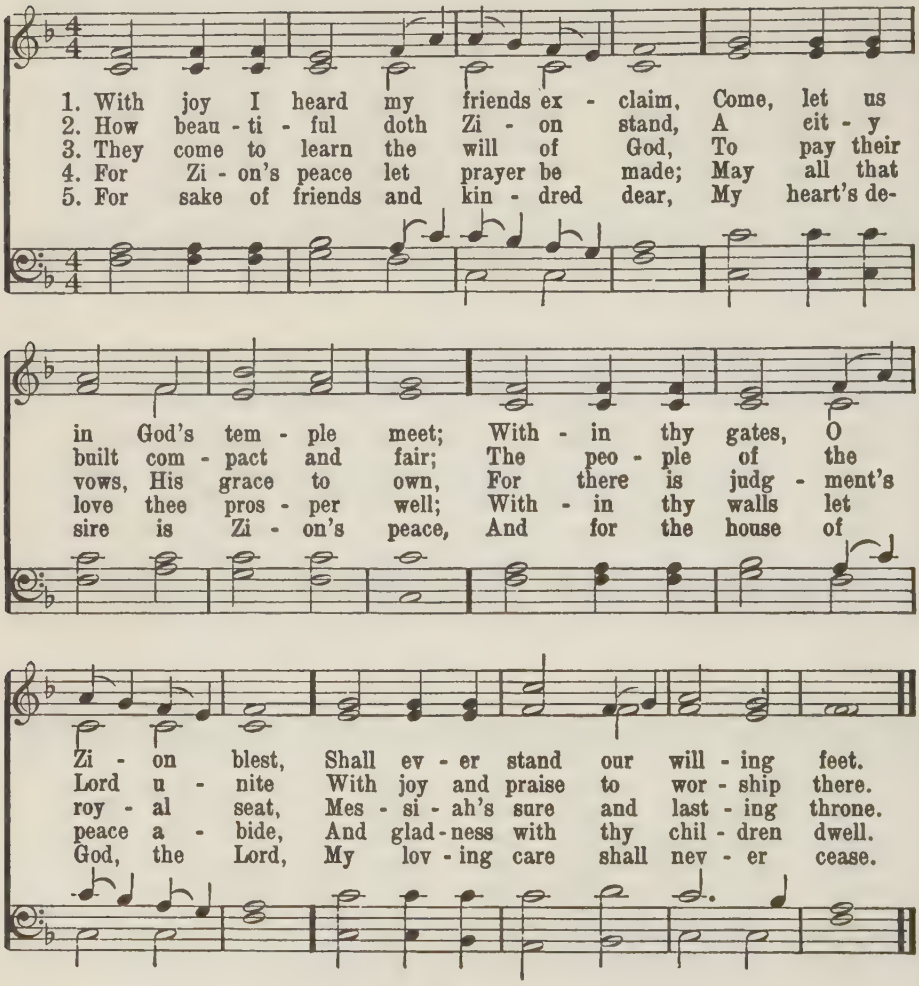
349 Love for the Lord's House

PSALM 122 10s MORECAMBE Frederick C. Atkinson



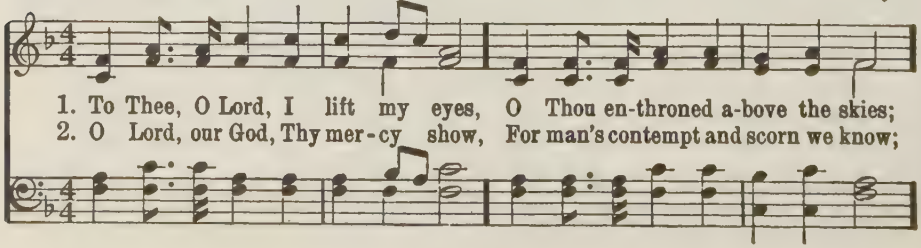
350 Devotion to the Church

PSALM 122 L. M. ILLA Lowell Mason

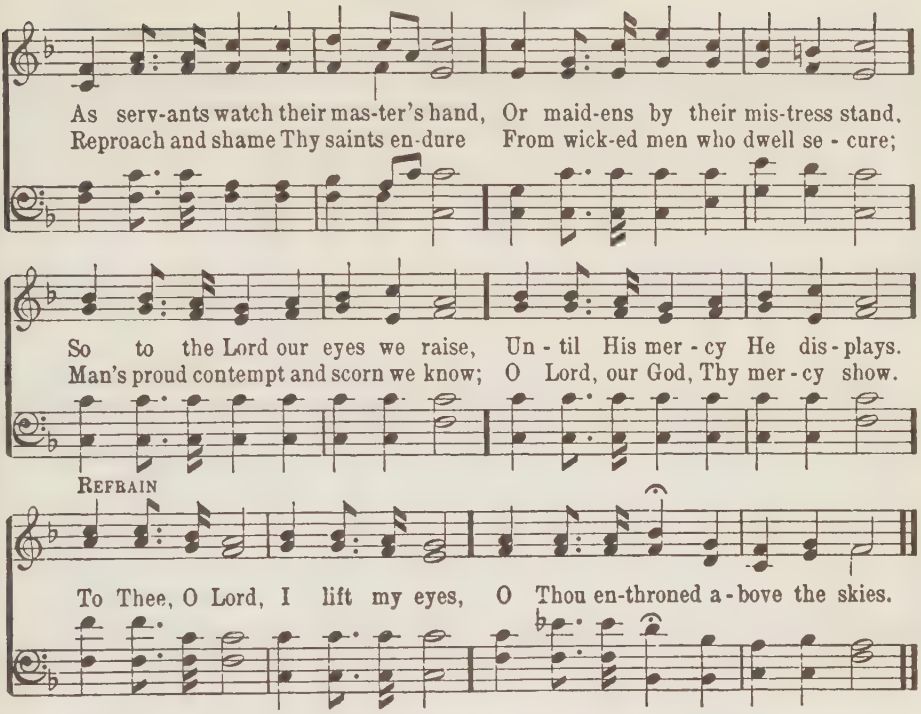


351 Attentive Waiting

PSALM 123 L. M. PAXTANG Robert Lowry

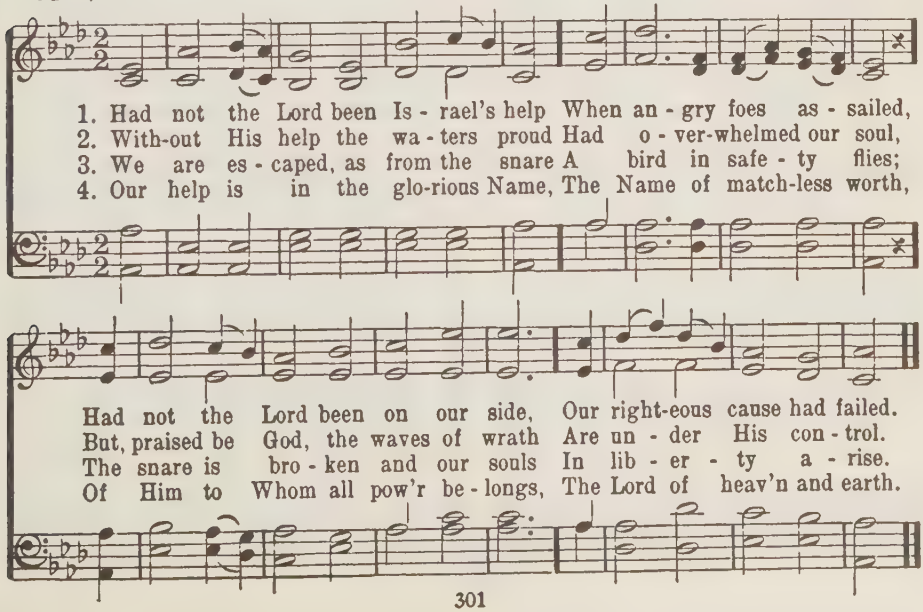


Attentive Waiting



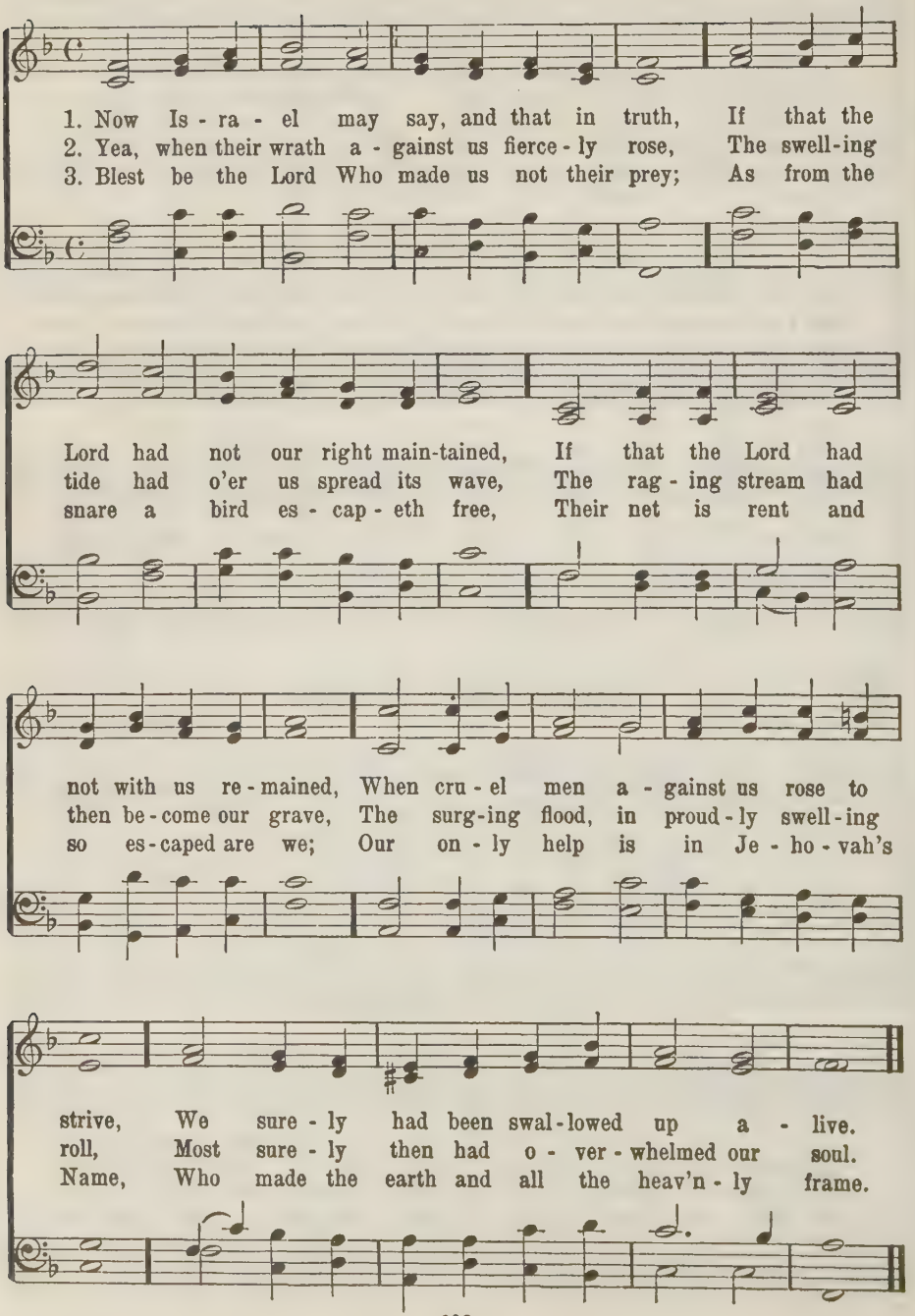
352 Escape from Enemies

PSALM 124 C. M. BOYNTON H. A. César Malan



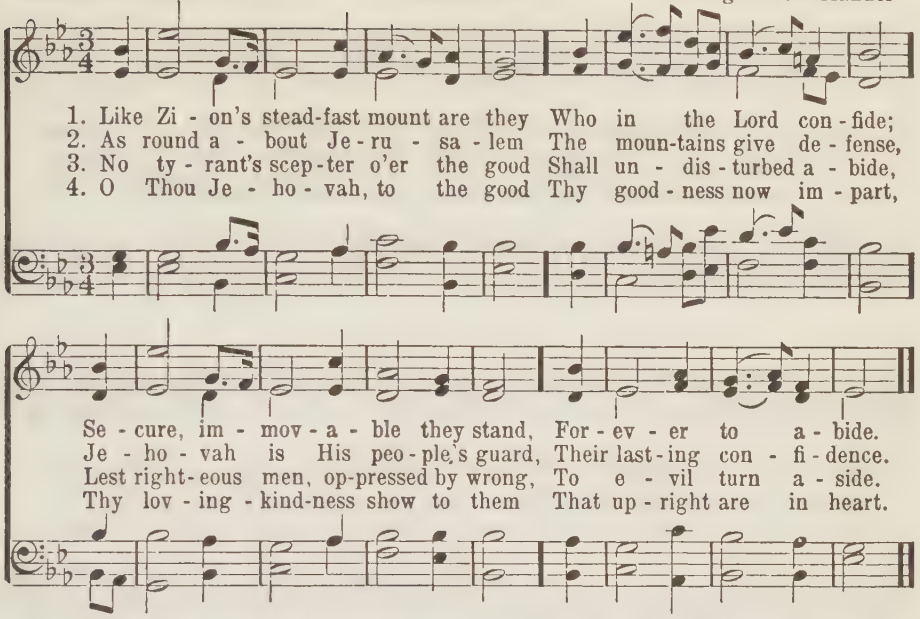
353 Divine Deliverance

PSALM 124 10s | OLD 124TH | Genevan Psalter



354 Our Sure Defense

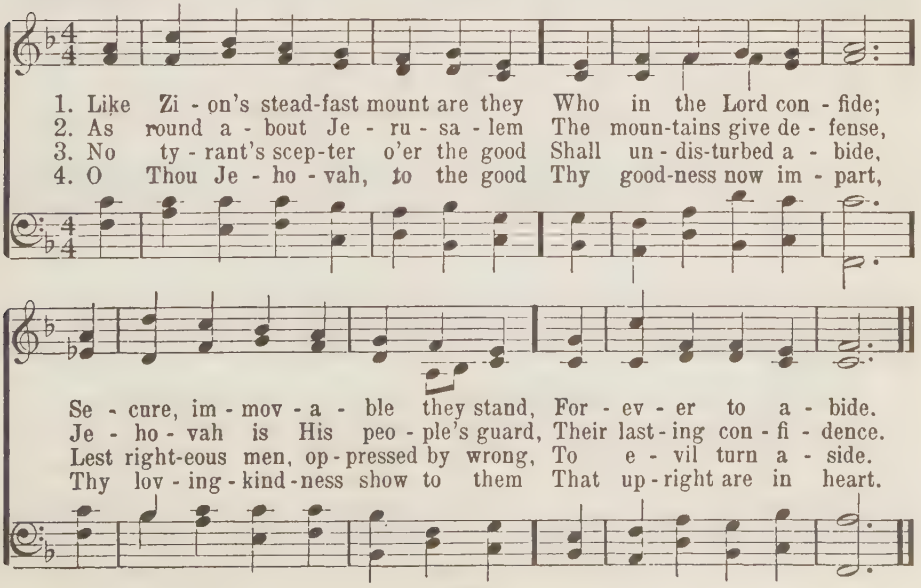
PSALM 125 C. M. BRADFORD Arranged from Handel



5 All those that turn from righteousness
With wayward, wandering feet,
With sinners God will lead them forth,
The sinner's doom to meet.

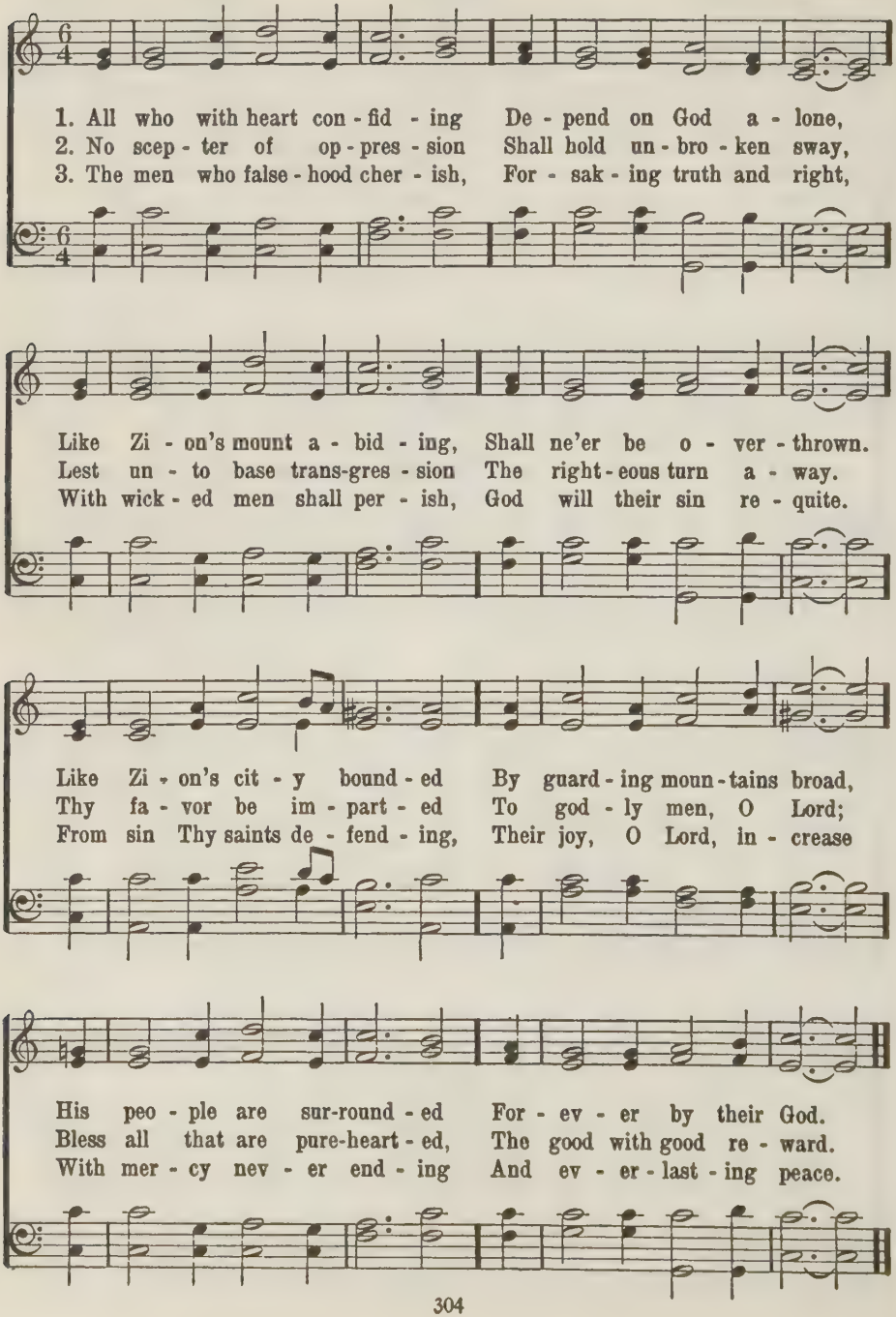
6 O Thou Who art Thy people's shield,
Their helper and their guide,
Upon them let Thy grace and peace
For evermore abide.

SECOND TUNE ALBANO Vincent Novello
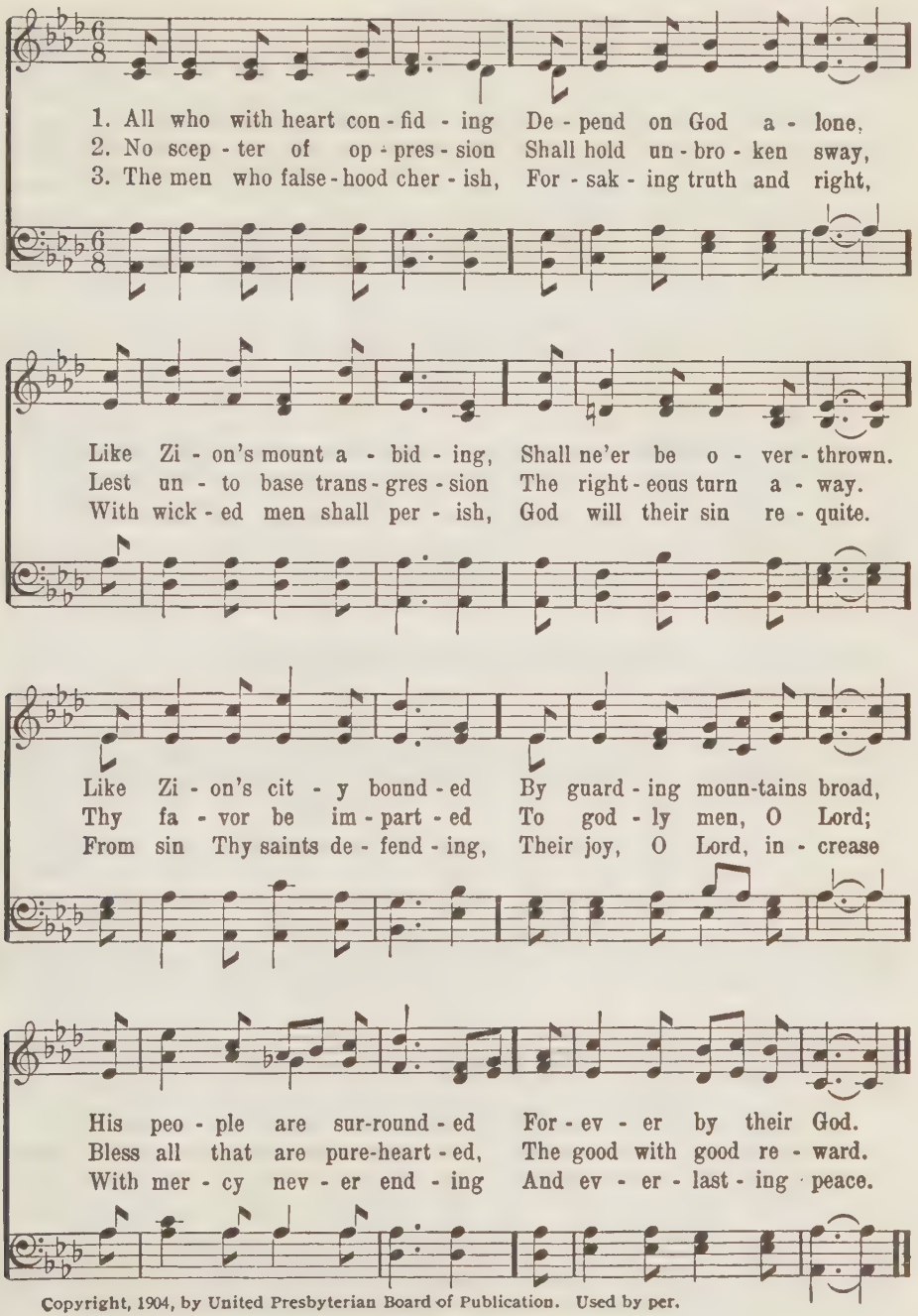


355 Protecting Grace

PSALM 125 7s and 6s — MIRIAM — Joseph P. Holbrook



356 The Divine Protection

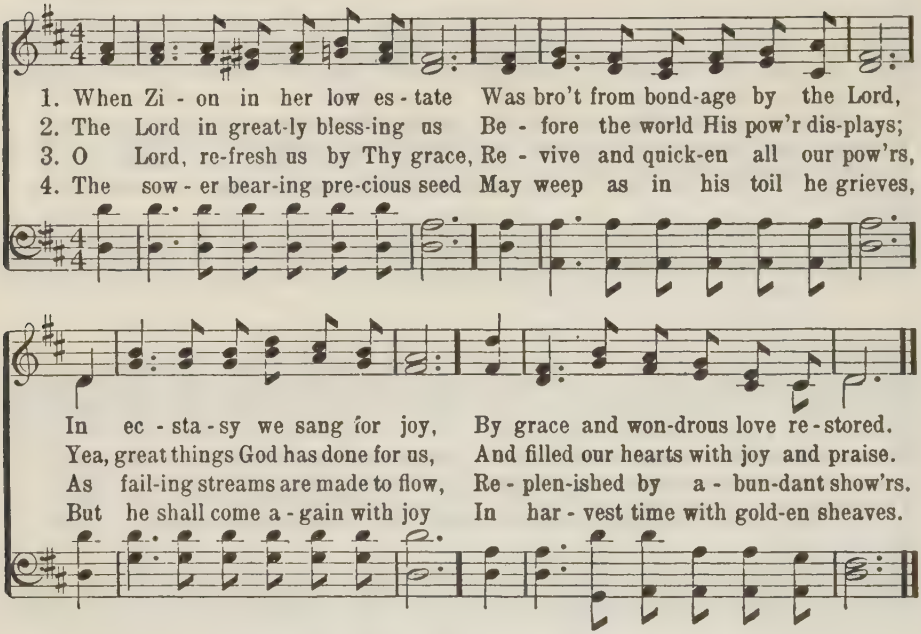
PSALM 125 7s and 6s KNOWHEAD Charles H. Gabriel



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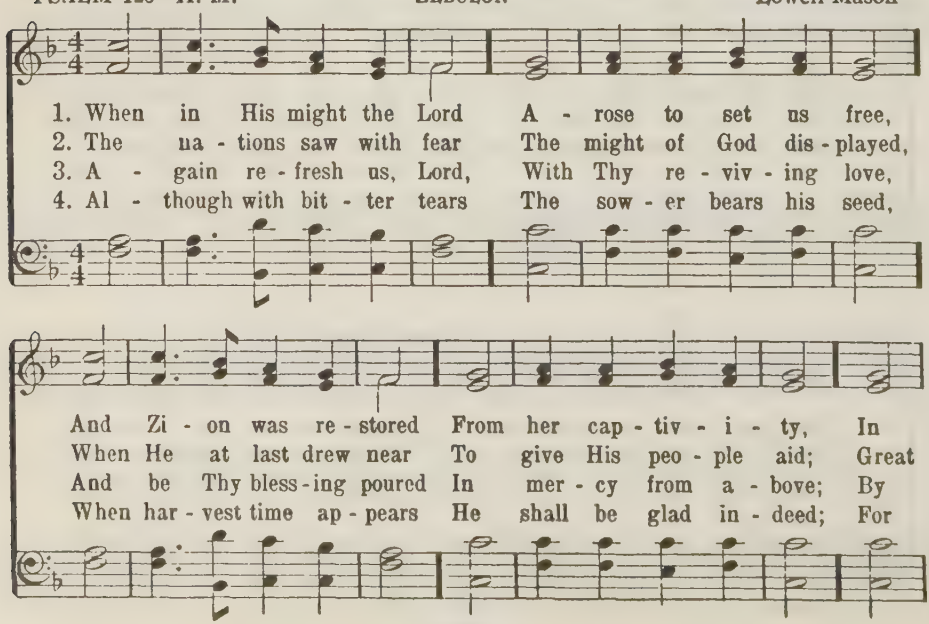
357 Rescue from Spiritual Bondage

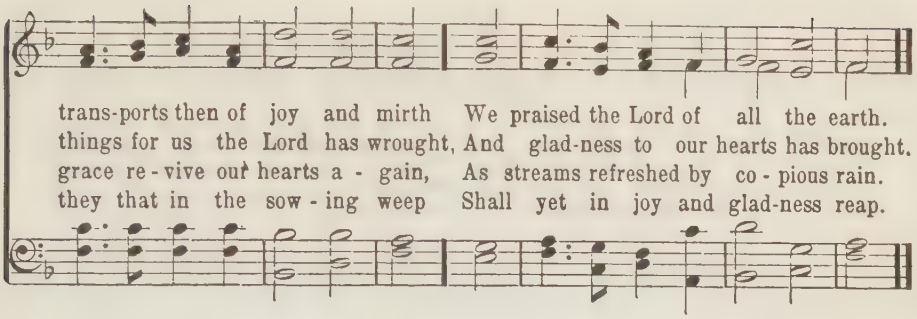
PSALM 126 L. M. MELMORE W. Martin



358 Deliverance and Restoration
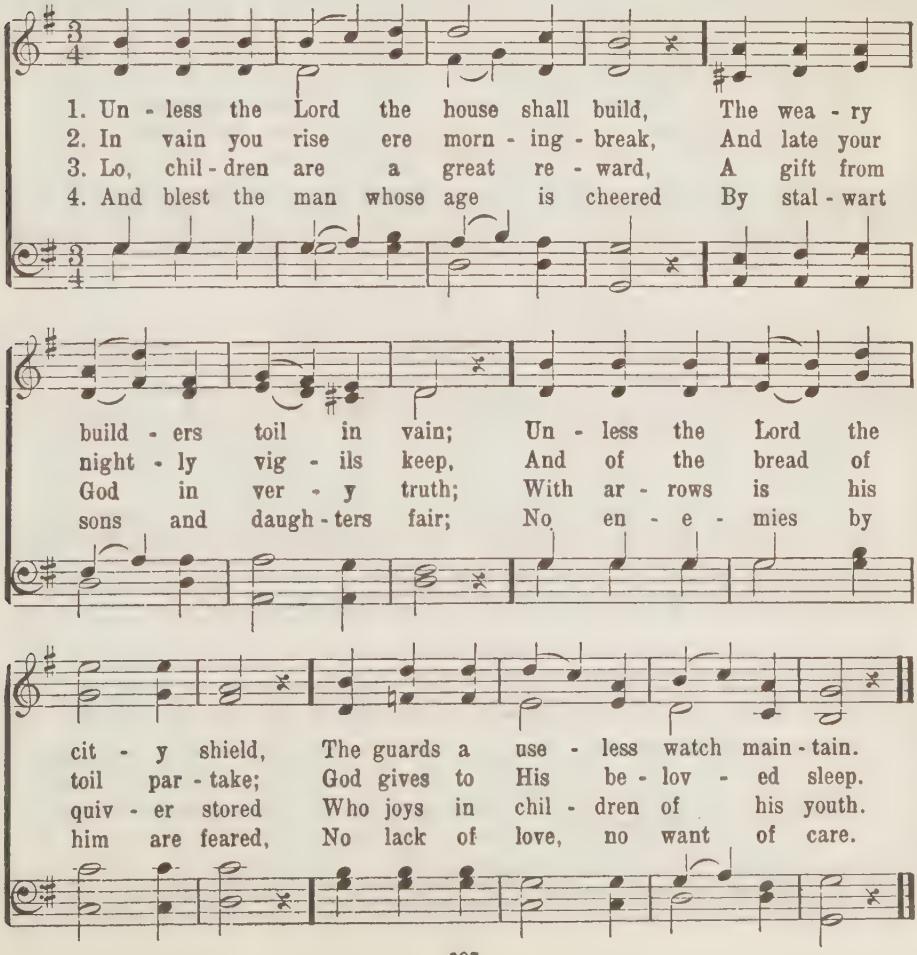
PSALM 126 H. M. ZEBULON Lowell Mason





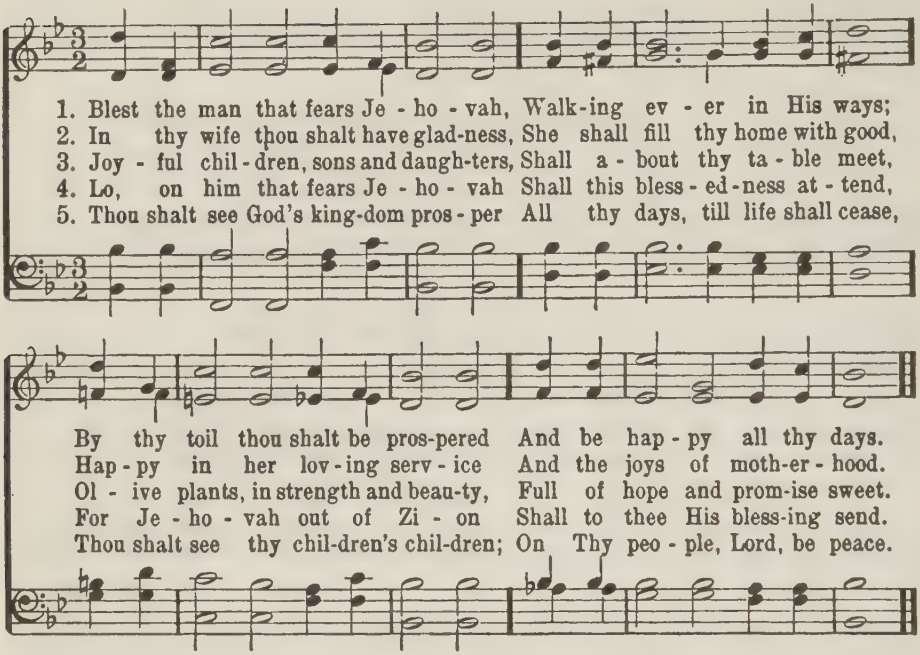
359 Conscious Dependence on God

PSALM 127 L. M. ROSE HILL Joseph E. Sweetser



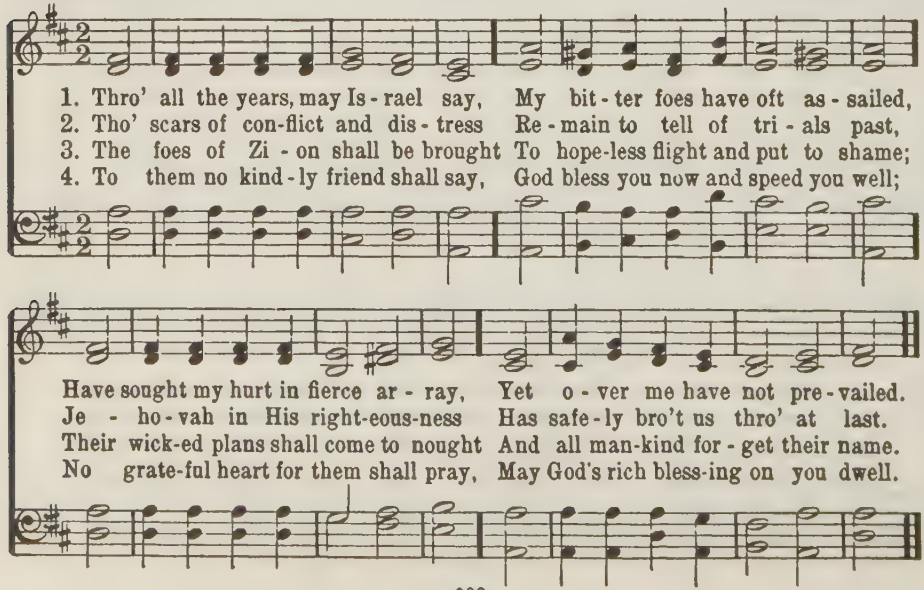
360 Family Happiness

PSALM 128 8s and 7s — JUDE — William H. Jude



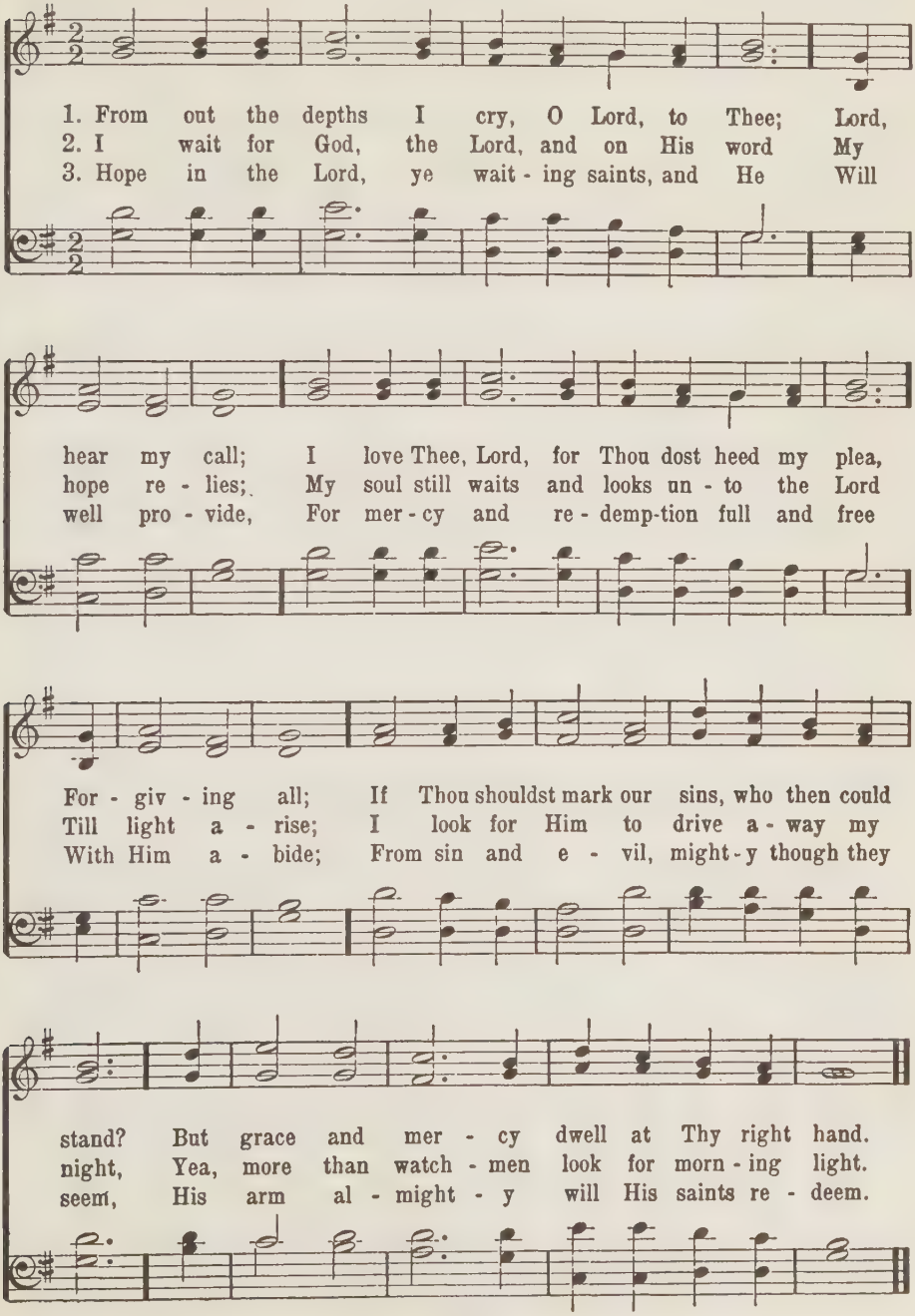
361 Conflict and Victory

PSALM 129 L. M. — ASHWELL — Lowell Mason



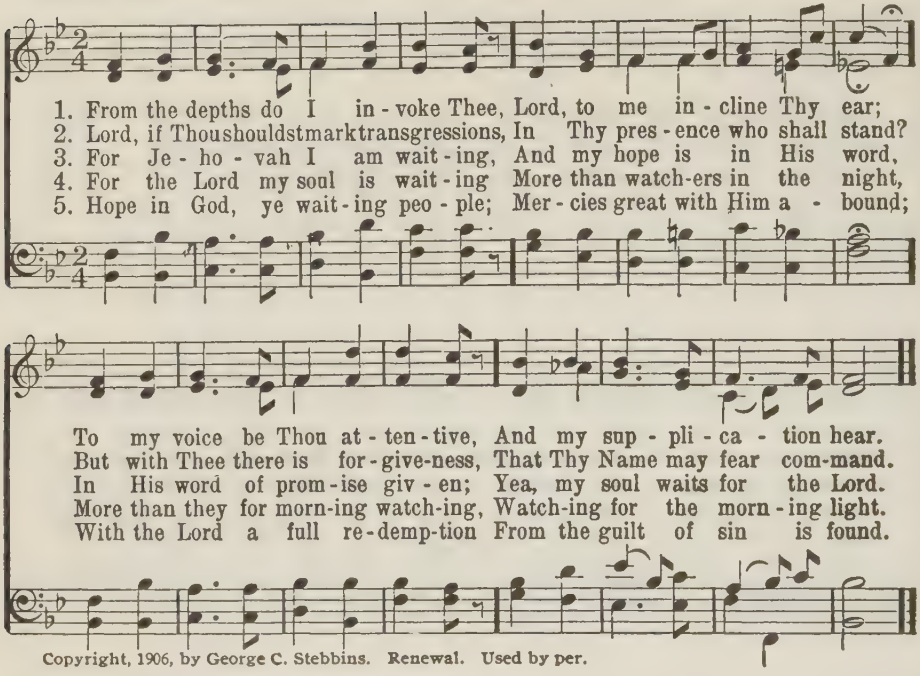
362 Redemption and Forgiveness

PSALM 130 10s and 4s SANDON Charles H. Purday



363 Waiting Upon God

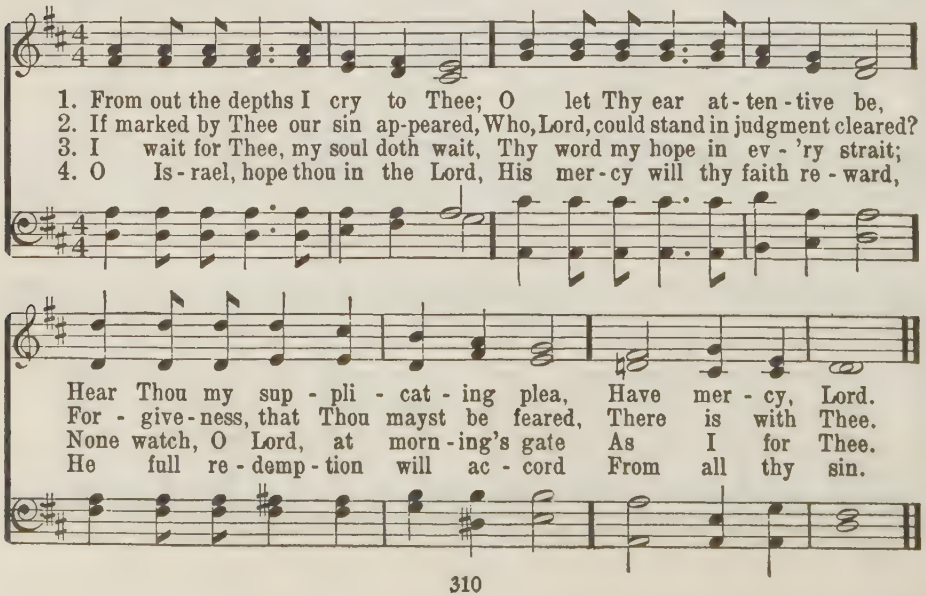
PSALM 130 8s and 7s — EVENING PRAYER — George C. Stebbins



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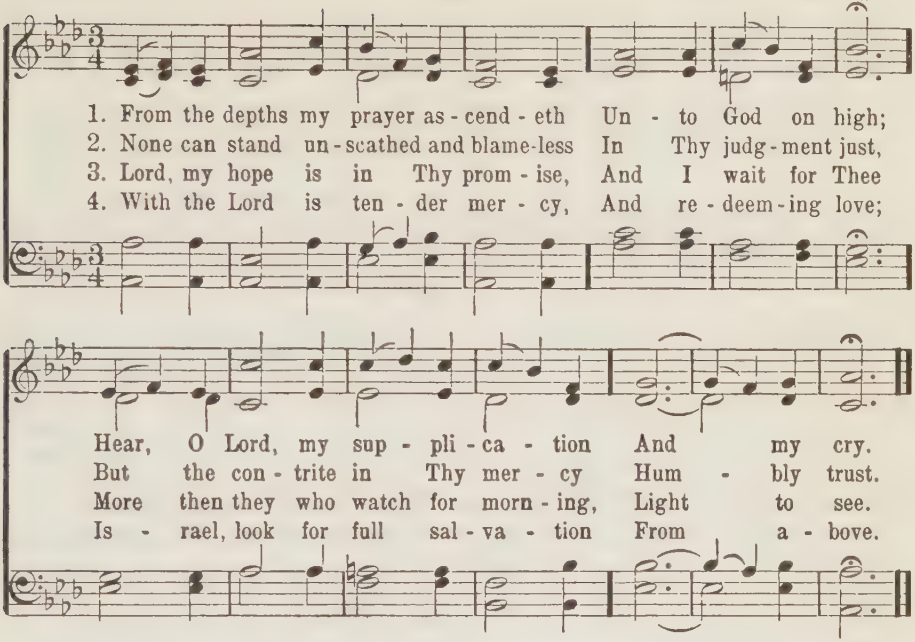
364 Penitence and Hope

PSALM 130 8s and 4 — HANFORD — Arthur S. Sullivan

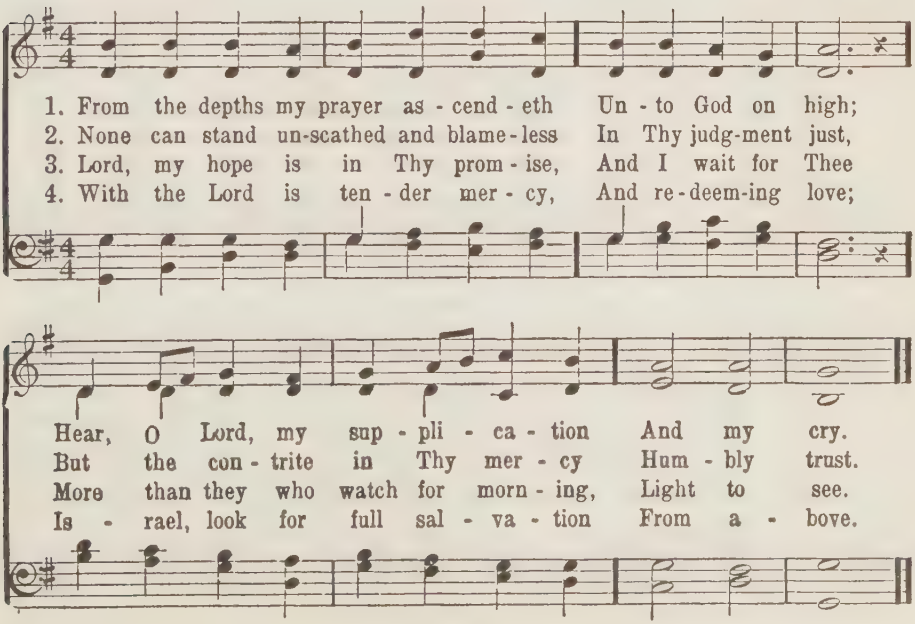


365 Pardoning Mercy

PSALM 130 8s, 5, 3 BULLINGER Ethelbert W. Bullinger
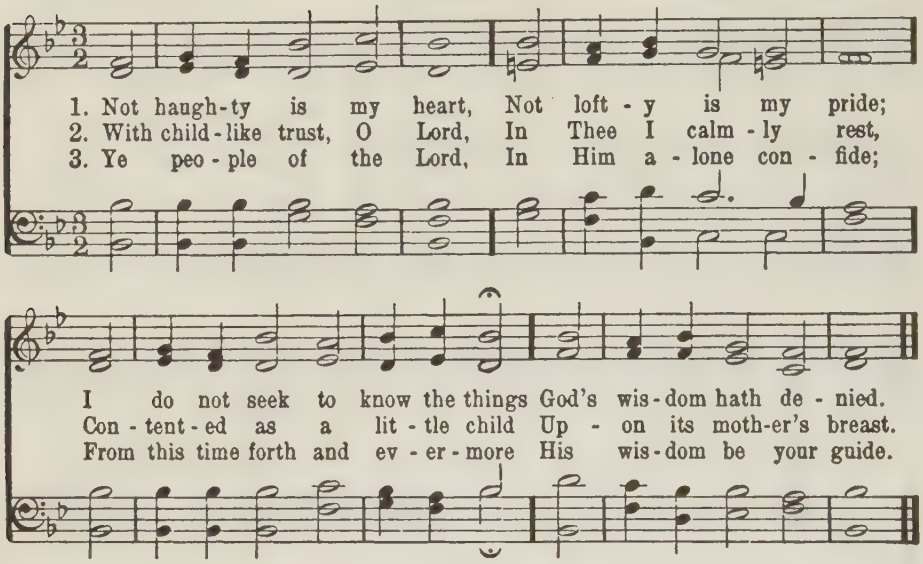


SECOND TUNE STEPHANOS Henry W. Baker



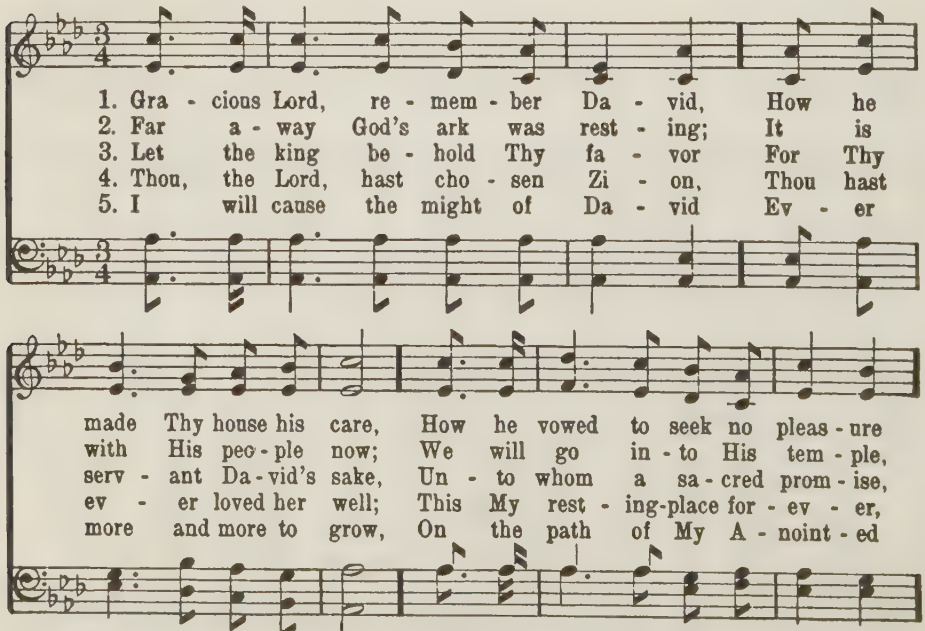
366 Humility and Meekness

PSALM 131 S. M. OLMUTZ Arranged by Lowell Mason
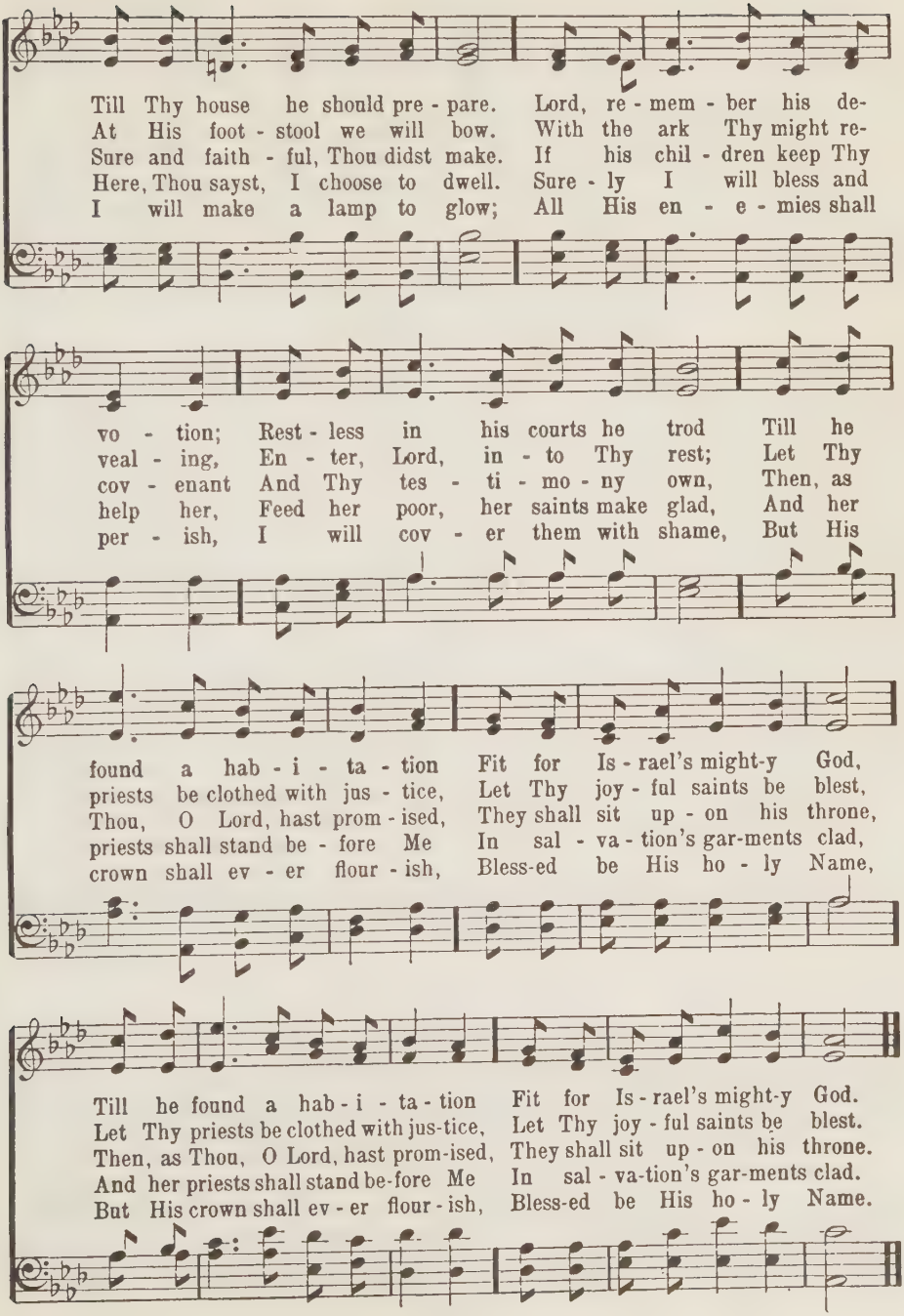


367 God and His Church

PSALM 132 8s and 7s ULSTER Robert Lowry
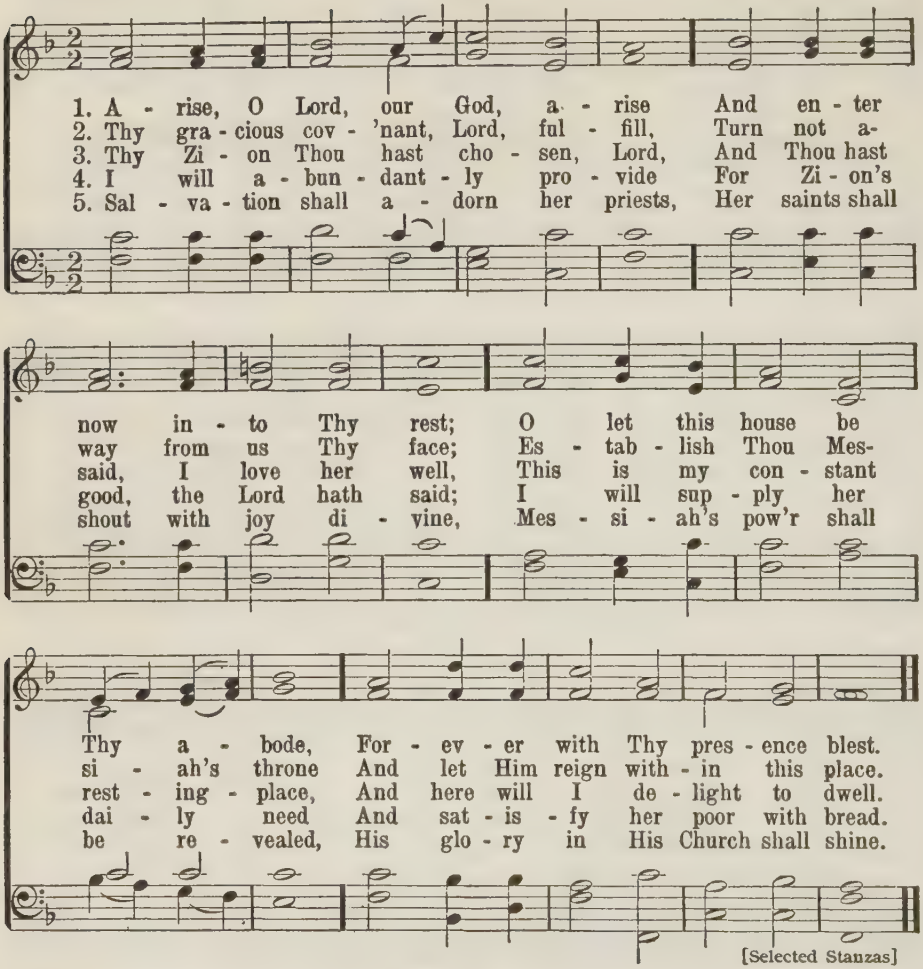


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God and His Church



368 The House of God

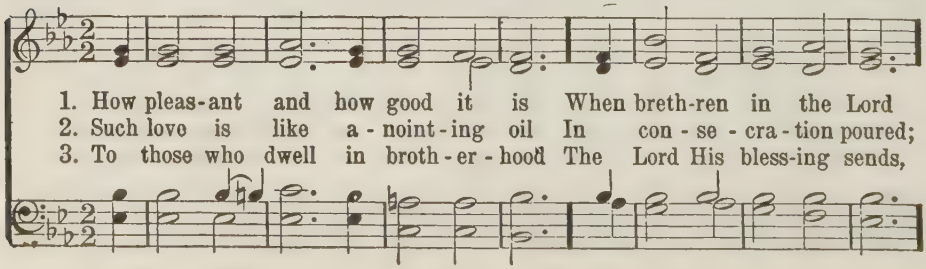
PSALM 132 L. M. FEDERAL STREET Henry K. Oliver



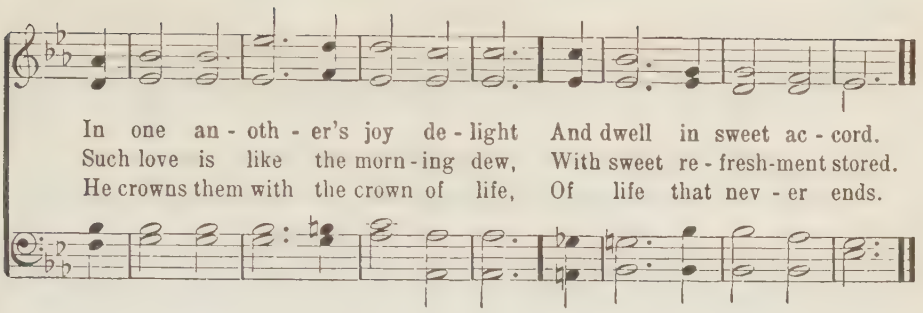
[Selected Stanzas]

369 Brotherly Love

PSALM 133 C. M. INVITATION Arranged from Wallace
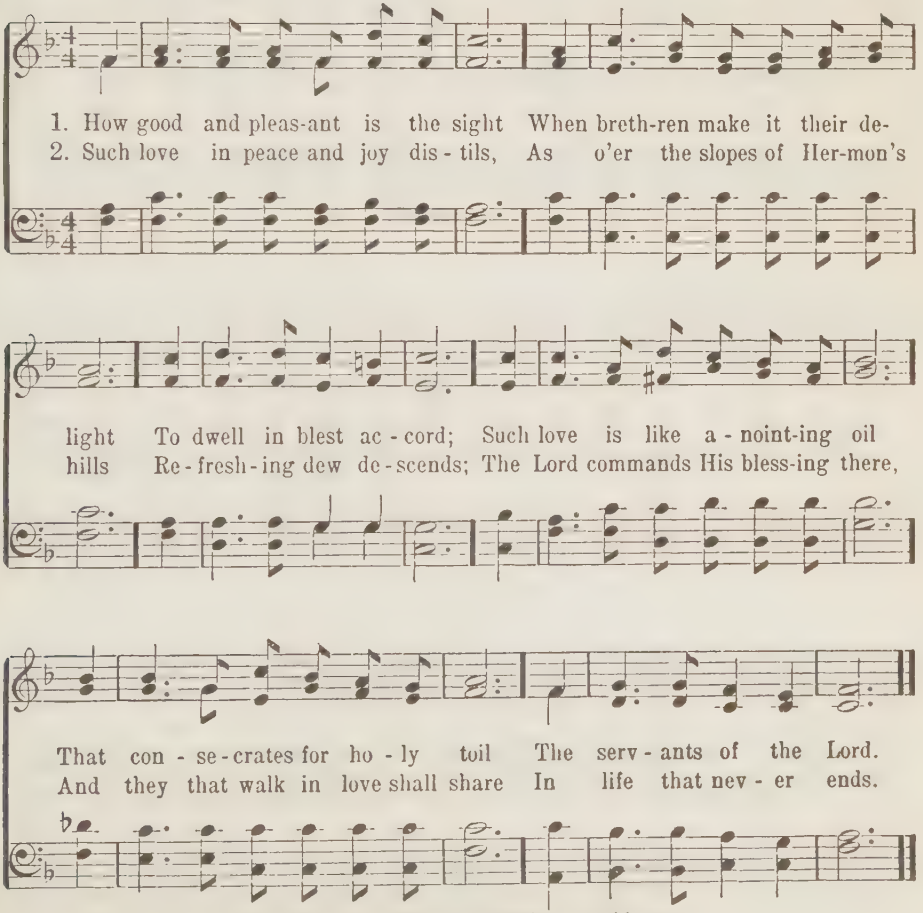


Brotherly Love



370 The Communion of Saints

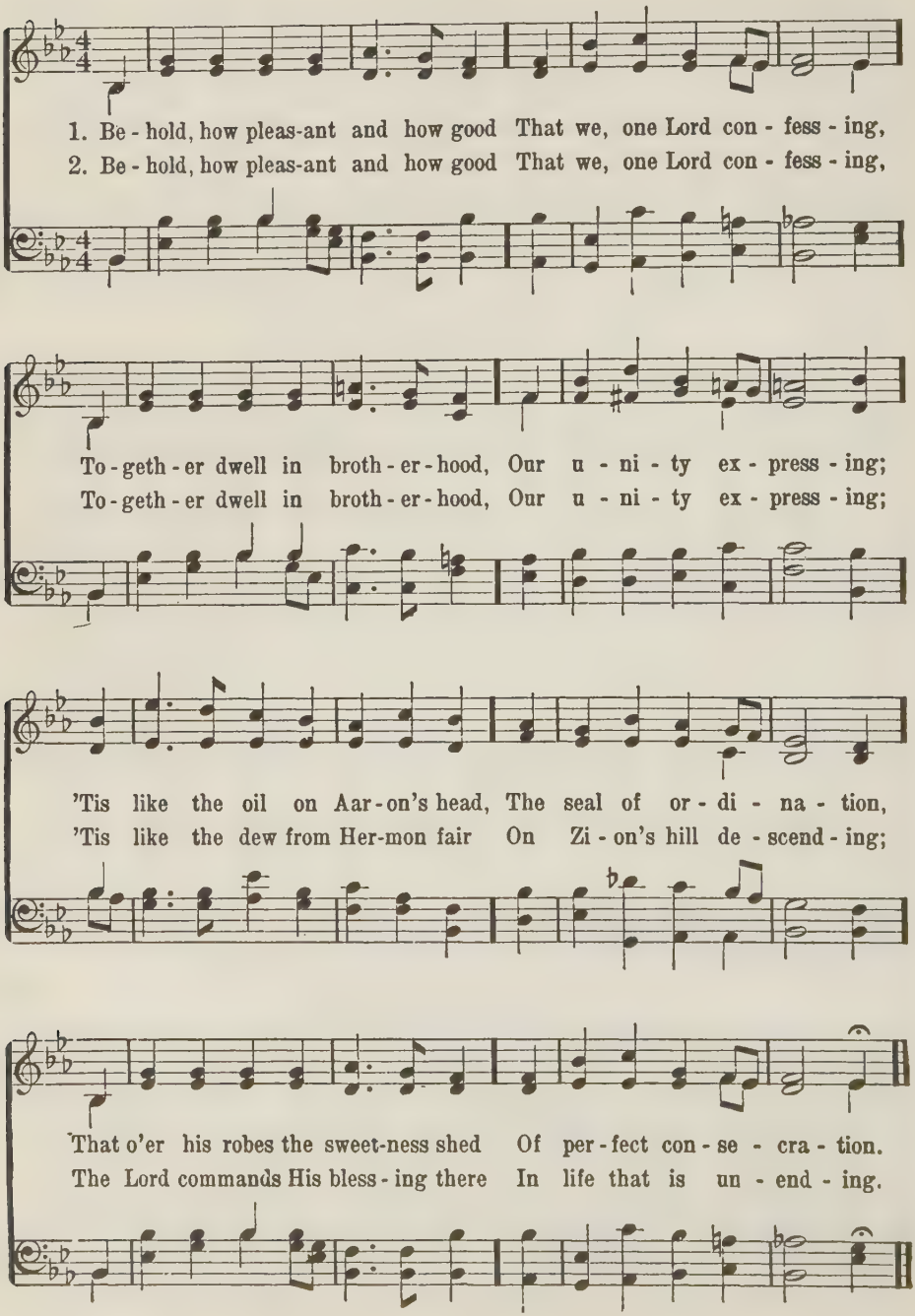
PSALM 133 C. P. M. PRESSLY Charles H. Gabriel



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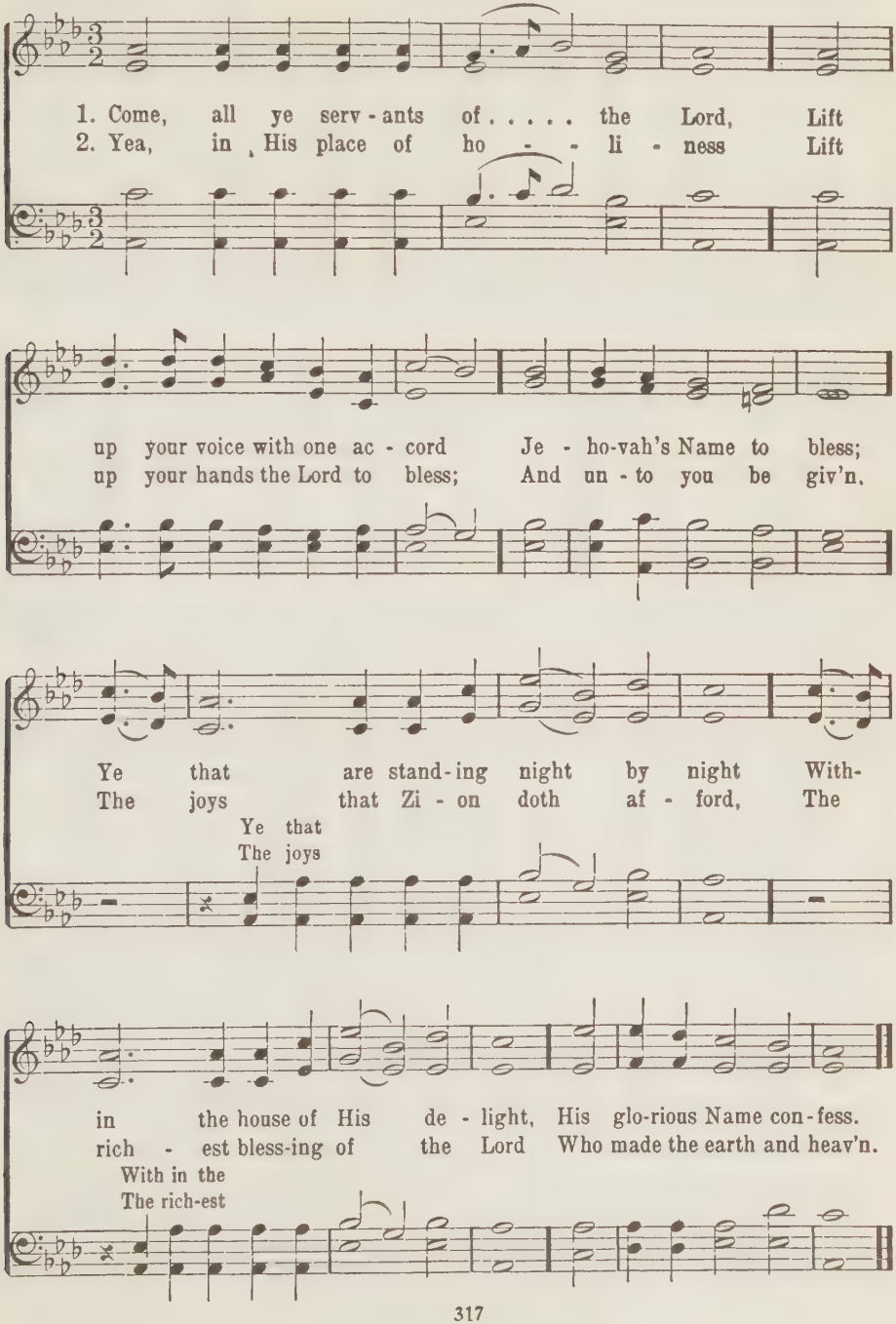
371 The Unity of Brotherhood

PSALM 133 8s and 7s JUBILEE Arthur S. Sullivan
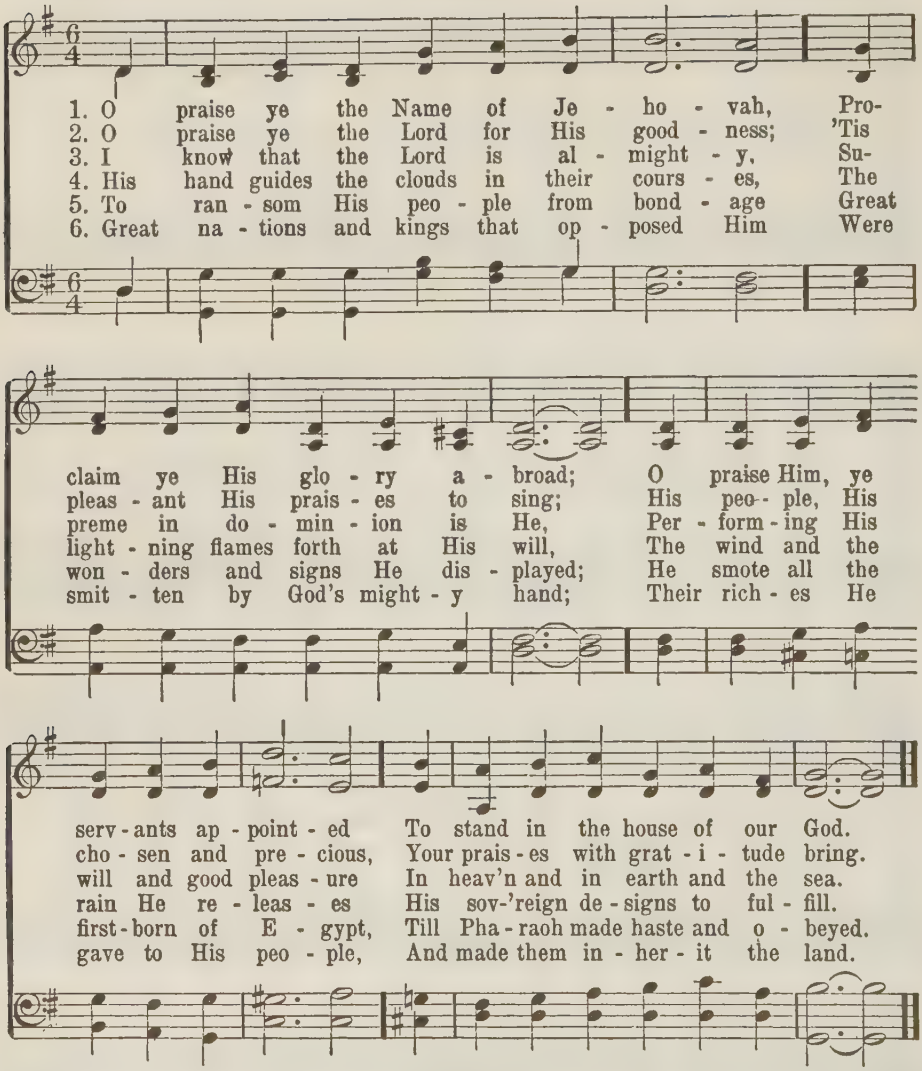


372 Doxology and Benediction

PSALM 134 C. P. M. WYOMING Theodore E. Perkins



373 Incentives to Praise

PSALM 135 9s and 8s HARVEST-TIDE A. Croil Falconer



7 Thy Name shall abide, O Jehovah,
Through all generations renowned;
The Lord is the judge of His people,
His mercies forever abound.
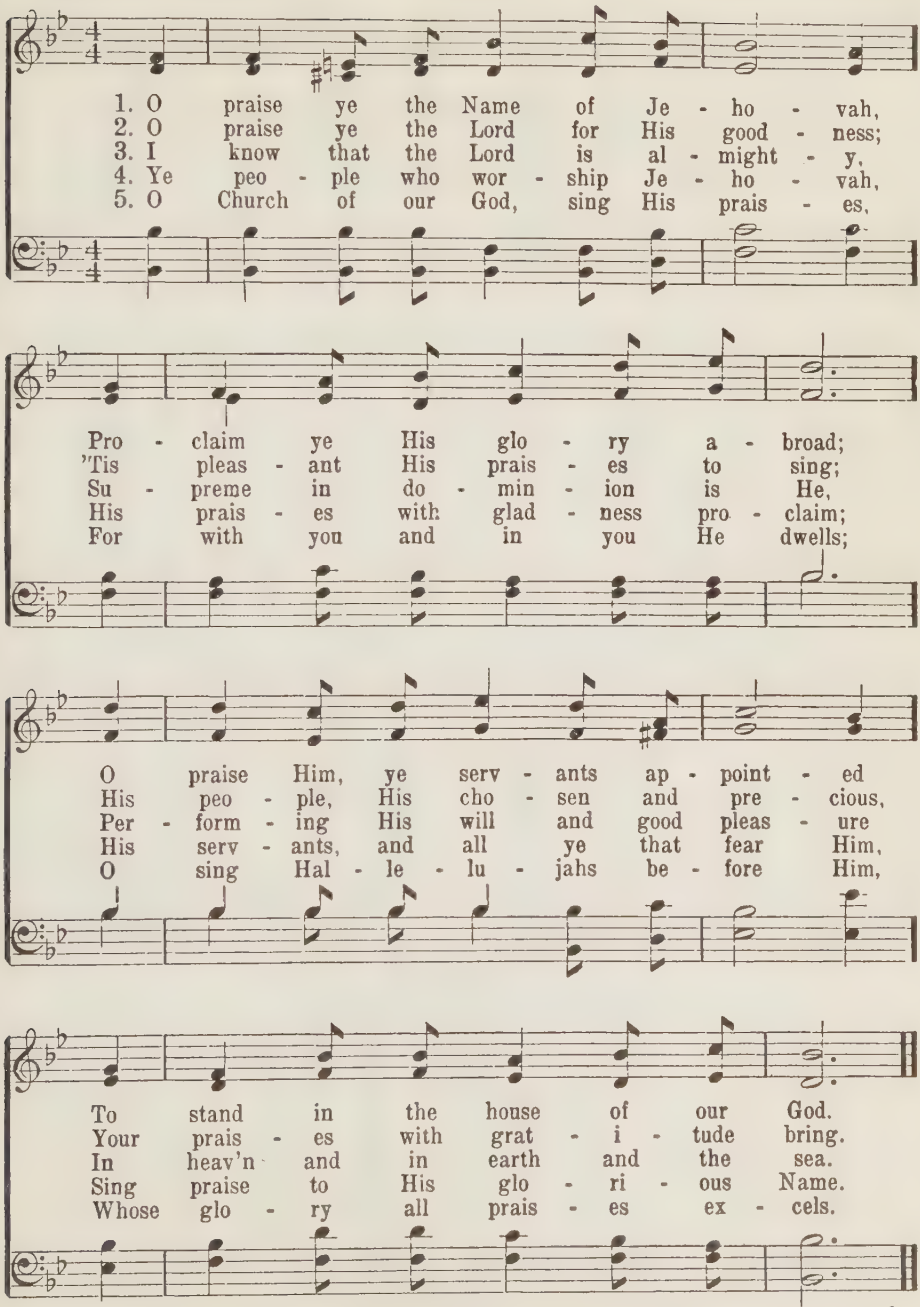
8 Men's idols of gold and of silver
Can speak not, nor hearken, nor see;
Like them shall their makers be helpless,
Unblest shall their worshipers be.

9 Ye people who worship Jehovah,
His praises with gladness proclaim;
His servants, and all ye that fear Him,
Sing praise to His glorious Name.

10 O Church of our God, sing His praises,
For with you and in you He dwells;
O sing Hallelujahs before Him,
Whose glory all praises excels.

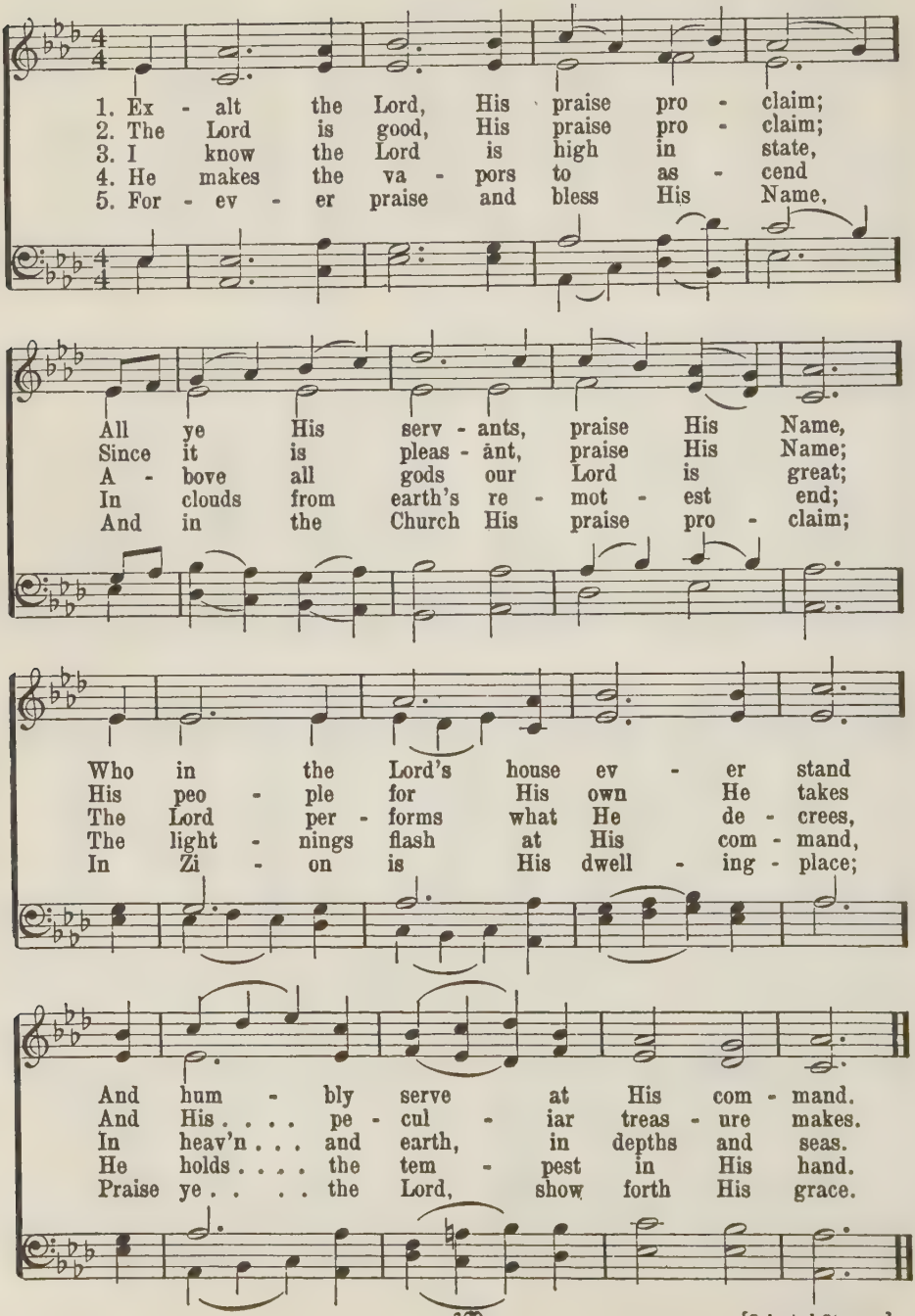
374 Adoration of God

PSALM 135 9s and 8s JANET George C. Stebbins



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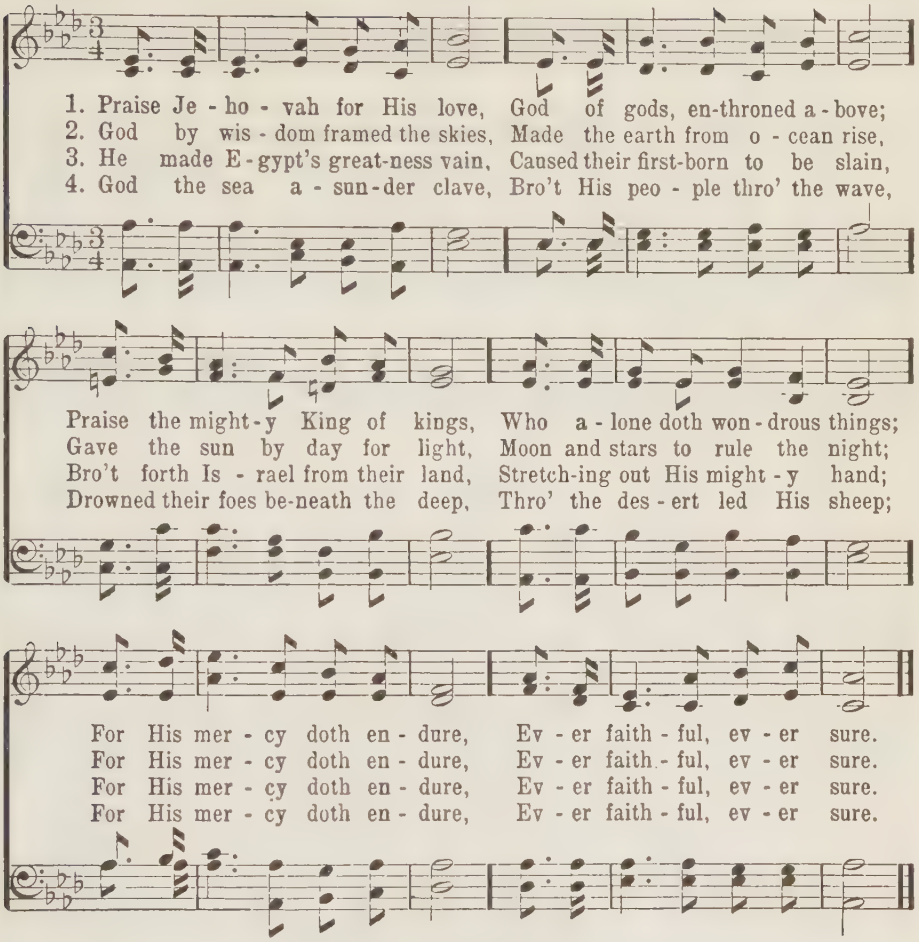
PSALM 135 L. M. CREATION Arranged from Haydn



[Selected Stanzas]

376 Enduring Mercy

PSALM 136 7s — BETTER LAND — William F. Sherwin
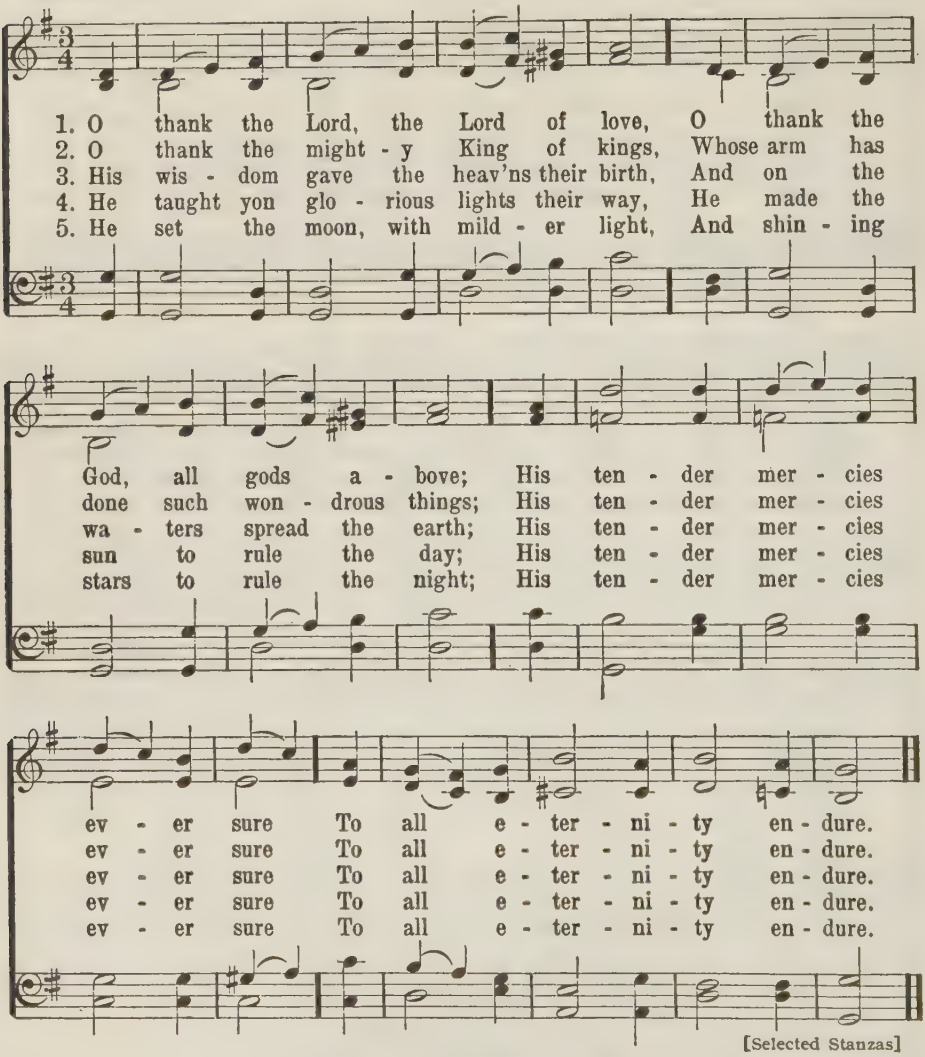


5 Mighty kings of mighty name
He destroyed and put to shame,
Made their land a heritage
For His saints from age to age;
For His mercy doth endure,
Ever faithful, ever sure.

6 God remembered all our woe,
Rescued us from every foe,
Food to all doth He supply,
Praise the Lord enthroned on high;
For His mercy doth endure,
Ever faithful, ever sure.

377 Divine Love

PSALM 136 L. M. BELOIT Carl G. Reissiger



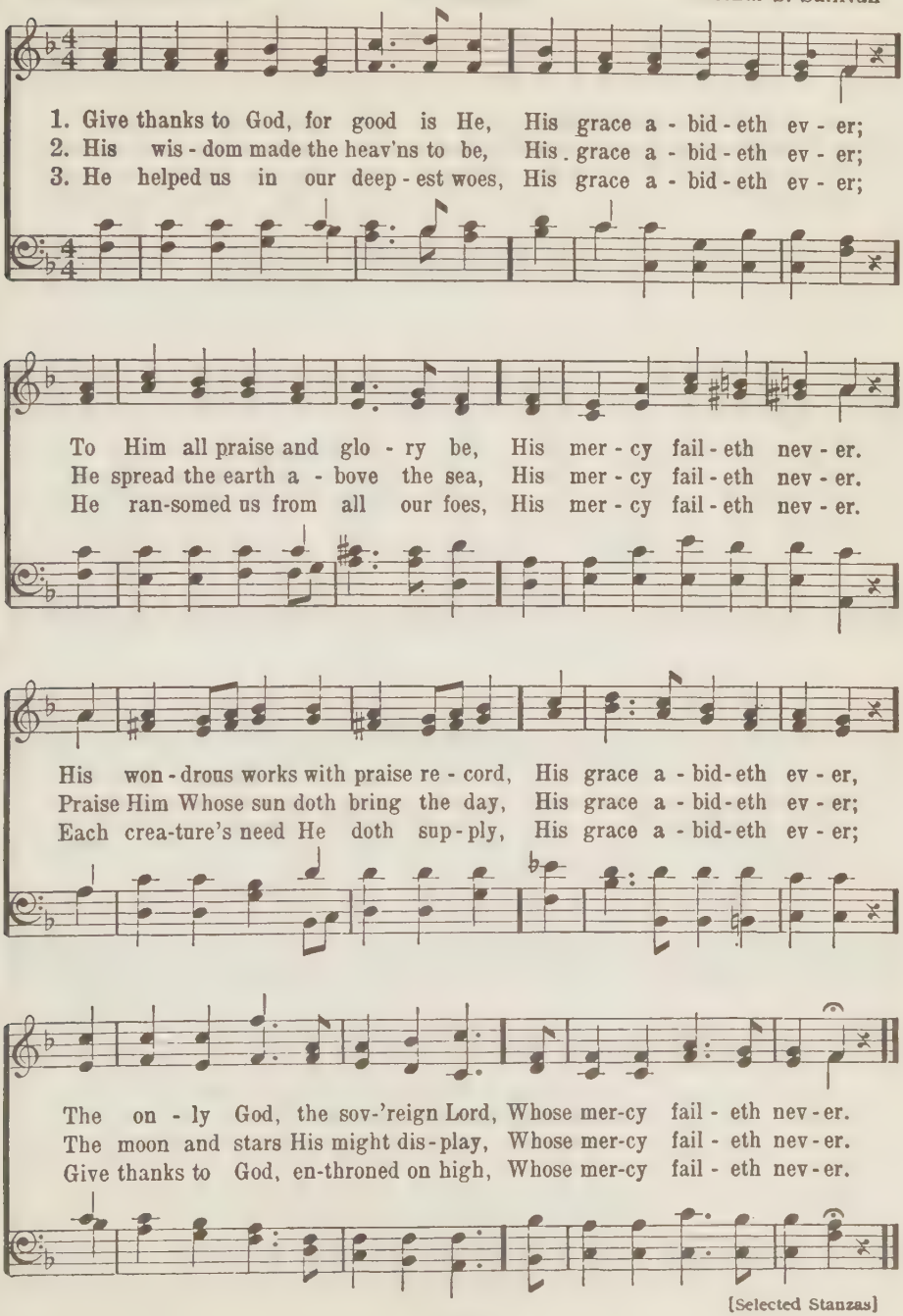
[Selected Stanzas]

6 He thought on us amid our woes,
And rescued us from all our foes;
His tender mercies ever sure
To all eternity endure

7 Give thanks to heaven's Almighty King,
Who daily feeds each living thing;
His tender mercies ever sure
To all eternity endure.

378 The Unfailing Mercy of God

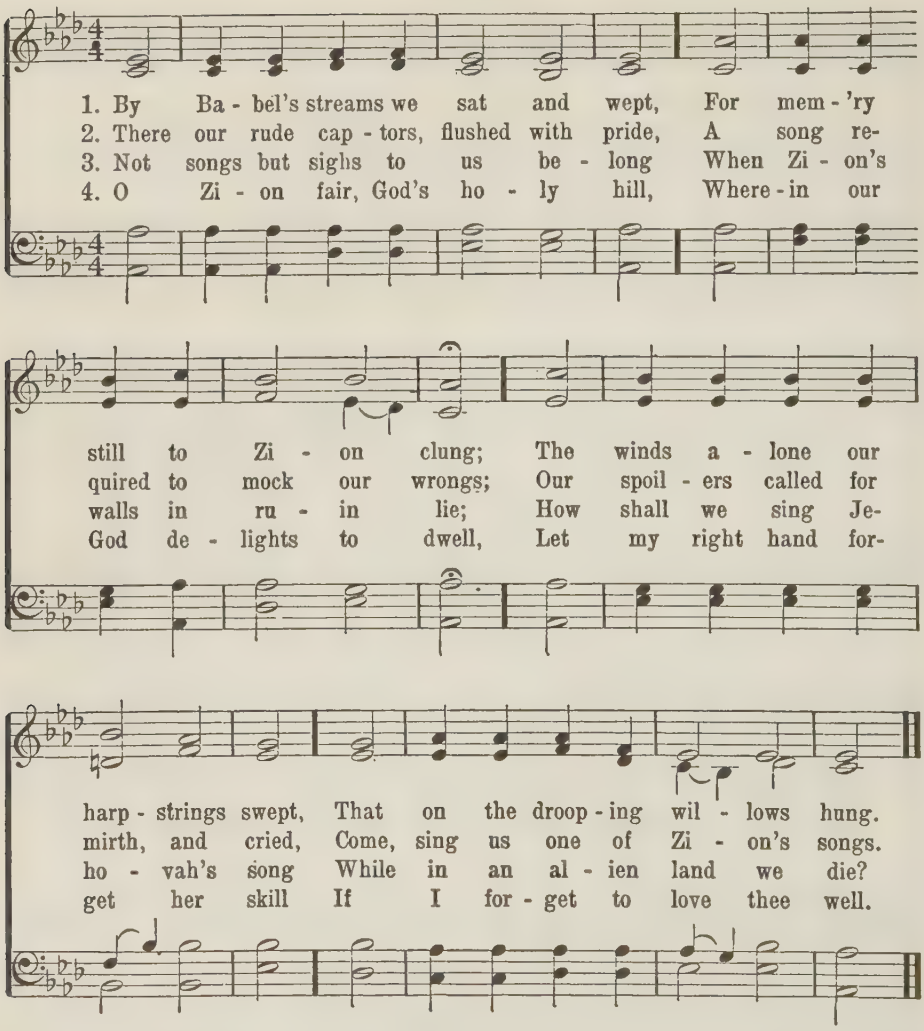
PSALM 136 8s and 7s — CONSTANCE — Arthur S. Sullivan



[Selected Stanzas]

379 Memories of Zion

PSALM 137 L. M. OLIVE'S BROW William B. Bradbury
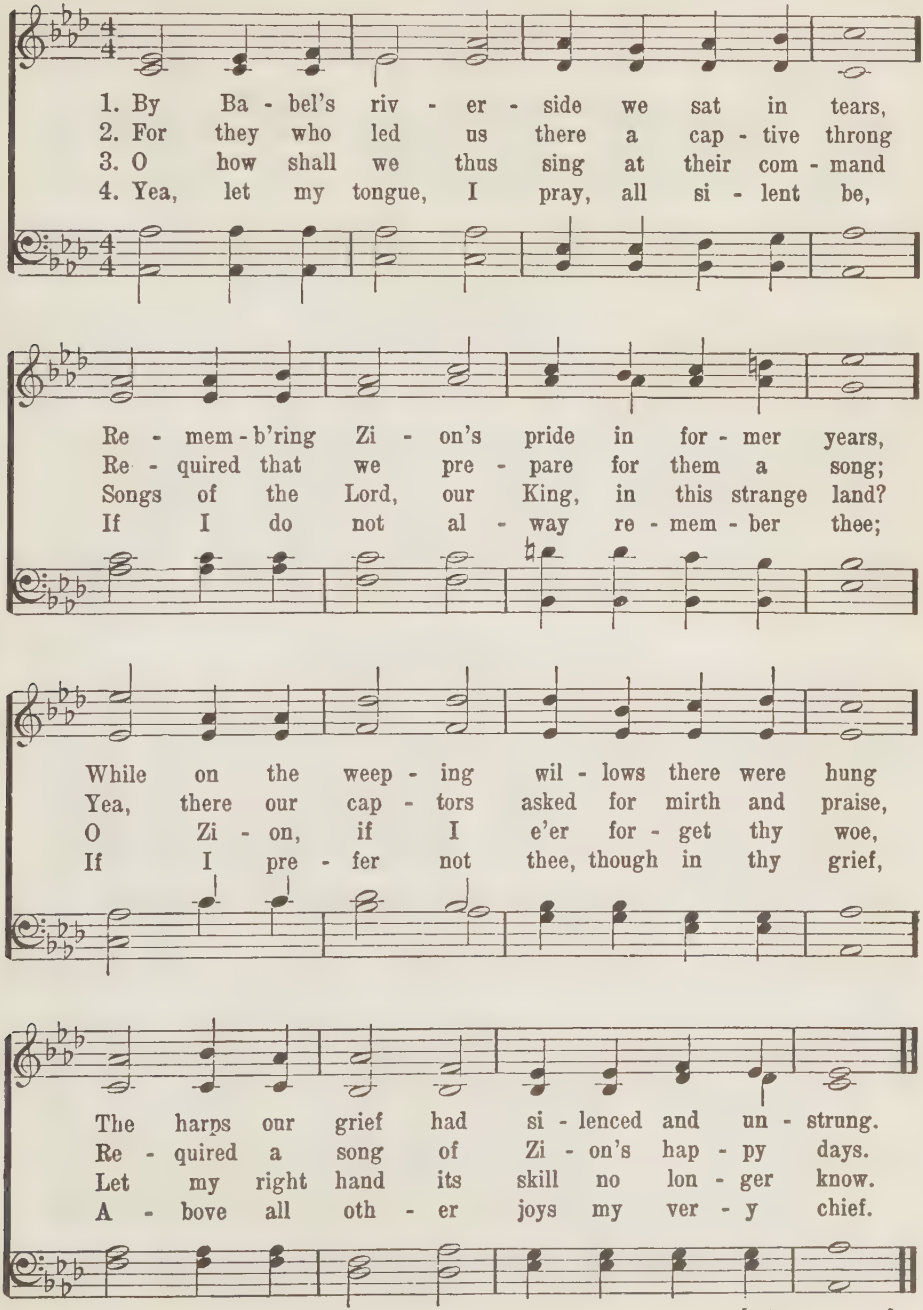


5 If I do not remember thee,
Then let my tongue from utterance cease,
If any earthly joy to me
Be dear as Zion's joy and peace.

6 Remember, Lord, the dreadful day
Of Zion's cruel overthrow;
How happy he who shall repay
The bitter hatred of her foe.

380 Remembrance of Church Privileges

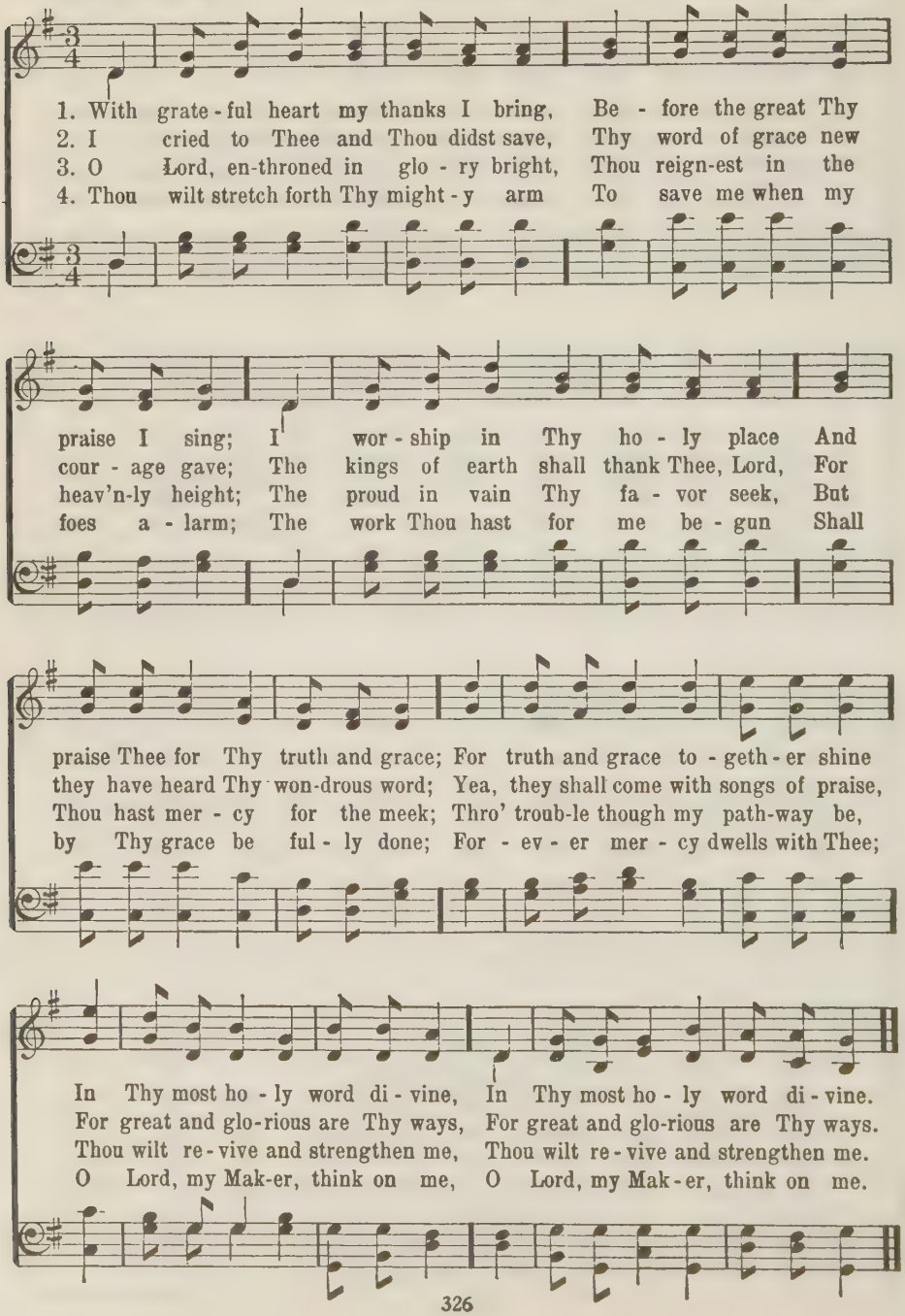
PSALM 137 10s BENEDICTION Edward J. Hopkins



[Selected Stanzas]

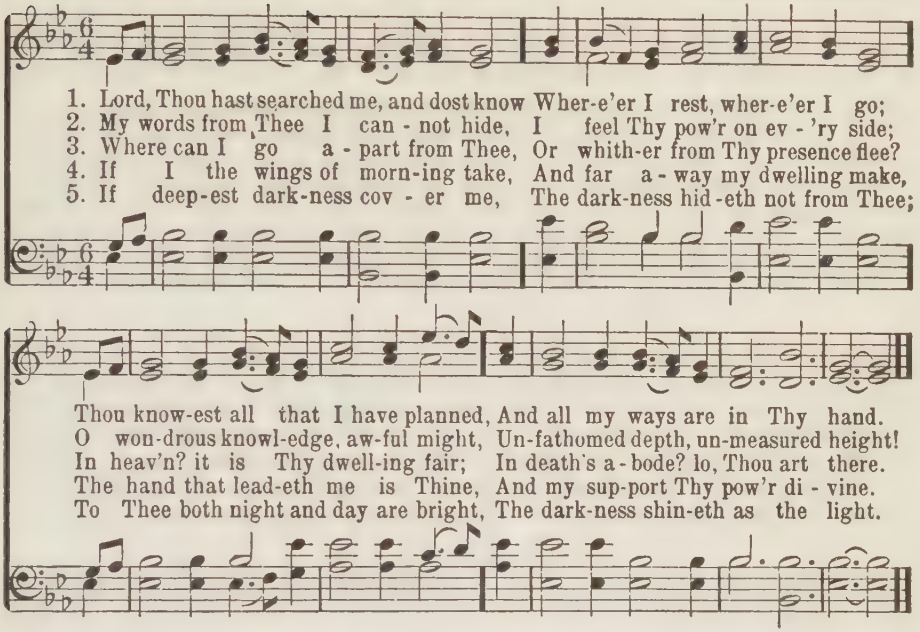
381 Exultation in God

PSALM 138 L. M. THE SOLID ROCK William B. Bradbury



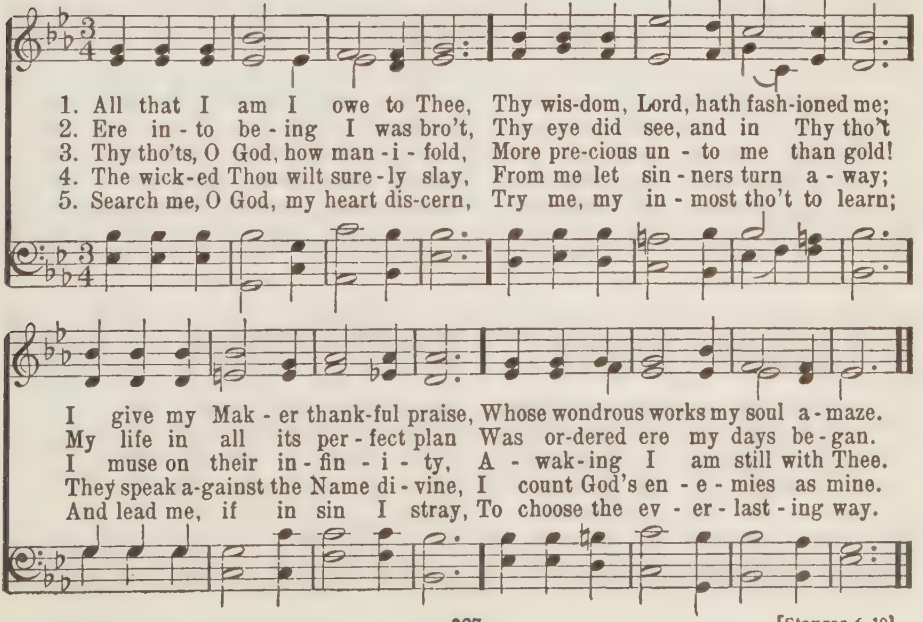
382 A Vision of God

PSALM 139 L. M. WOODWORTH William B. Bradbury



383 The Lord Our Maker
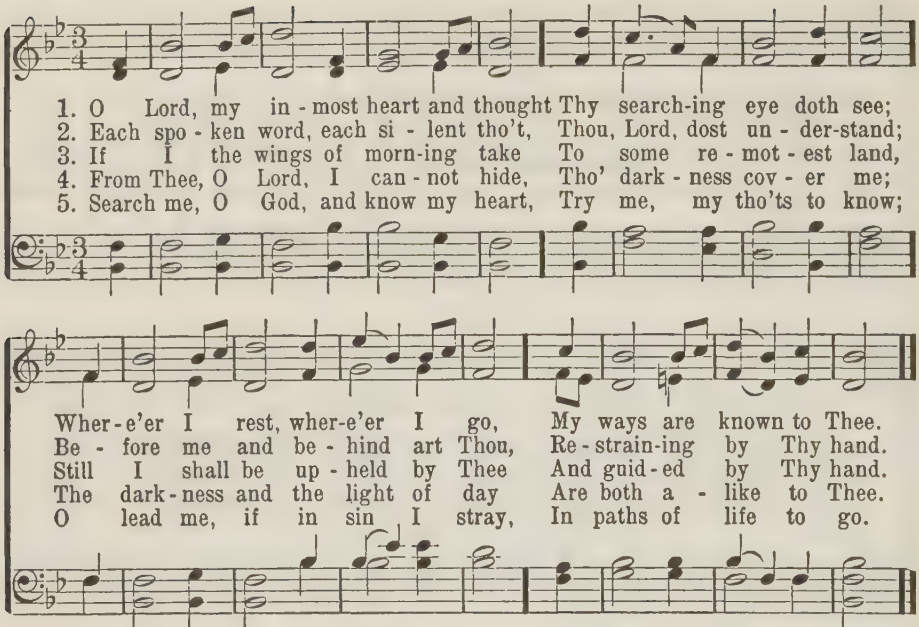
PSALM 139 L. M. ST. CRISPIN George J. Elvey



[Stanzas 6–10]
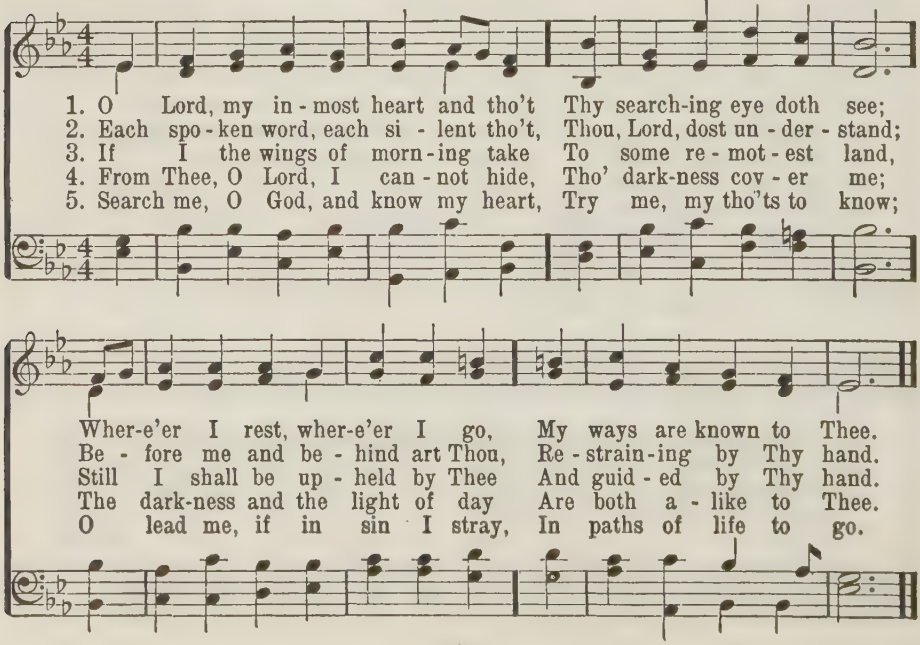
384 The Searcher of Hearts

PSALM 139 C. M. BINGHAM Anonymous



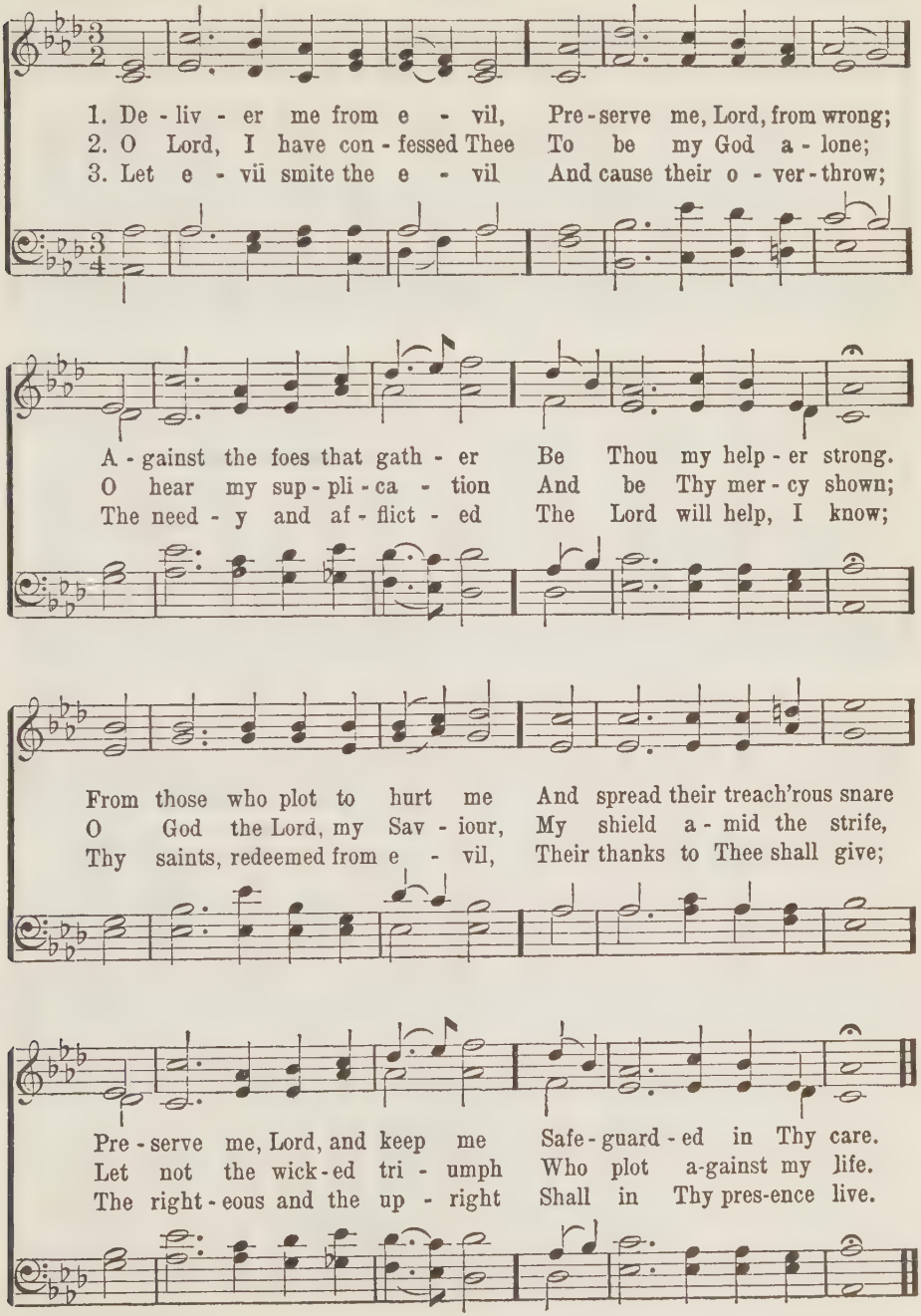
[Selected Stanzas]

SECOND TUNE HORSLEY William Horsley
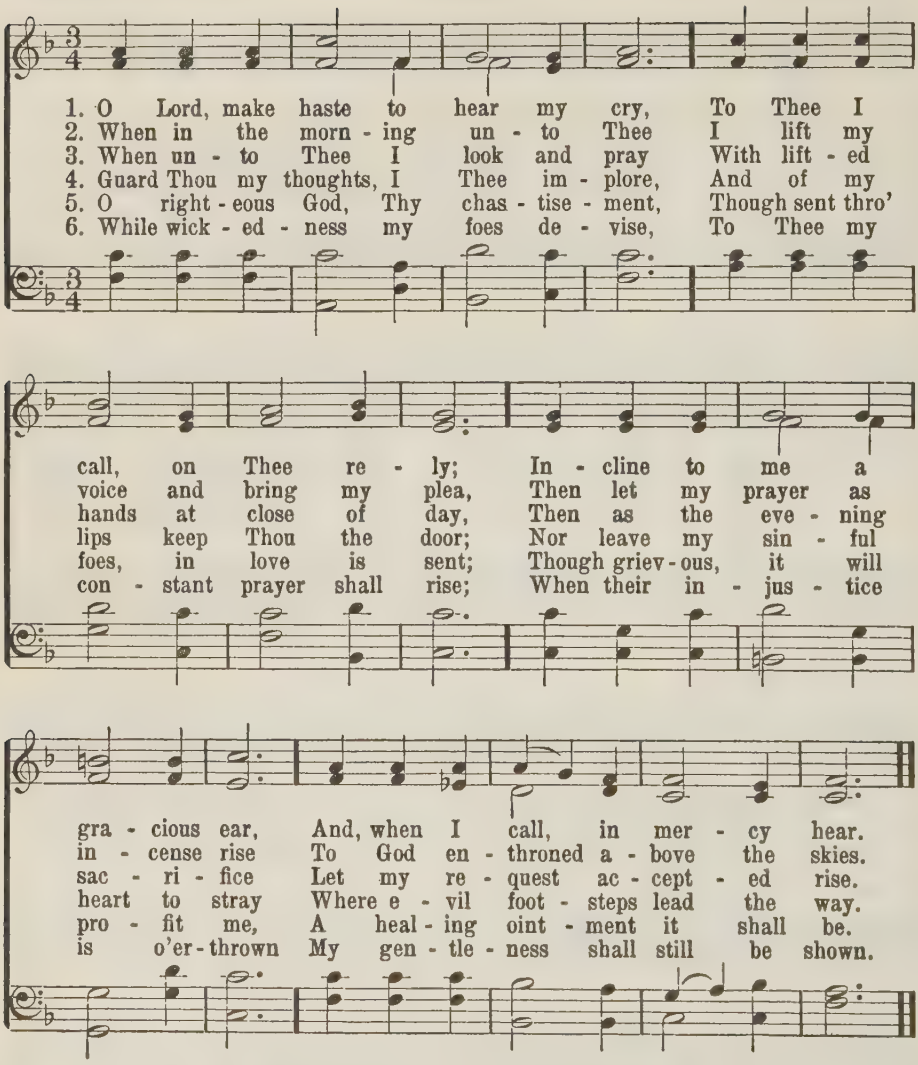


385 Peril and Prayer

PSALM 140 7s and 6s — PETITION — Arranged from Haydn



386 Prayerful Desire

PSALM 141 L. M. HESPERUS Henry Baker

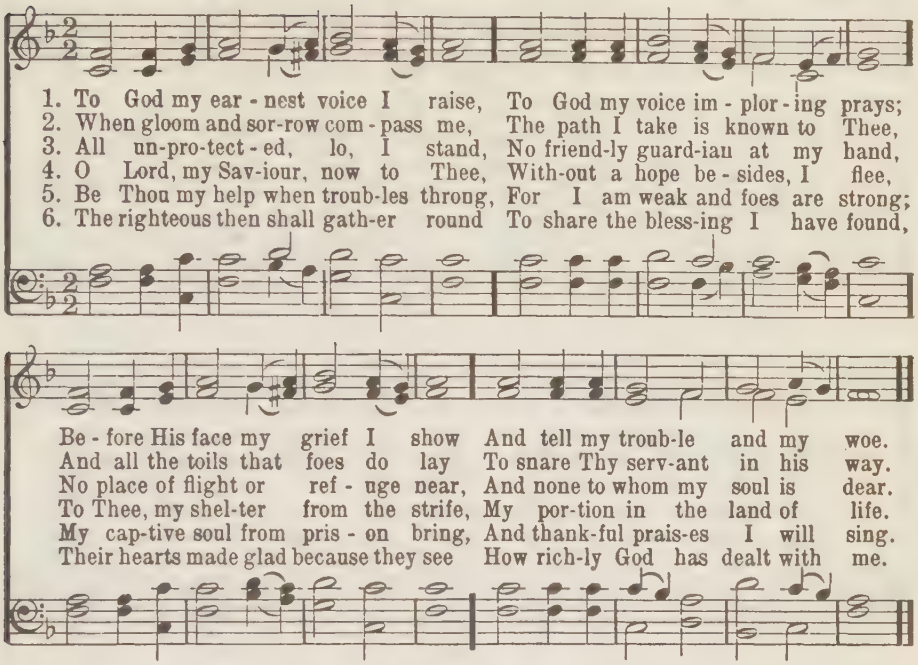


7 Brought nigh to death and sore distressed,
O Lord, my God, in Thee I rest;
Forsake me not, I look to Thee,
Let me Thy great salvation see.

8 Themselves entangled in their snare,
Their own defeat my foes prepare;
O keep me, Lord, nor let me fall,
Protect and lead me safe through all.

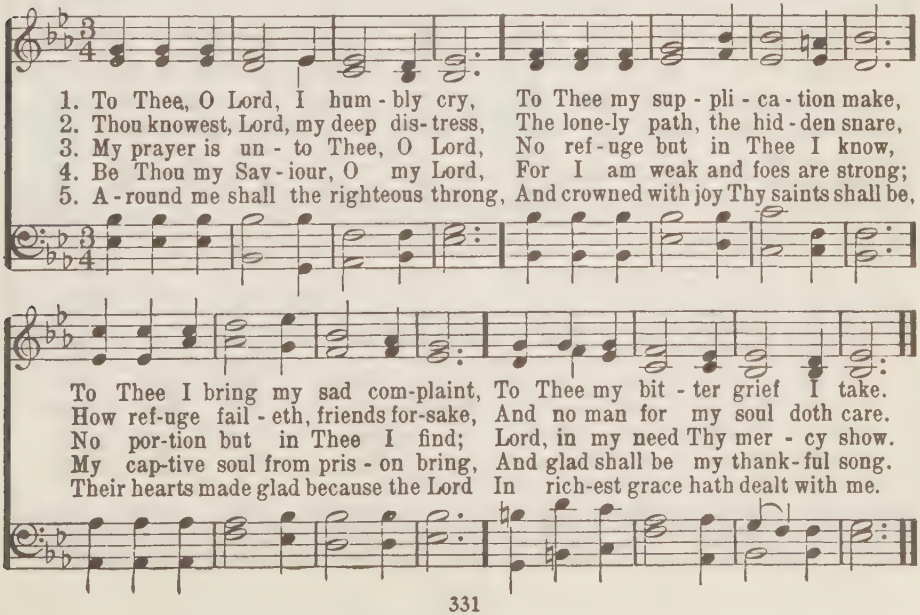
387 Our Only Saviour

PSALM 142 L. M. HAMBURG Arranged by Lowell Mason



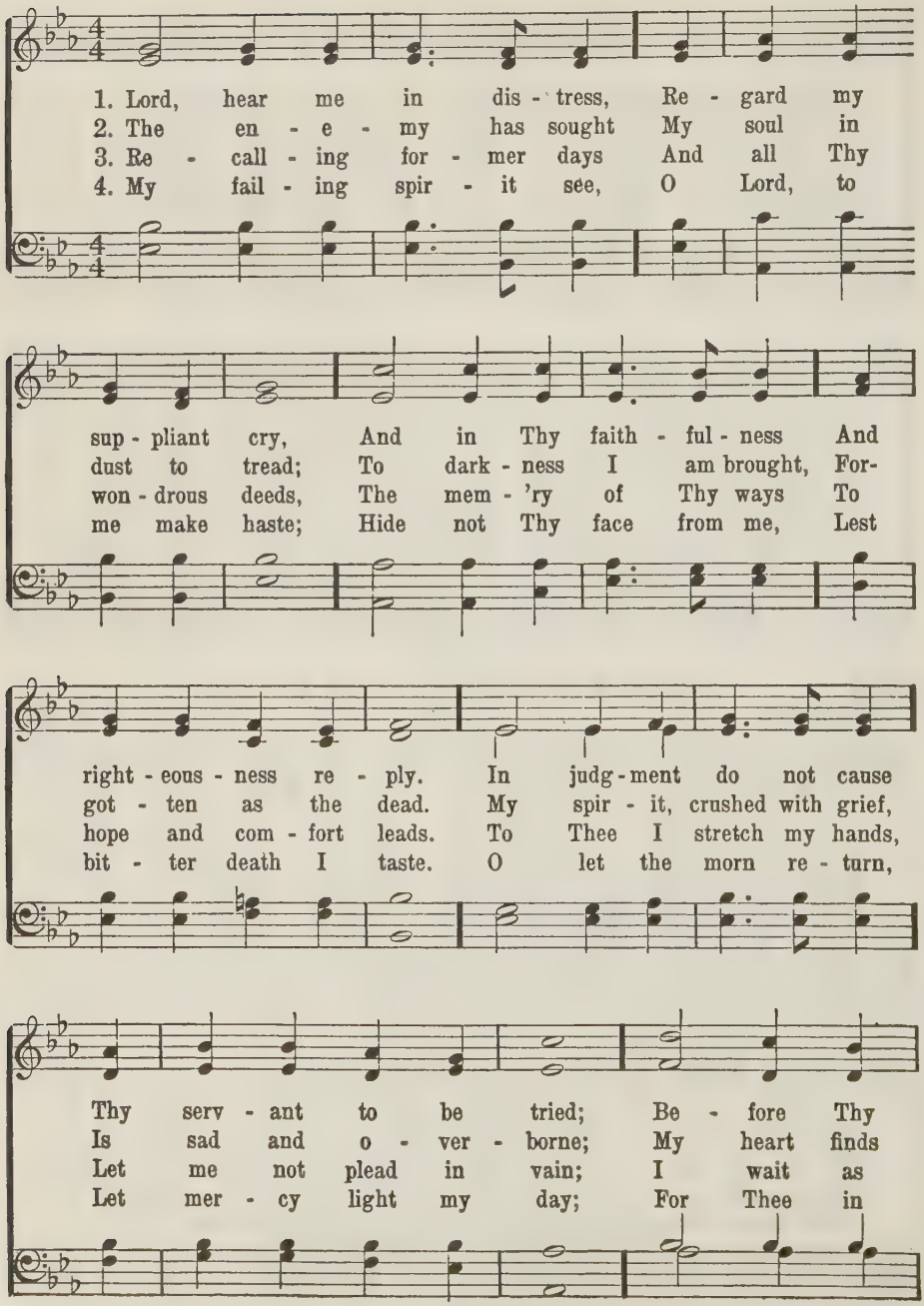
388 Christ Our Refuge and Portion

PSALM 142 L. M. SAXBY Timothy R. Matthews

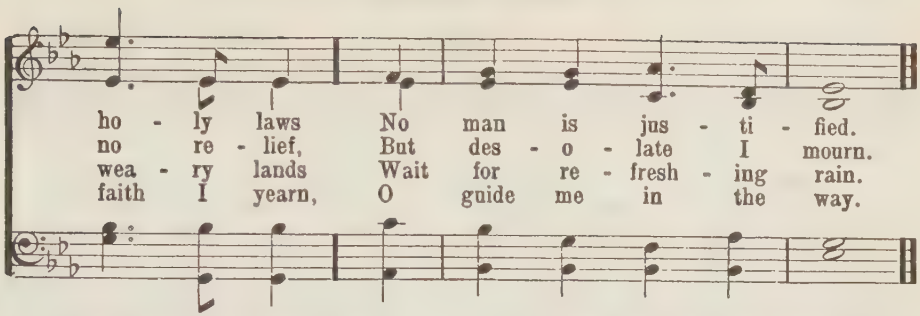


389 Contrite Trust

PSALM 143 6s | INVITATION | Frederick C. Maker
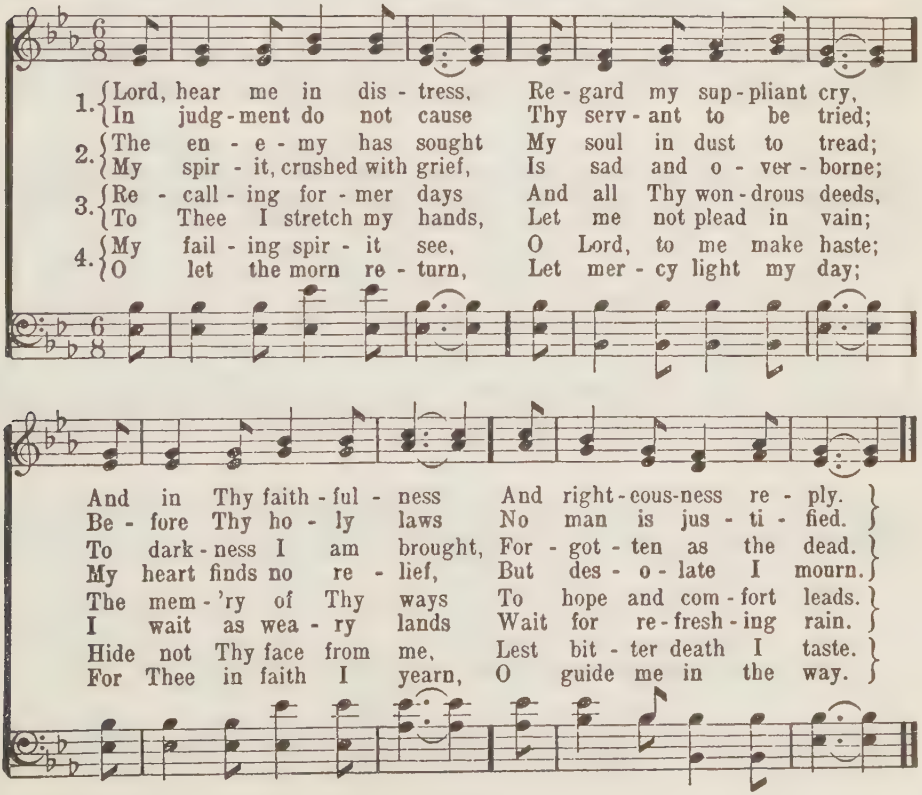


Contrite Trust



5 Lord, save me from my foe,
To Thee for help I flee;
Teach me Thy way to know,
I have no God but Thee.
By Thy good Spirit led
From trouble and distress,
My erring feet shall tread
The path of uprightness.
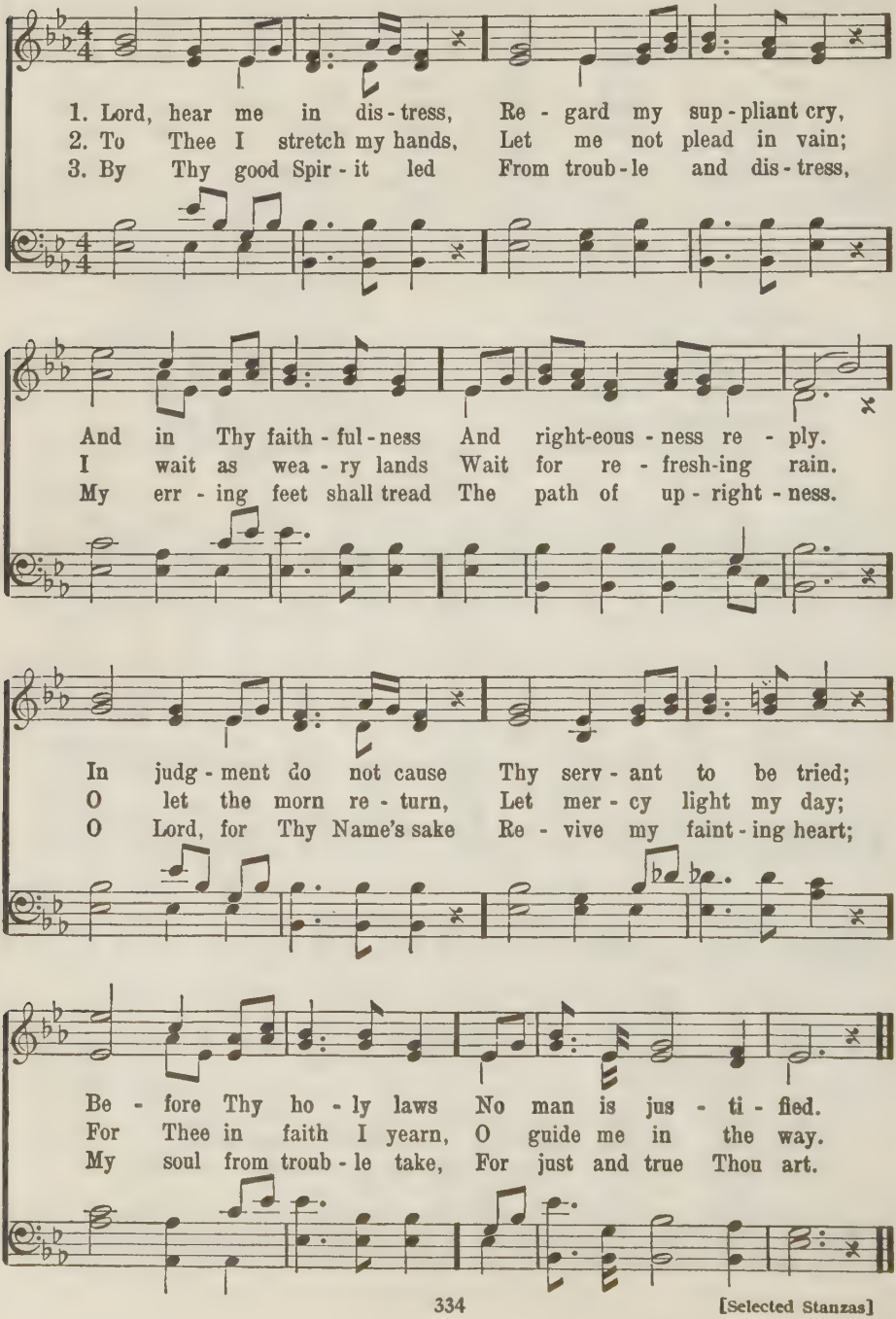
6 O Lord, for Thy Name's sake
Revive my fainting heart;
My soul from trouble take,
For just and true Thou art.
Remove my enemy,
My cruel foe reward;
In mercy rescue me
Who am Thy servant, Lord.

SECOND TUNE — BRADBURY — Anonymous



390 Earnest Desire and Supplication

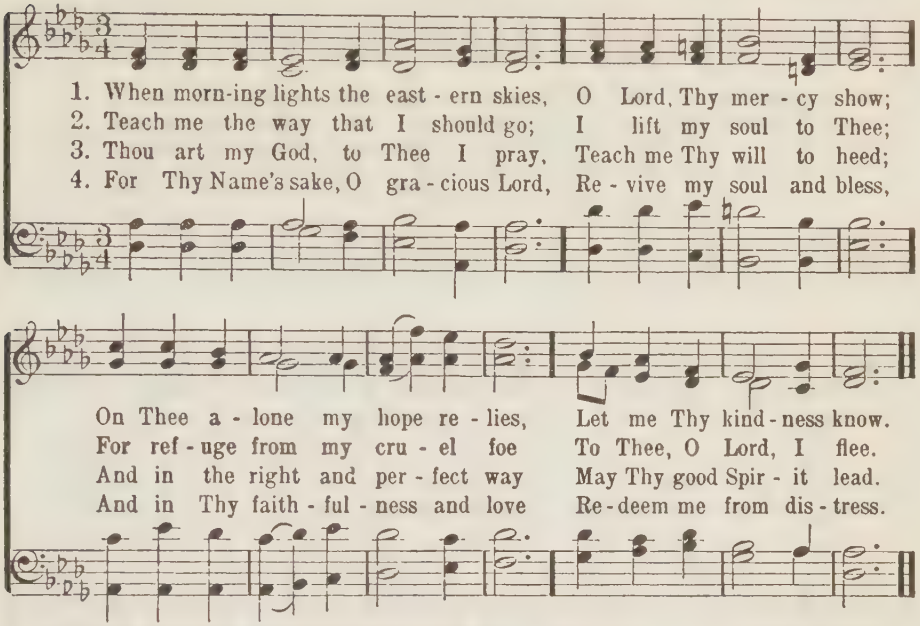
PSALM 143 6s — JEWETT — Arranged from von Weber



[Selected Stanzas]

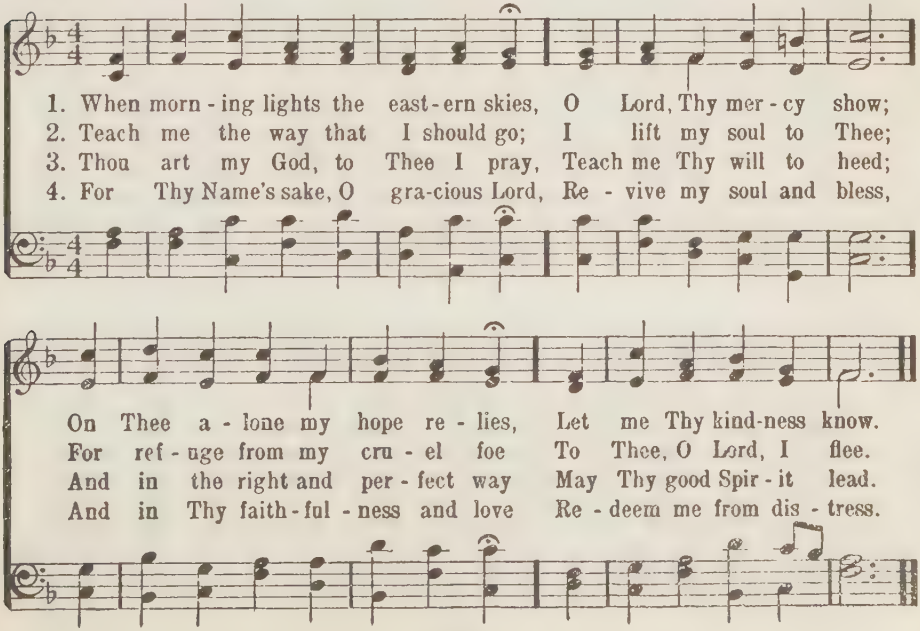
391 Reliance and Supplication

PSALM 143 C. M. LYNTON Arthur J. Jamouneau
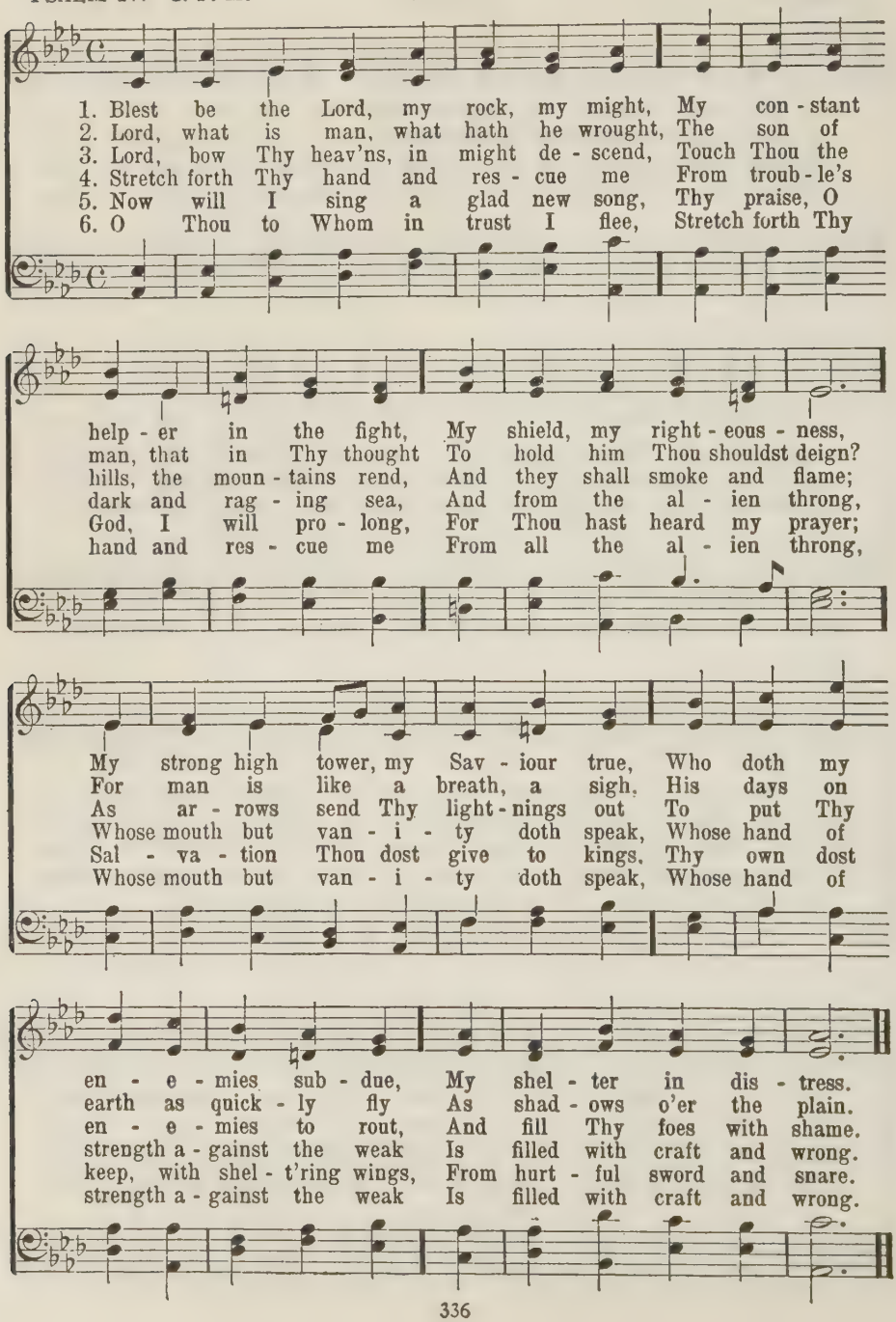


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SECOND TUNE MEAR Anonymous



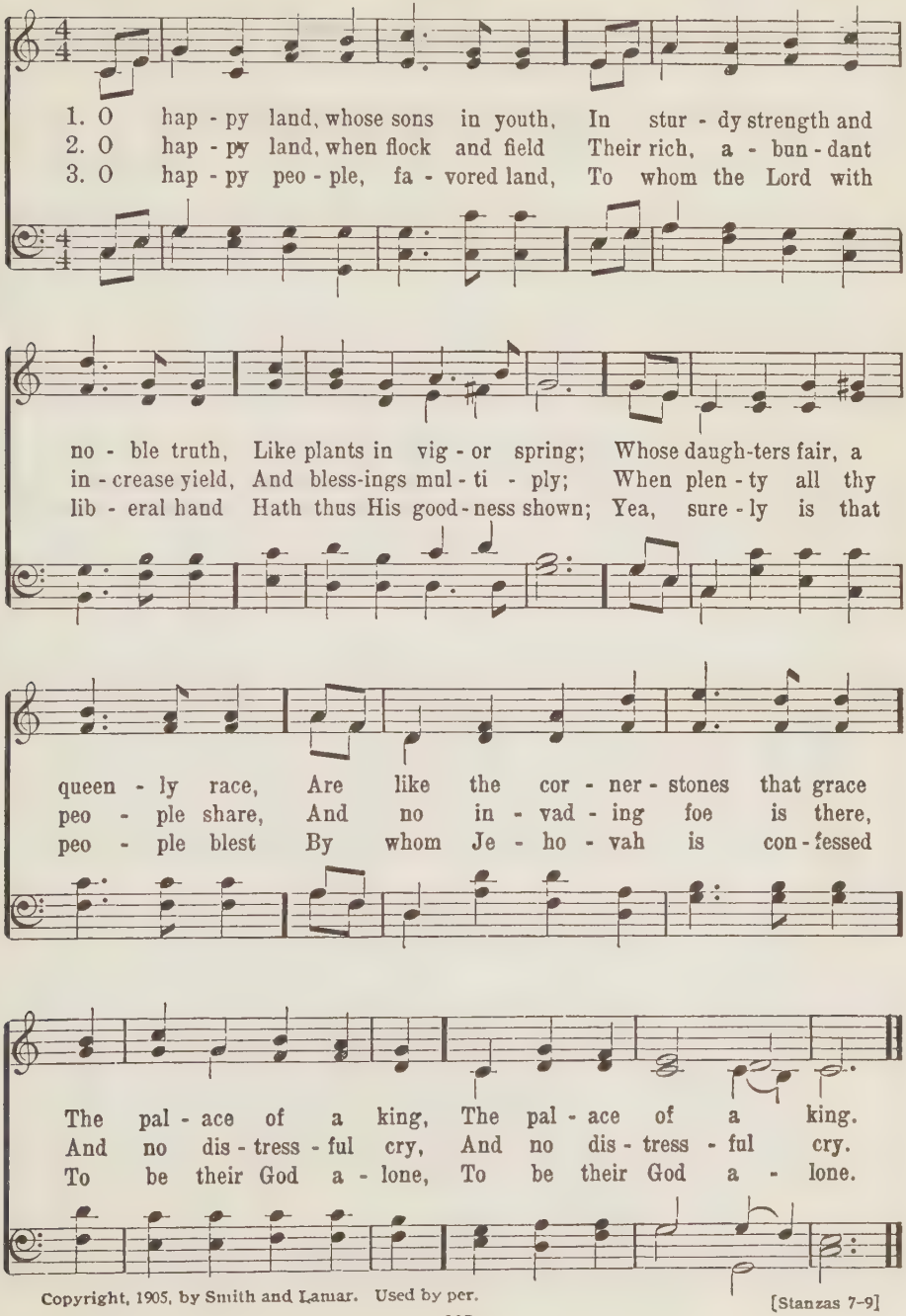
392 Trustful Praise and Prayer

PSALM 144 C. P. M. EXMOUTH A. Browns



393 National Prosperity

PSALM 144 C. P. M. SHORTLE Charles G. Goodrich

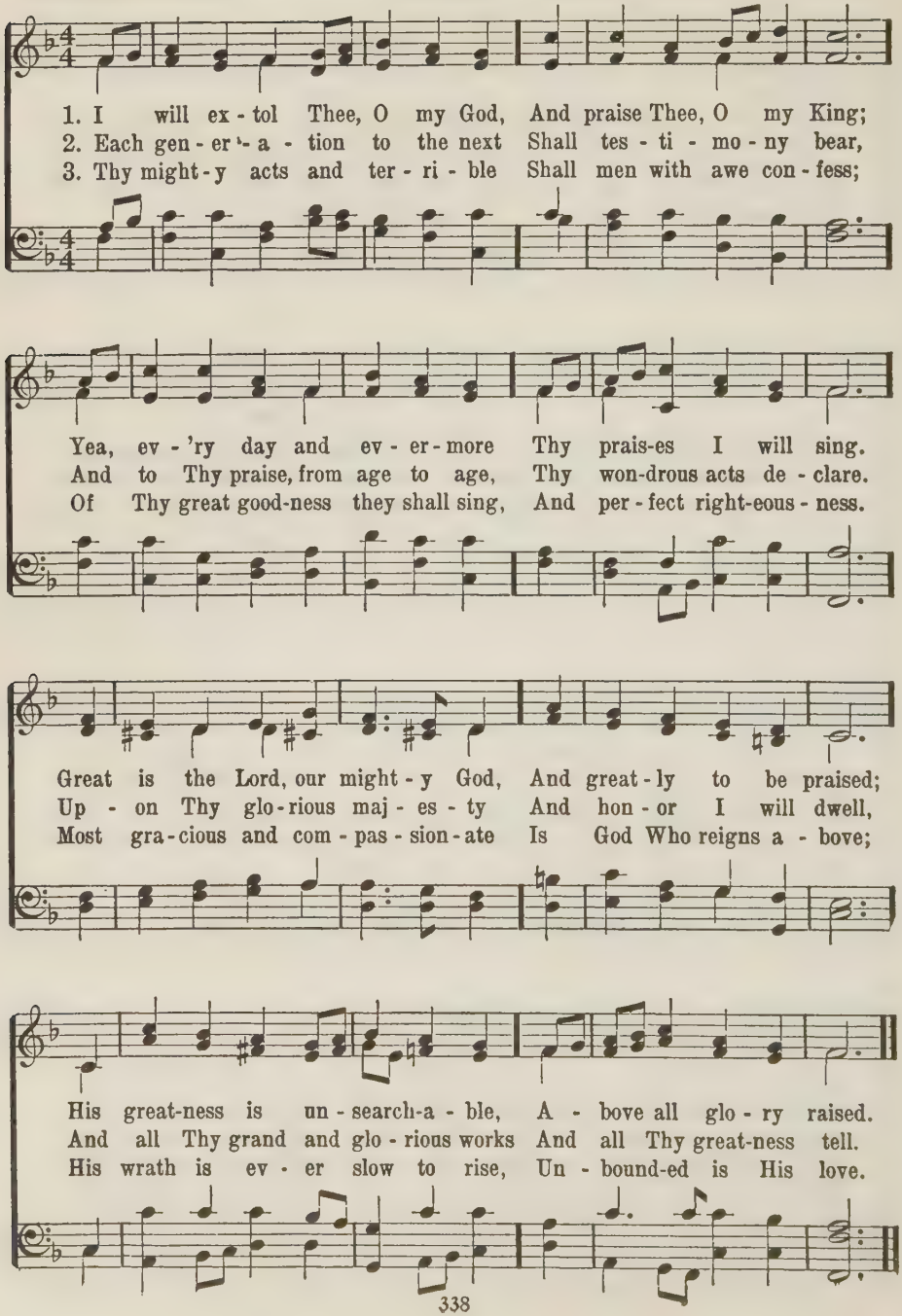


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[Stanzas 7–9]
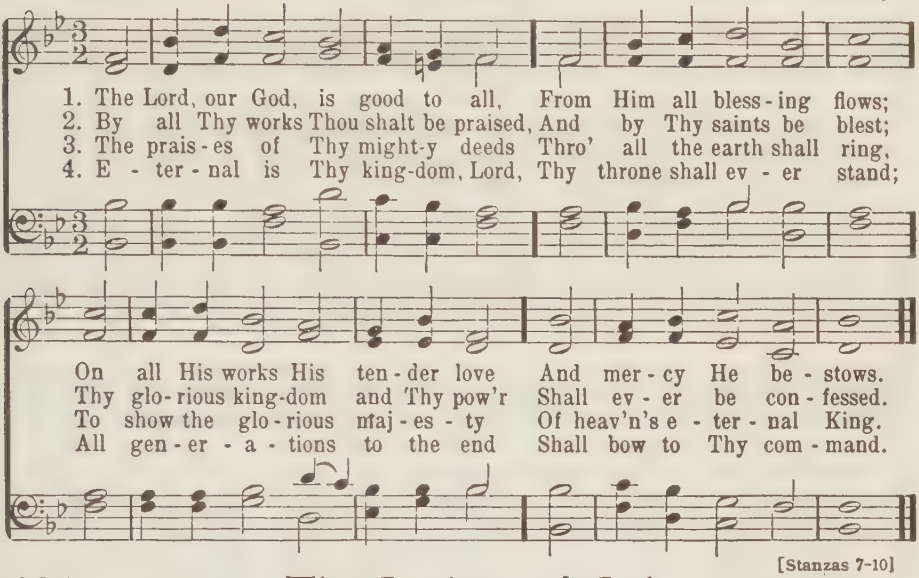
394 Our Glorious King

PSALM 145 C. M. GERARD Arranged by Arthur S. Sullivan



395 The Kingdom of Grace

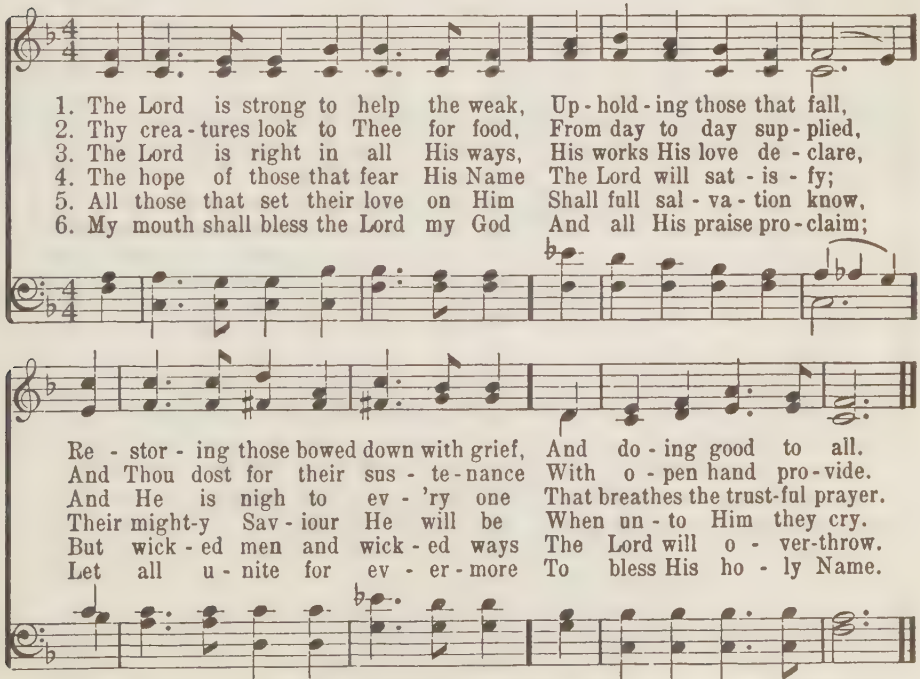
PSALM 145 C. M. SILVERTON William B. Bradbury



[Stanzas 7-10]

396 The Goodness of God

PSALM 145 C. M. FULTON Ernest R. Kroeger
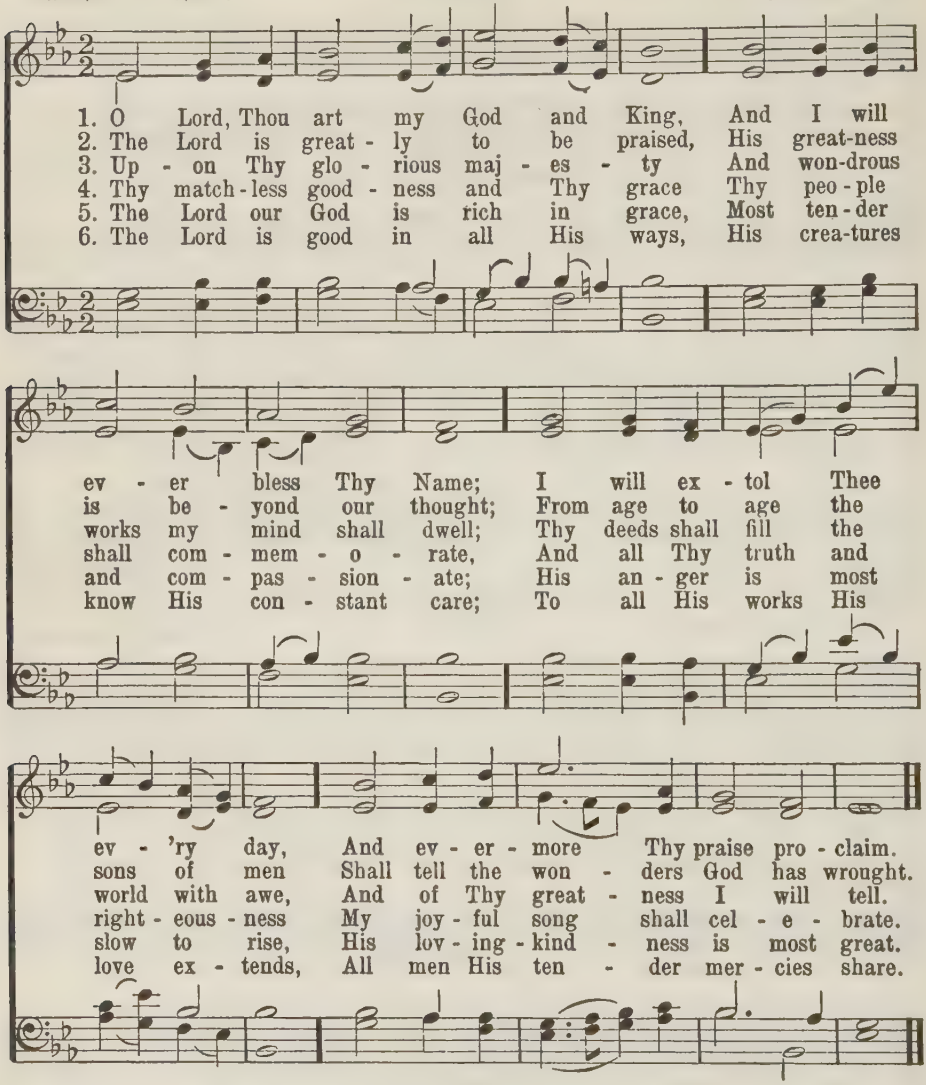


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[Stanzas 11-16]

397 The Greatness and Grace of God

PSALM 145 L. M. DUKE STREET John Hatton

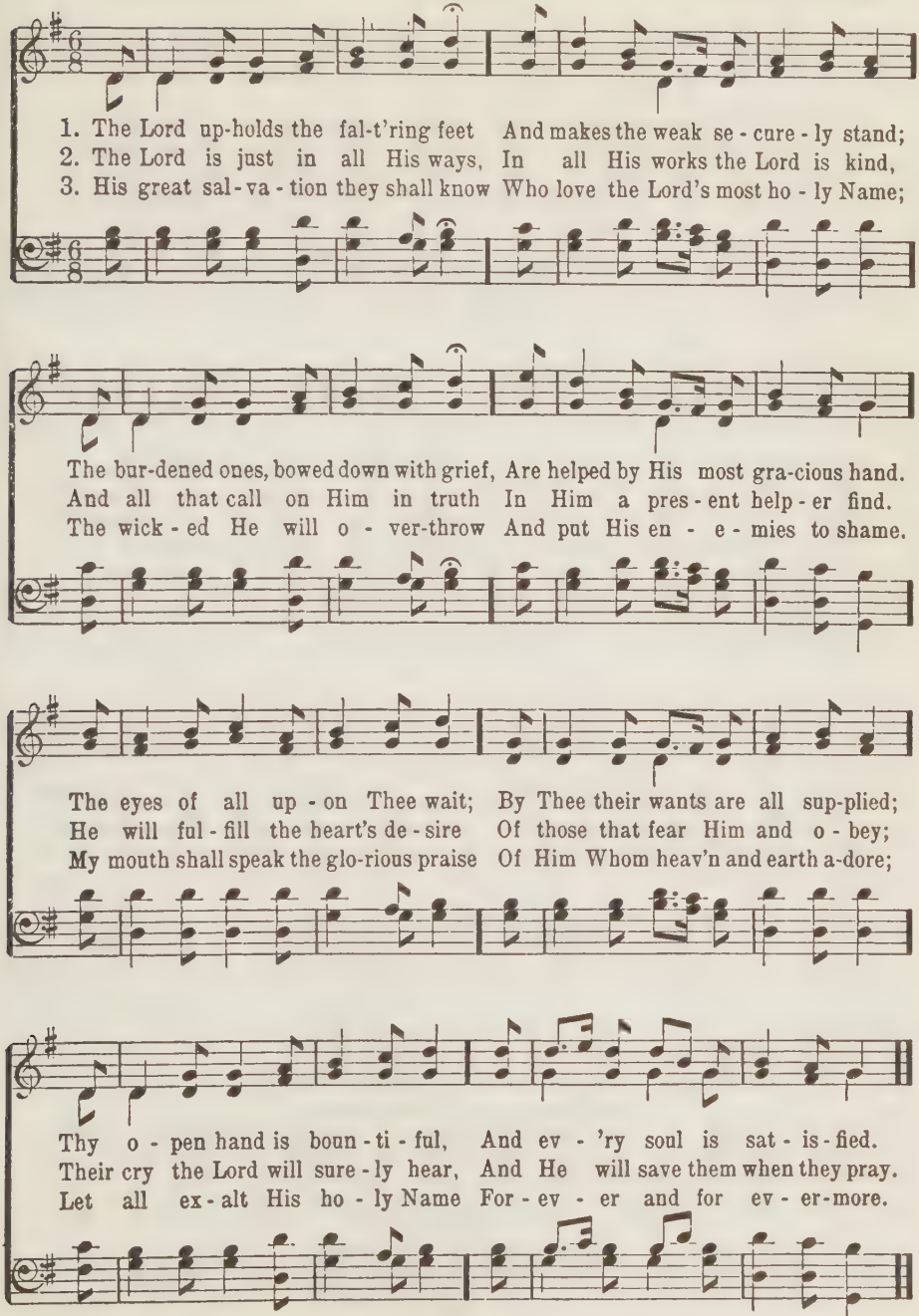


7 Thy works shall give Thee thanks, O Lord,
Thy saints Thy mighty acts shall show,
Till o'er the earth the sons of men
Thy kingdom, power, and glory know.

8 Eternal is Thy kingdom, Lord,
Forever strong and ever sure;
While generations rise and die
Shall Thy dominion still endure.

398 Divine Grace and Compassion

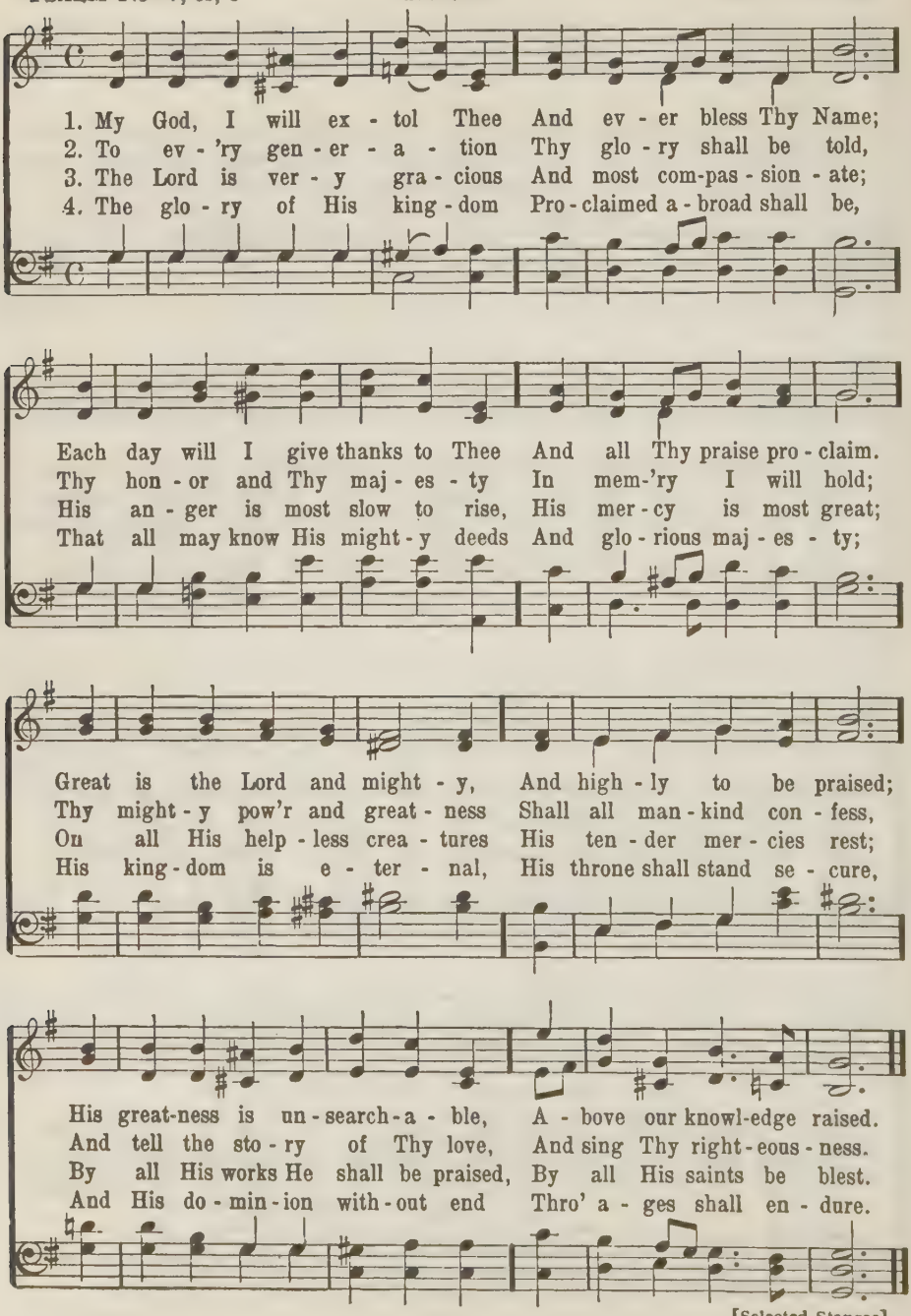
PSALM 145 L. M. NAZARETH Theodore E. Perkins



[Stanzas 9-14]

399 The Excellency of God

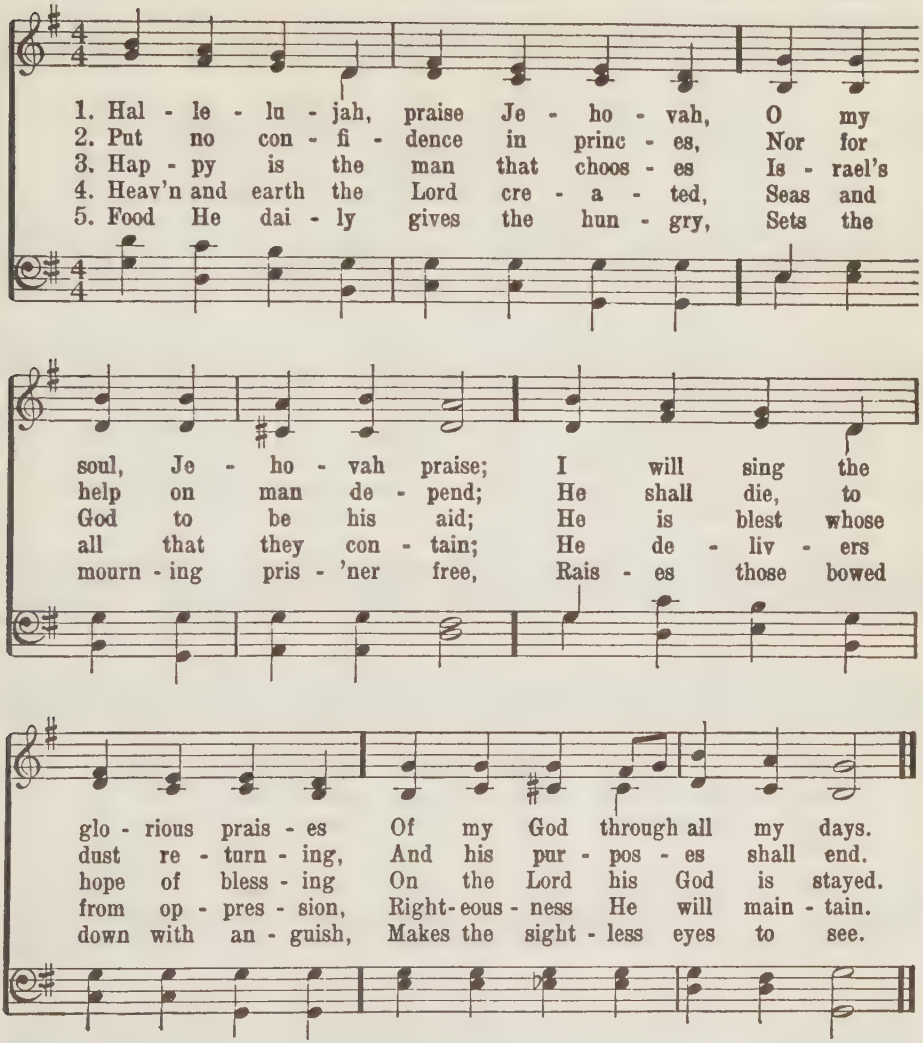
PSALM 145 7, 6s, 8 — ST. LOUIS — Lewis H. Redner



[Selected Stanzas]

400 Trust and Praise

PSALM 146 8s and 7s BROCKLESBURY Charlotte A. Barnard
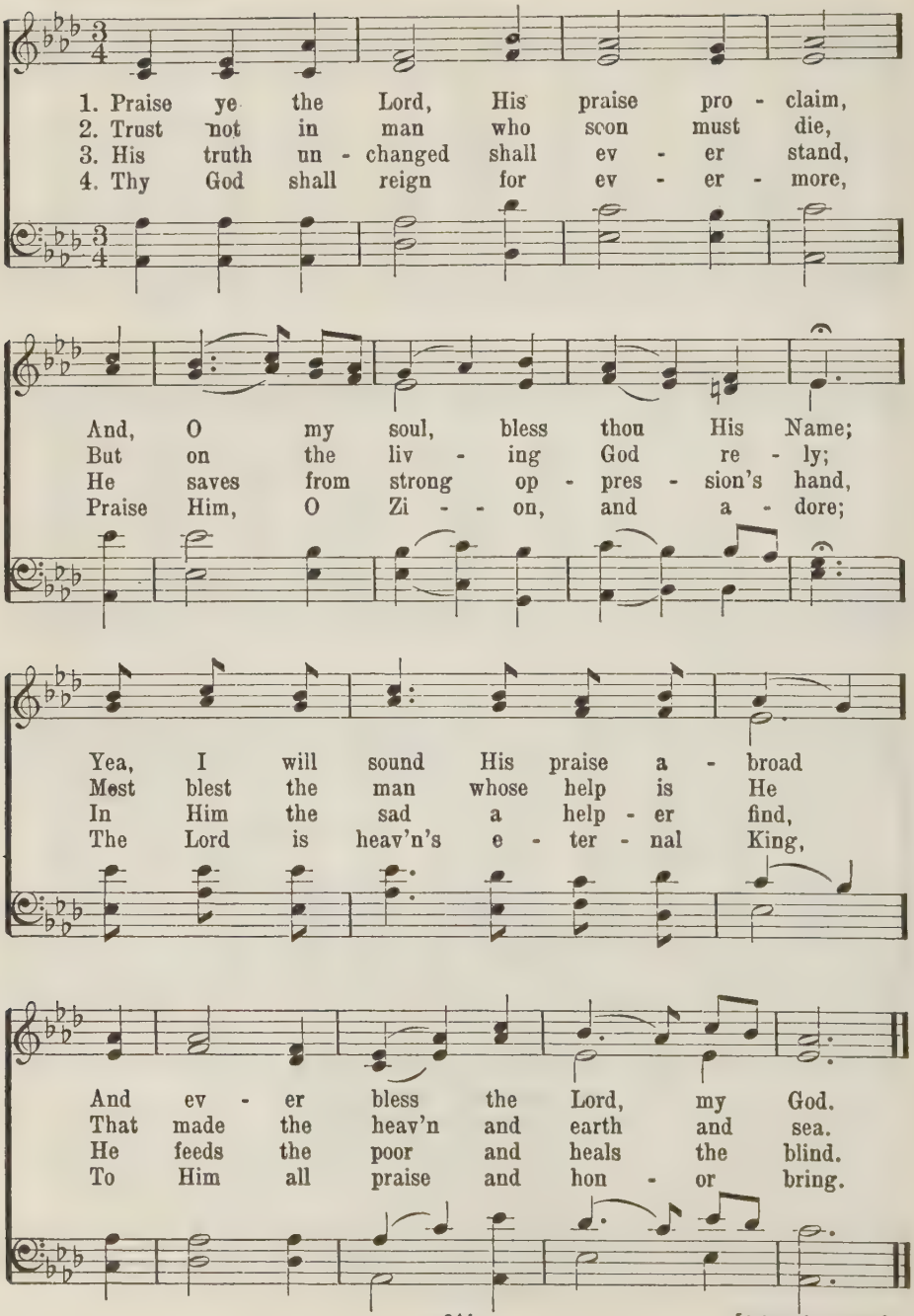


6 Well Jehovah loves the righteous,
And the stranger He befriends,
Helps the fatherless and widow,
Judgment on the wicked sends.

7 Over all God reigns forever,
Through all ages He is King;
Unto Him, thy God, O Zion,
Joyful hallelujahs sing.

401 The One True Helper
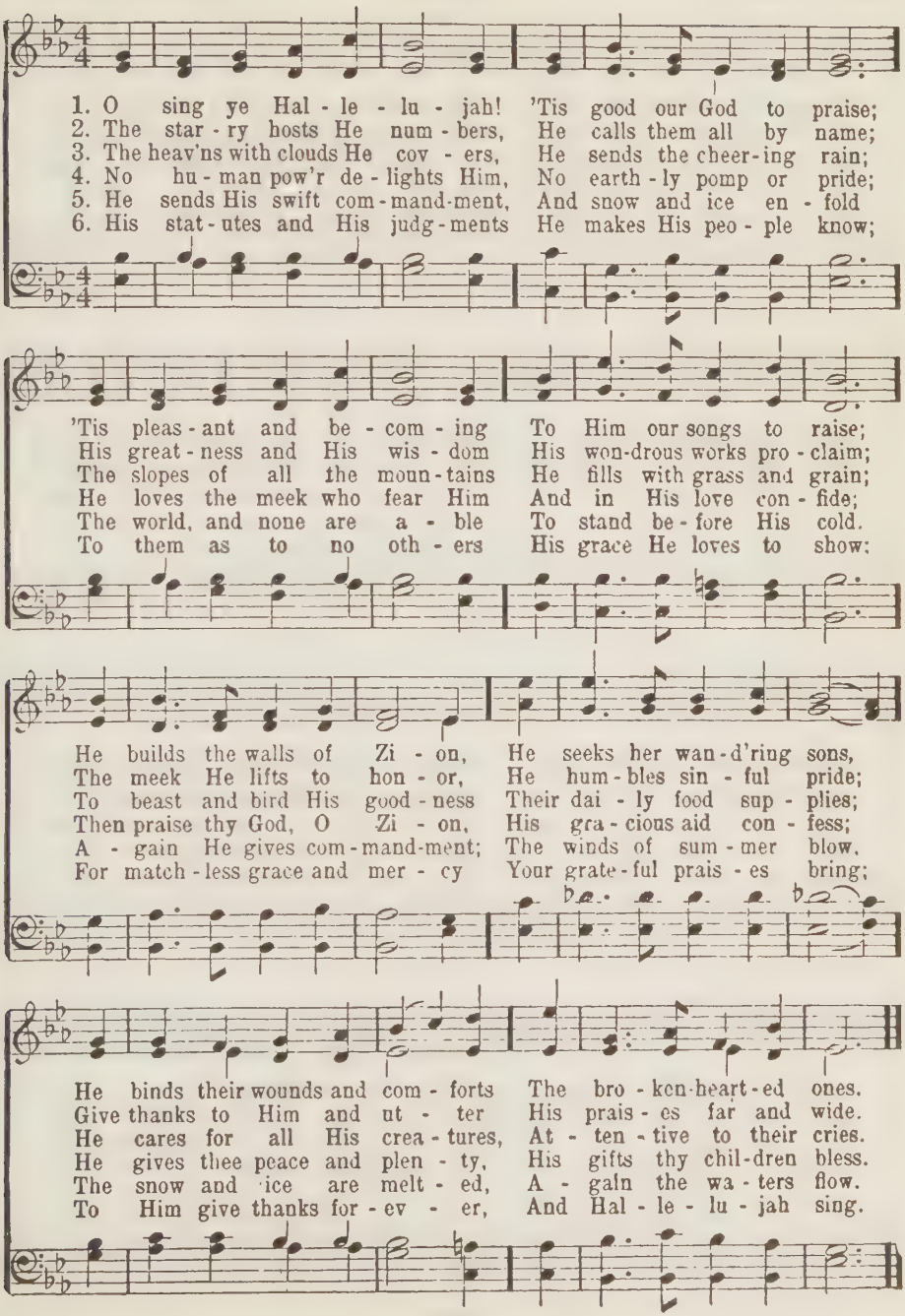
PSALM 146 L. M. MIGDOL Lowell Mason



[Selected Stanzas]

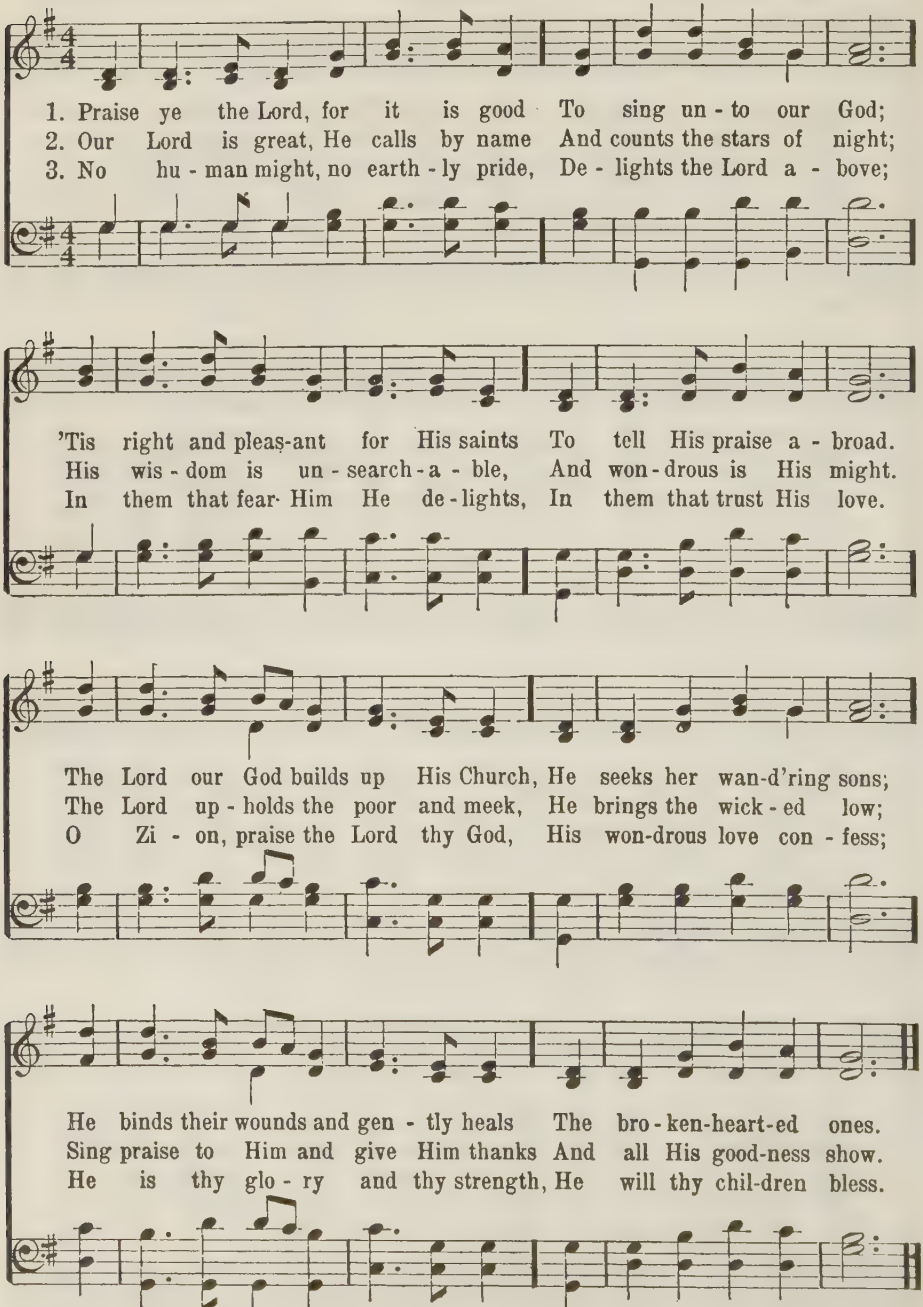
402 Reasons for Praise

PSALM 147 7s and 6s — HARTFORD — John B. Dykes



403 Thankful Commemoration

PSALM 147 C. M. MINERVA John H. Stockton

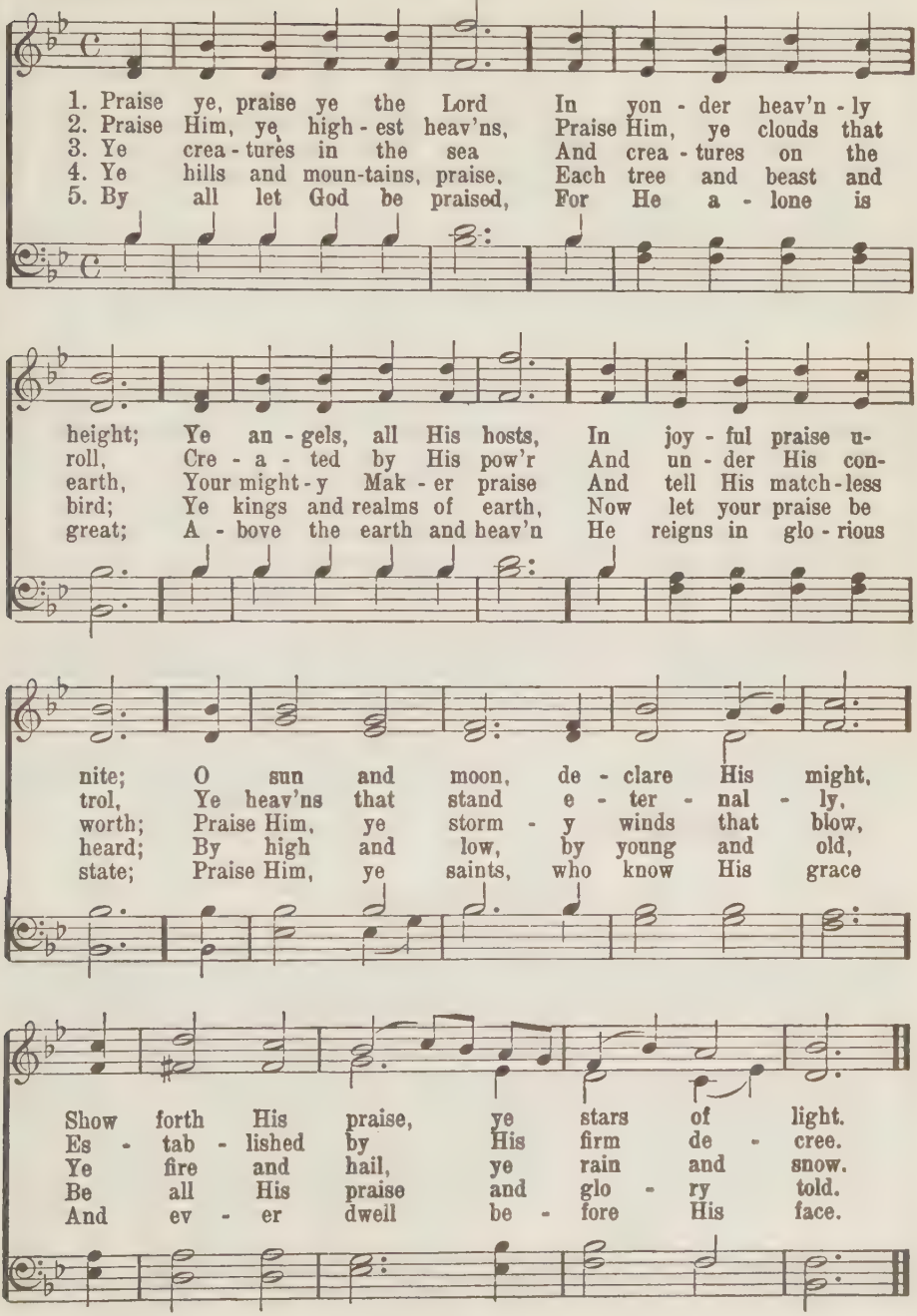


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[Selected Stanzas]

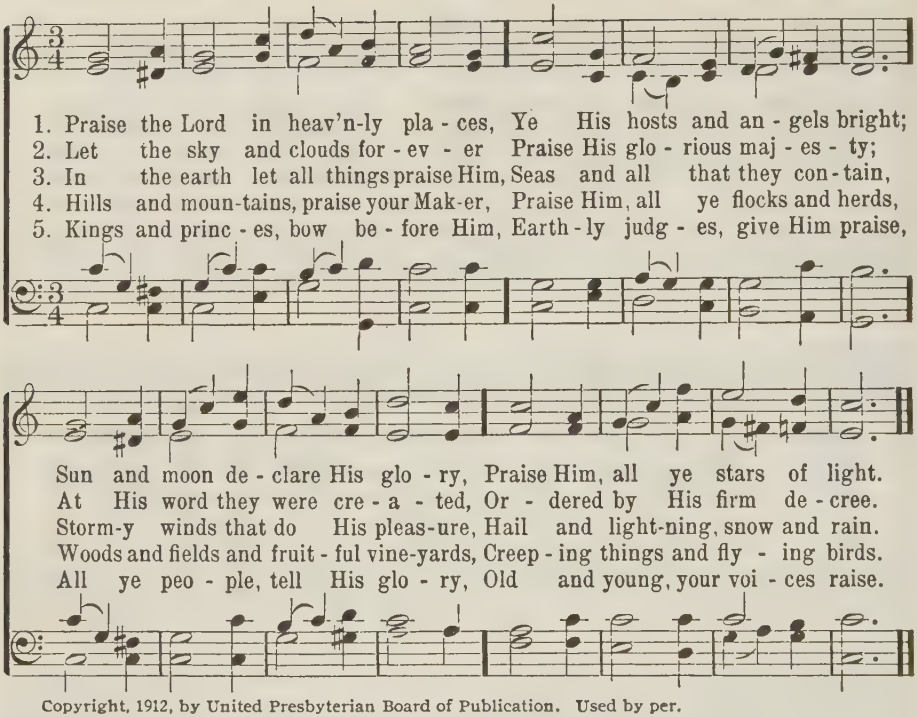
404 Universal Adoration

PSALM 148 H. M. AMELIA William B. Bradbury



405 Praise-Voices

PSALM 148 8s and 7s — LYDIA — George C. Stebbins



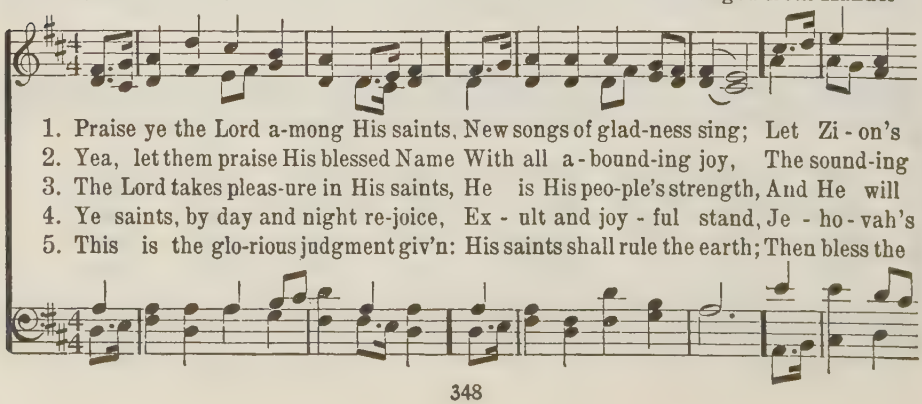
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6 Praise His Name with praise unending,
For His Name alone is great;
Over heaven and earth exalted,
Reigns the Lord in kingly state.

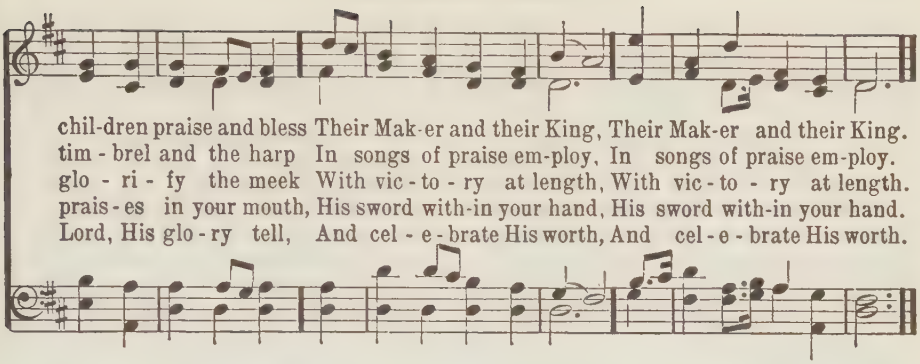
7 He has greatly blessed His people,
Therefore, all ye saints, give praise;
Chosen of the Lord and precious,
Thankful hallelujahs raise.

406 Exultant Praise

PSALM 149 C. M. — CHRISTMAS — Arranged from Handel
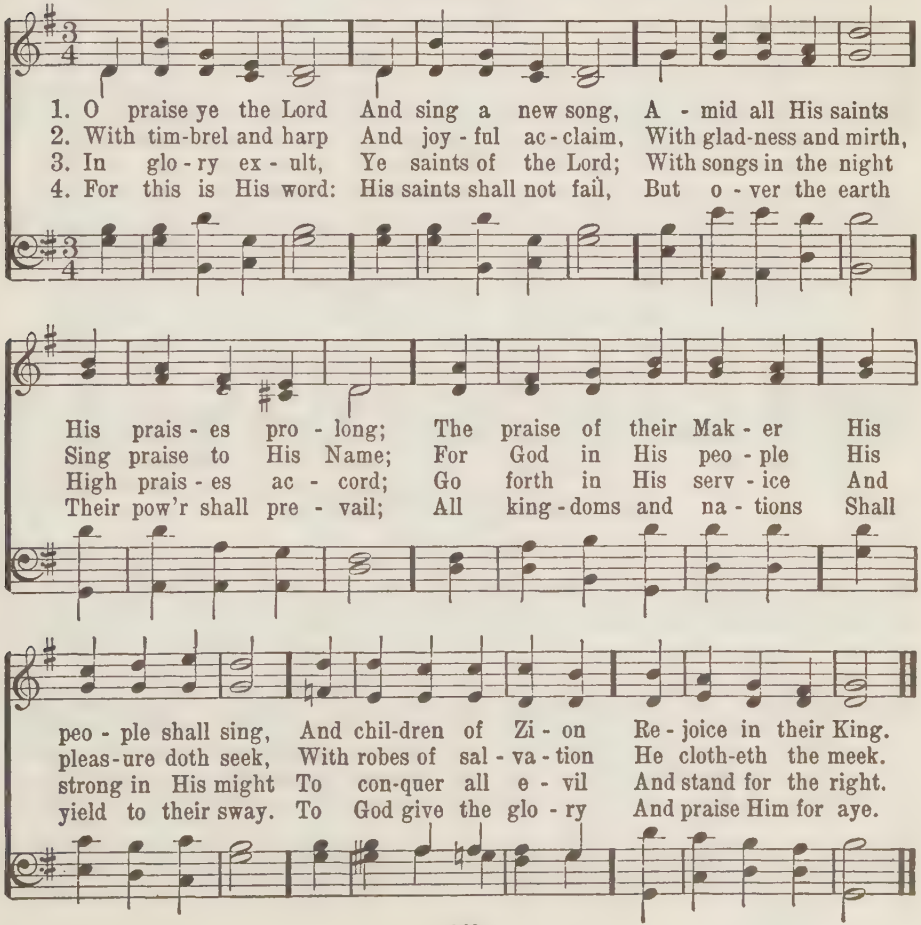


Exultant Praise



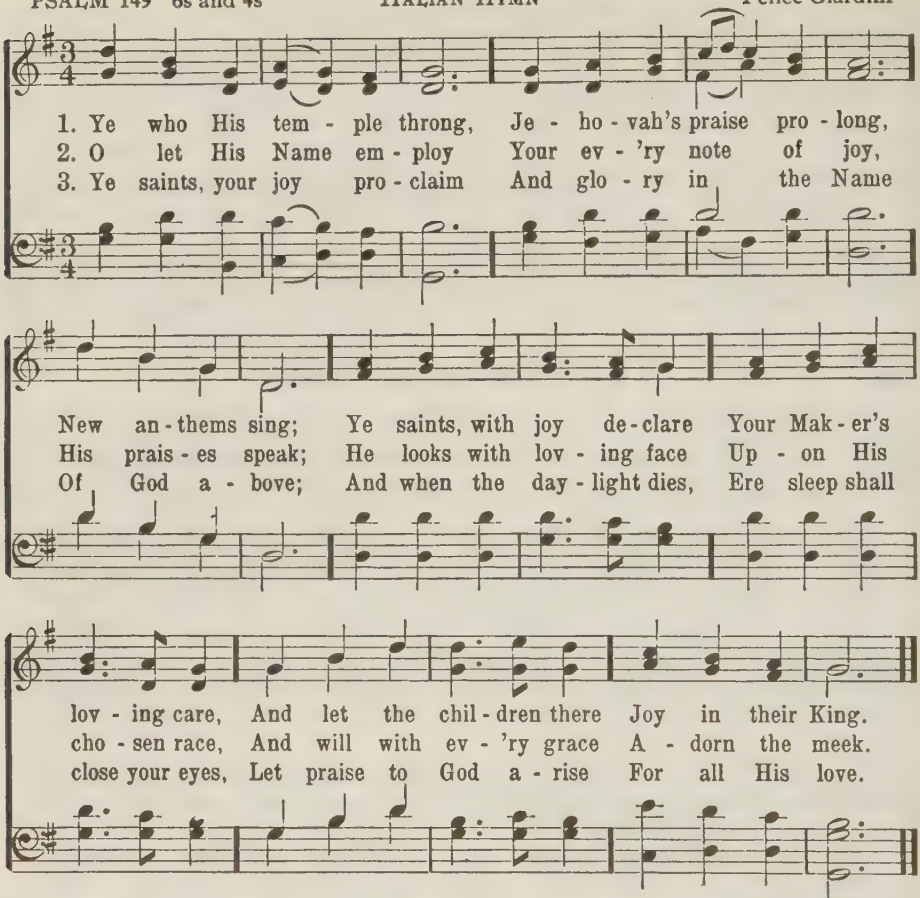
407 The Promise of Victory

PSALM 149 5s and 6s HOUGHTON Henry J. Gauntlett



408 Triumphant Joy in God

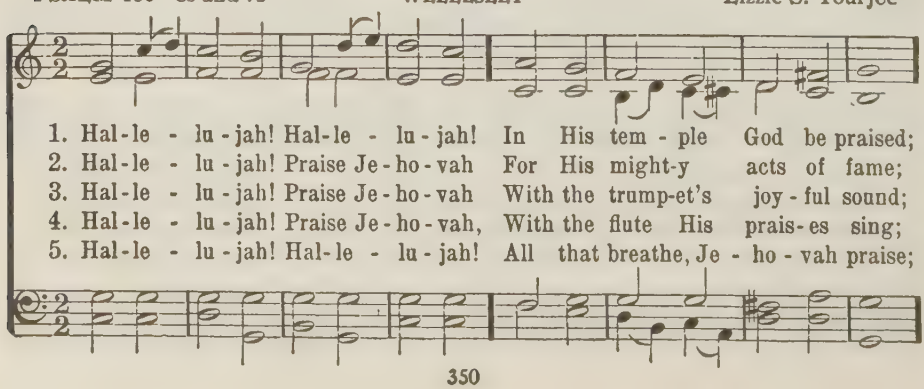
PSALM 149 6s and 4s — ITALIAN HYMN — Felice Giardini



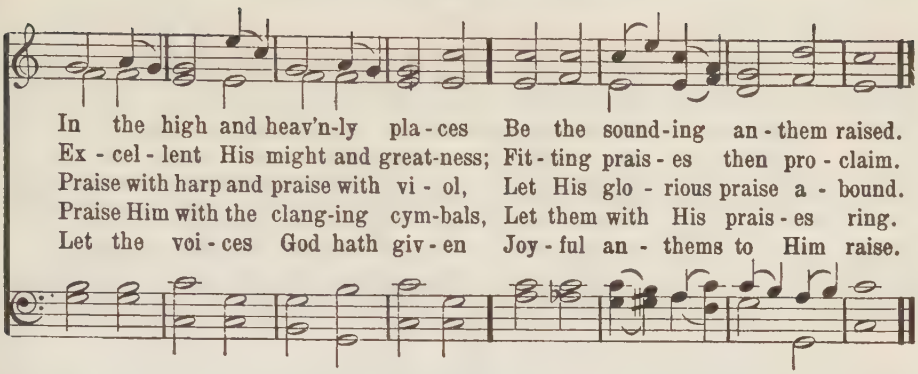
[Selected Stanzas]

409 A Summons to Praise

PSALM 150 8s and 7s — WELLESLEY — Lizzie S. Tourjee
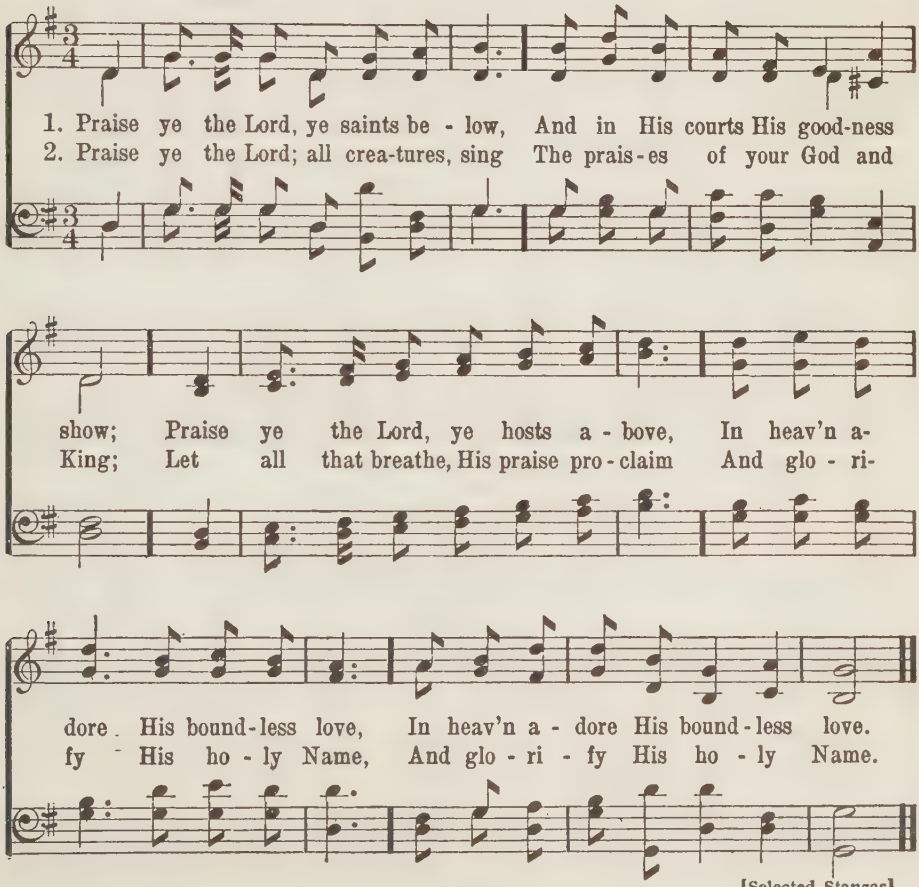


A Summons to Praise



410 A Universal Doxology
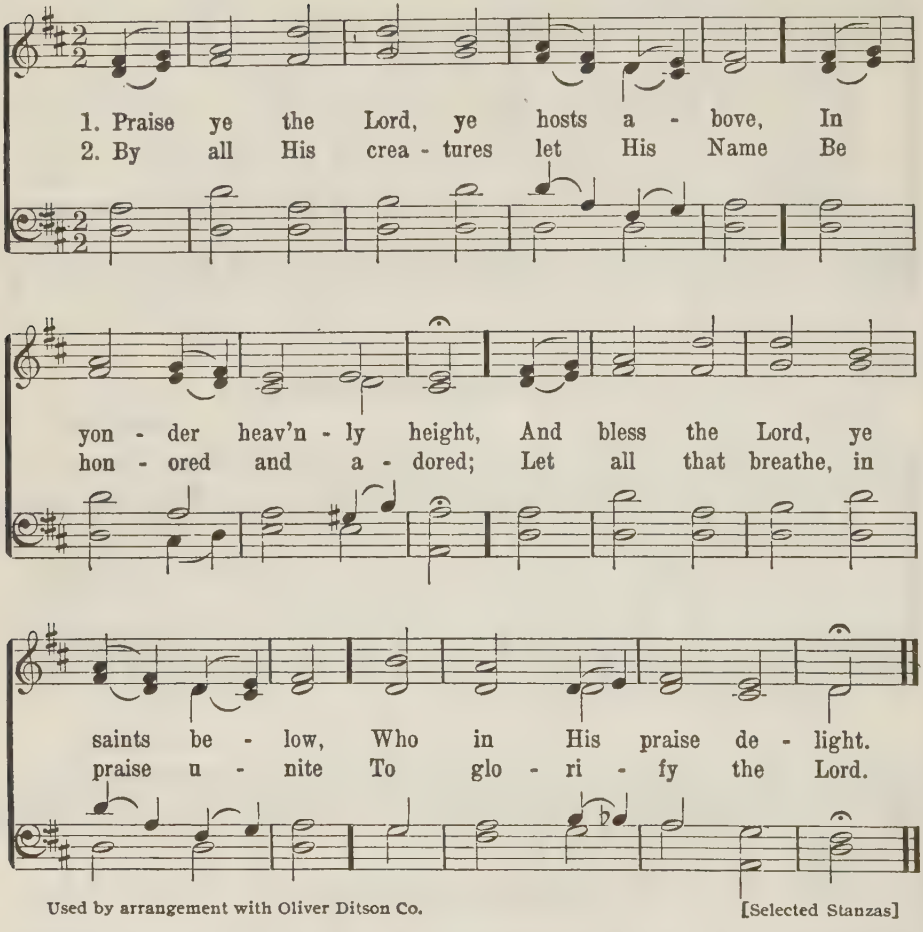
PSALM 150 L. M. Soto Lowell Mason



[Selected Stanzas]

411 The Offering of Praise

PSALM 150 C. M. SABBATH EVENING Theodore E. Perkins

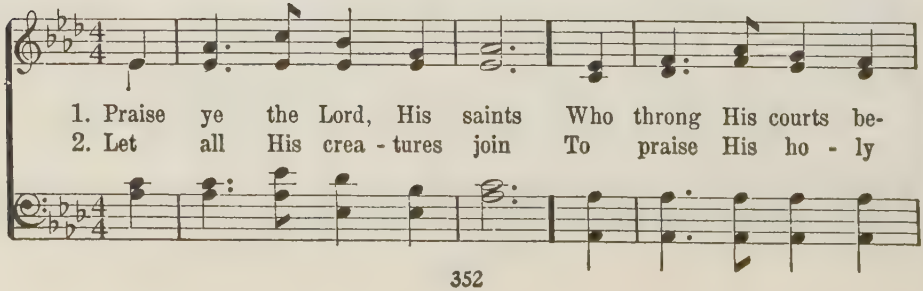


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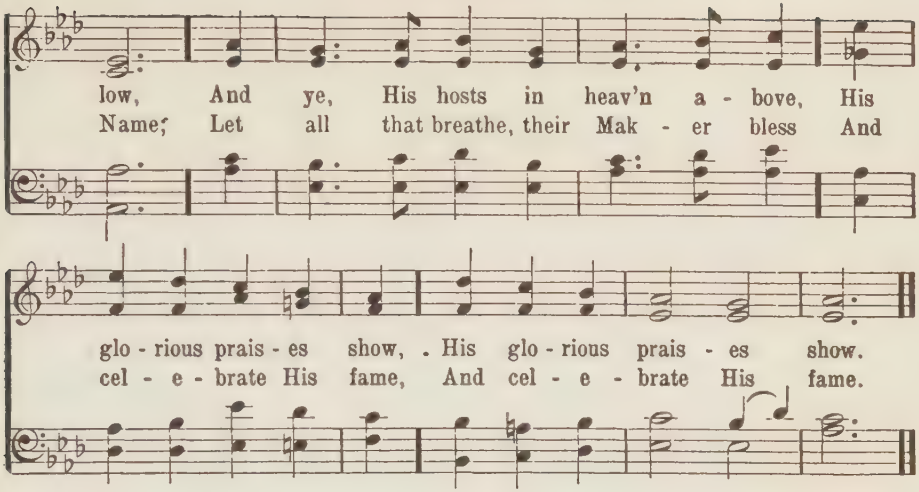
[Selected Stanzas]

412 The Exaltation of God

PSALM 150 S. M. LOUISVILLE John Zundel



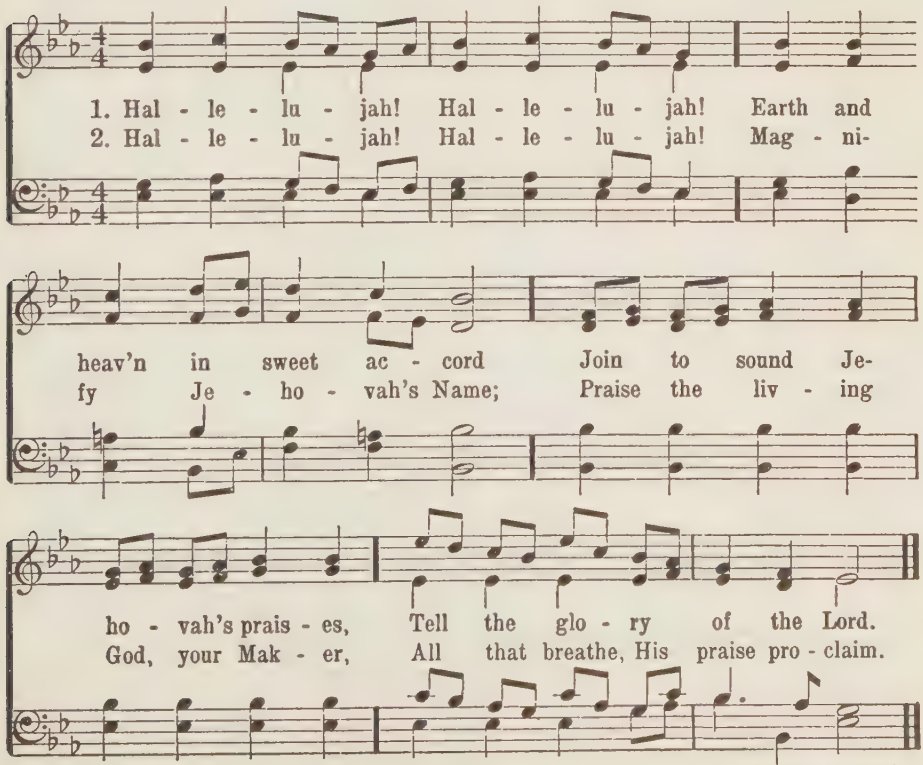
The Exaltation of God



[Selected Stanzas]

413 The Hallelujah Chorus

PSALM 150 8s and 7s SICILIAN HYMN Sicilian Melody



[Selected Stanzas]

CHORALE SECTION

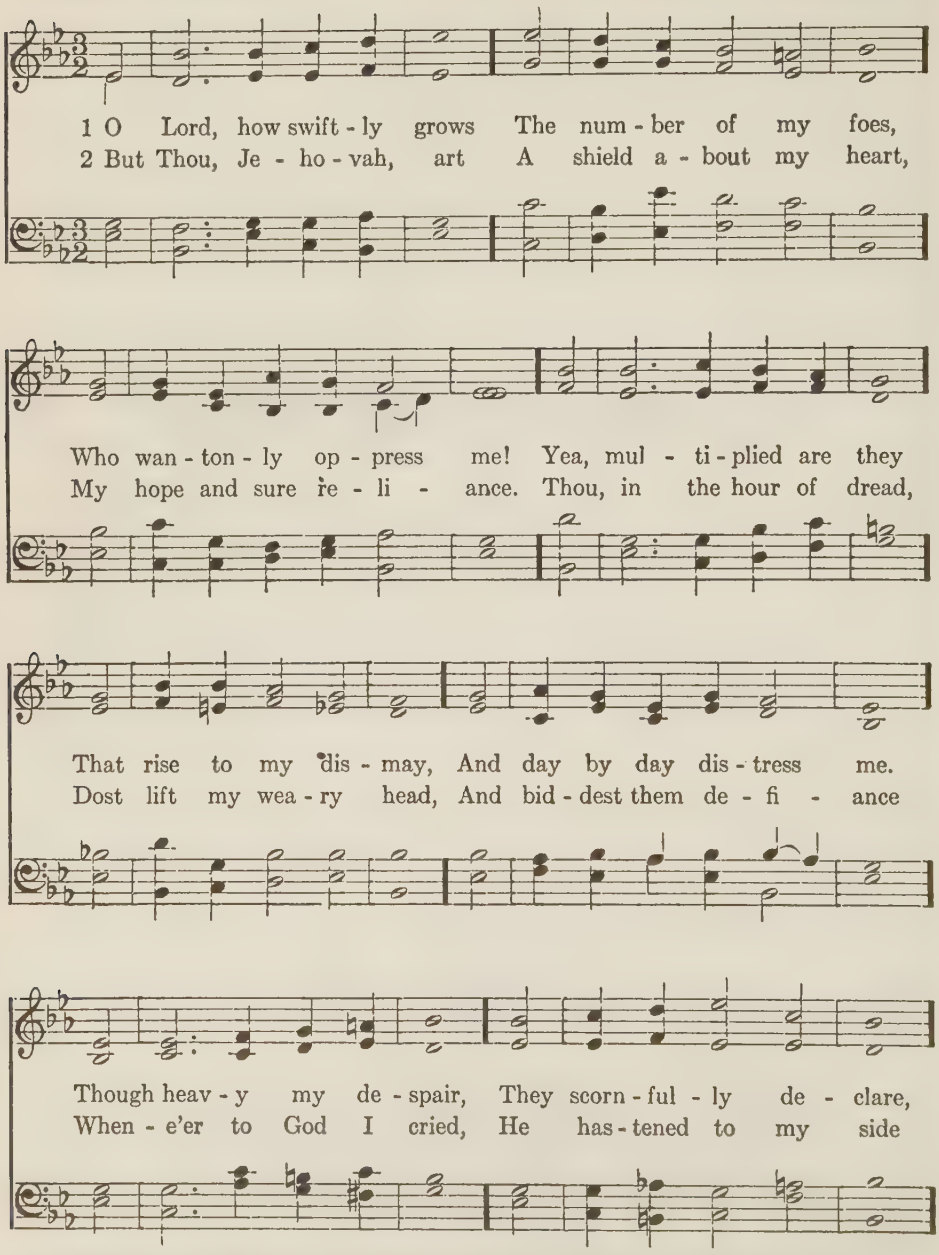
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414 O Lord, How Swiftly Grows

PSALM 3
Version of Dewey Westra, 1931

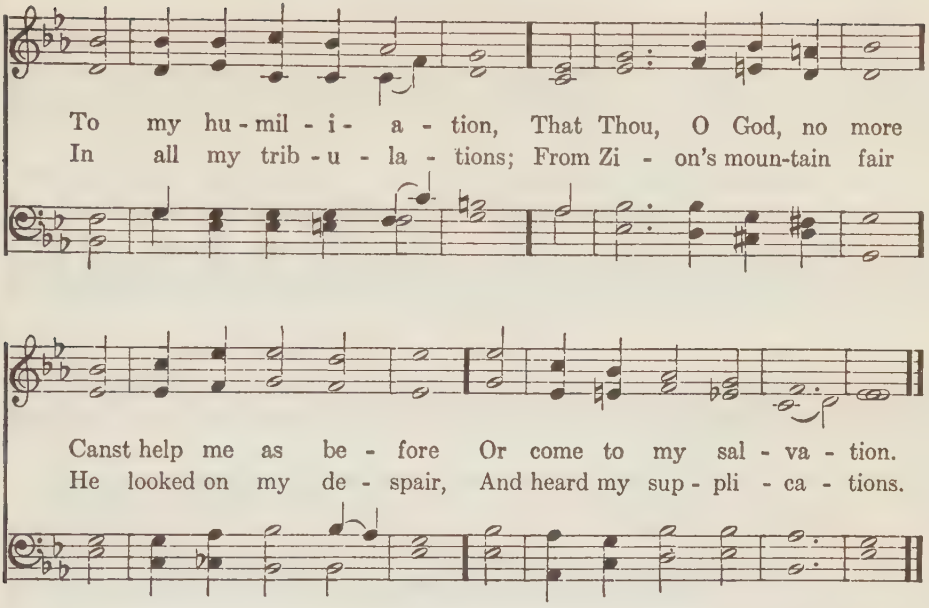
MORNING PRAISE 6 6 7 8 6 7 D.

L. Bourgeois, 1551



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O Lord, How Swiftly Grows



Dutch Psalter, Psalm 3

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

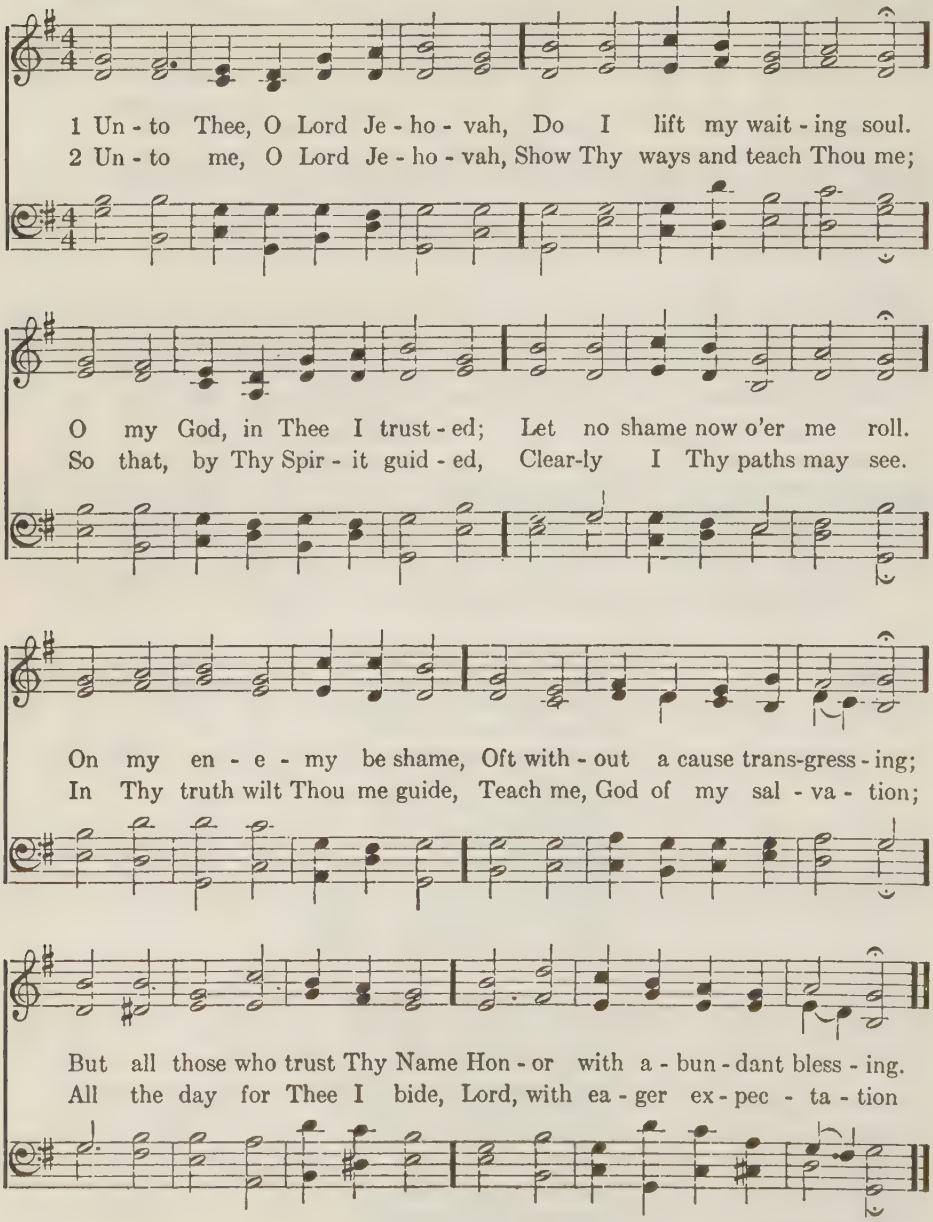
3 I laid me down and slept;
I waked, for I was kept
In His divine protection;
The Lord was at my side,
My succor He supplied,
Whatever my affliction.
Defended by His hand,
I shall undaunted stand,
While thousands surge about me;
Though furious foemen wage
Their war with mighty rage,
I know they shall not rout me.

4 Arise and save me, Lord,
For Thou hast smitten hard
The jaws of them that hate me;
Yea, Thou didst fiercely break
For me Thy servant's sake
The teeth of the ungodly
I shall not suffer long,
For my salvation strong
Belongeth to Jehovah;
Thou, Lord, wilt freely pour
A blessing from Thy store
Upon us; Hallelujah!

415 Unto Thee, O Lord Jehovah

PSALM 25 PATHWAY 8 7 8 7 7 8 7 8

Version of Rev. S. G. Brondsema, 1931 L. Bourgeois, 1551



Dutch Psalter, Psalm 25

Words and music copyrighted by the Publication Committee of the Christian Reformed Church, 1934.

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

Unto Thee, O Lord Jehovah

3 Call to mind, O Lord Jehovah,
Tender mercies manifold,
And Thy store of lovingkindness
Which has ever been of old.
Sins of youth remember not,
Nor recall my hid' transgression;
For Thy goodness' sake, O God,
Think of me in Thy compassion.

4 Good and upright is Jehovah
In His dealings evermore.
Sinners are by Him instructed
In the way untrod before.
He will ever guide the meek
In His judgments true and holy;
Teach His ways to those who seek
With a contrite heart and lowly.

5 All the pathways of Jehovah
Speak of truth and mercies pure
Unto such as keep His covenant
And His testimony sure.
For the glory of Thy Name,
Pardon, Lord, my evil-doing;
Grievous though my sin and shame,
Hear my cry, Thy love renewing.

6 Who is he that fears Jehovah,
Walking with Him day by day?
God will lead him safely onward,
Guide him in the chosen way.
Then at ease his soul shall rest,
In Jehovah still confiding;
E'en his children shall be blest,
Safely in the land abiding.

7 Yea, the secret of Jehovah
Is with those who fear His Name;
With His friends in tender mercy
He His covenant will maintain.
With a confidence complete,
Toward the Lord my eyes are turning;
From the net He'll pluck my feet;
He will not despise my yearning.

8 Turn Thou unto me in mercy;
Have compassion on my soul.
I am sore distressed and lonely;
Waves of trouble o'er me roll.
Myriad woes beset my heart,
Myriad doubts and bitternesses;
Thou who my Deliverer art,
Bring me out of my distresses.

9 O consider my affliction,
All my travail, Lord, behold;
Grant me full and free remission
Of my trespasses untold.
See mine enemies; for great
Is the number that upbraid me;
Who, in their consuming hate,
With their cruel scorn have flayed me.

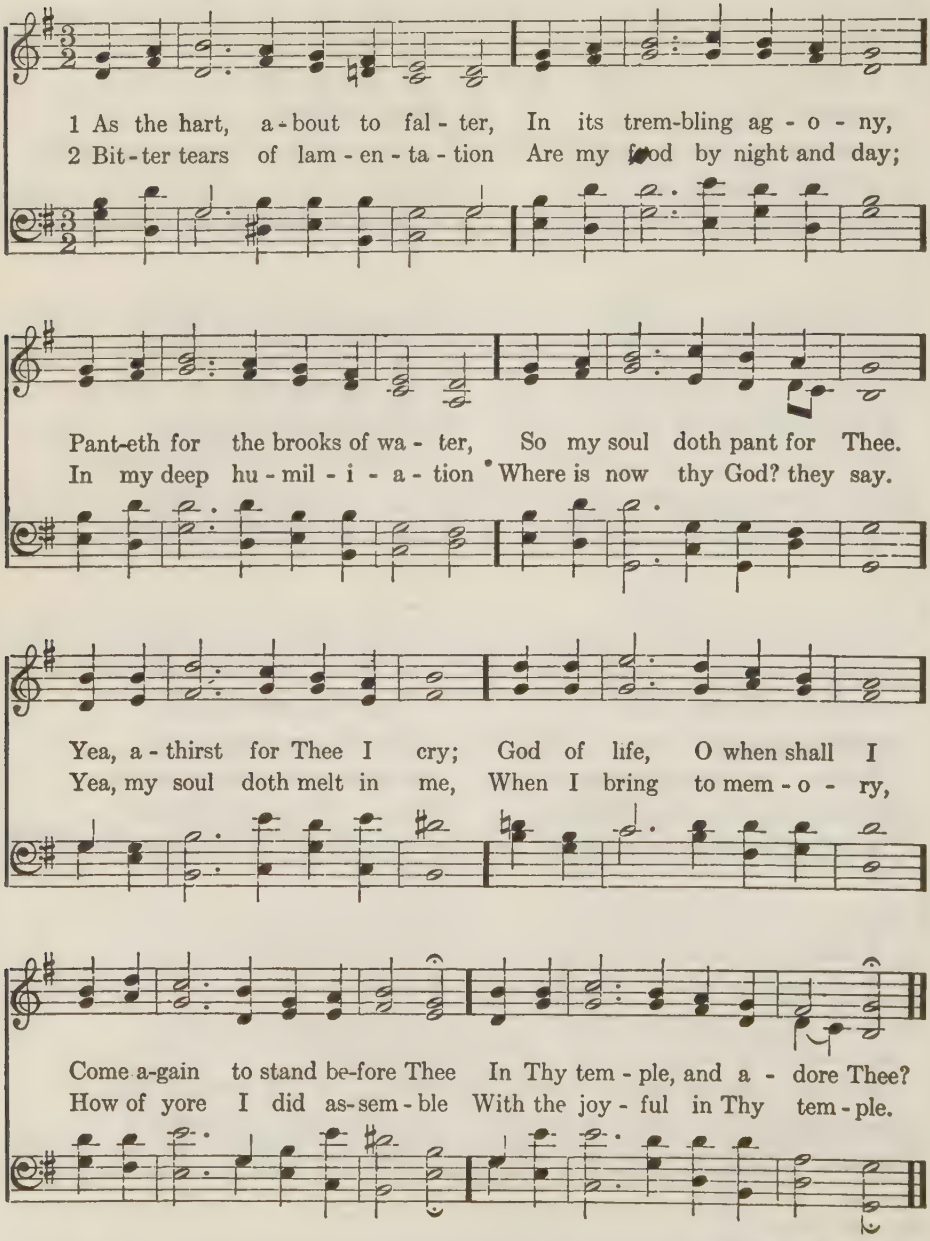
10 Keep my soul, O gracious Savior;
Come, I pray, deliver me,
Lest my head with shame be covered,
For my refuge is in Thee.
Trusting in Thy power supreme,
Lord, I wait for Thy salvation;
Come, Jehovah, and redeem
Israel from tribulation.

416 As the Hart, About to Falter

PSALM 42
Version of Dewey Westra, 1931

THIRSTING 8 7 8 7 7 7 8 8

L. Bourgeois, 1551



Dutch Psalter, Psalm 42

Words and music copyrighted by the Publication Committee of the Christian Reformed Church, 1934.

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

3 O my soul, why art thou grieving,
Why disquieted in me?
Hope in God, thy faith retrieving;
Let Him still thy refuge be.
I shall yet extol His grace
For the comfort of His face;
He has ever turned my sorrow
Into gladness on the morrow.

4 From the land beyond the Jordan
I bewail my misery;
From the foothills of Mount Hermon,
O my God, I think of Thee.
As the waters plunge and leap,
Deep re-echoes unto deep;
All Thy waves and billows roaring
O'er my troubled soul are pouring.

5 But the Lord will send salvation,
And by day His love provide;
He shall be my exultation,
And my song at eventide.
On His praise e'en in the night
I will ponder with delight,
And in prayer, transcending distance,
Seek the God of my existence.

6 I will say to God, my fortress:
Why hast Thou forsaken me?
Why go I about in sadness
For my foes' dread tyranny?
Their rebukes and scoffing words
Pierce my bones as pointed swords,
As they say with proud defiance:
Where is God, thy soul's reliance?

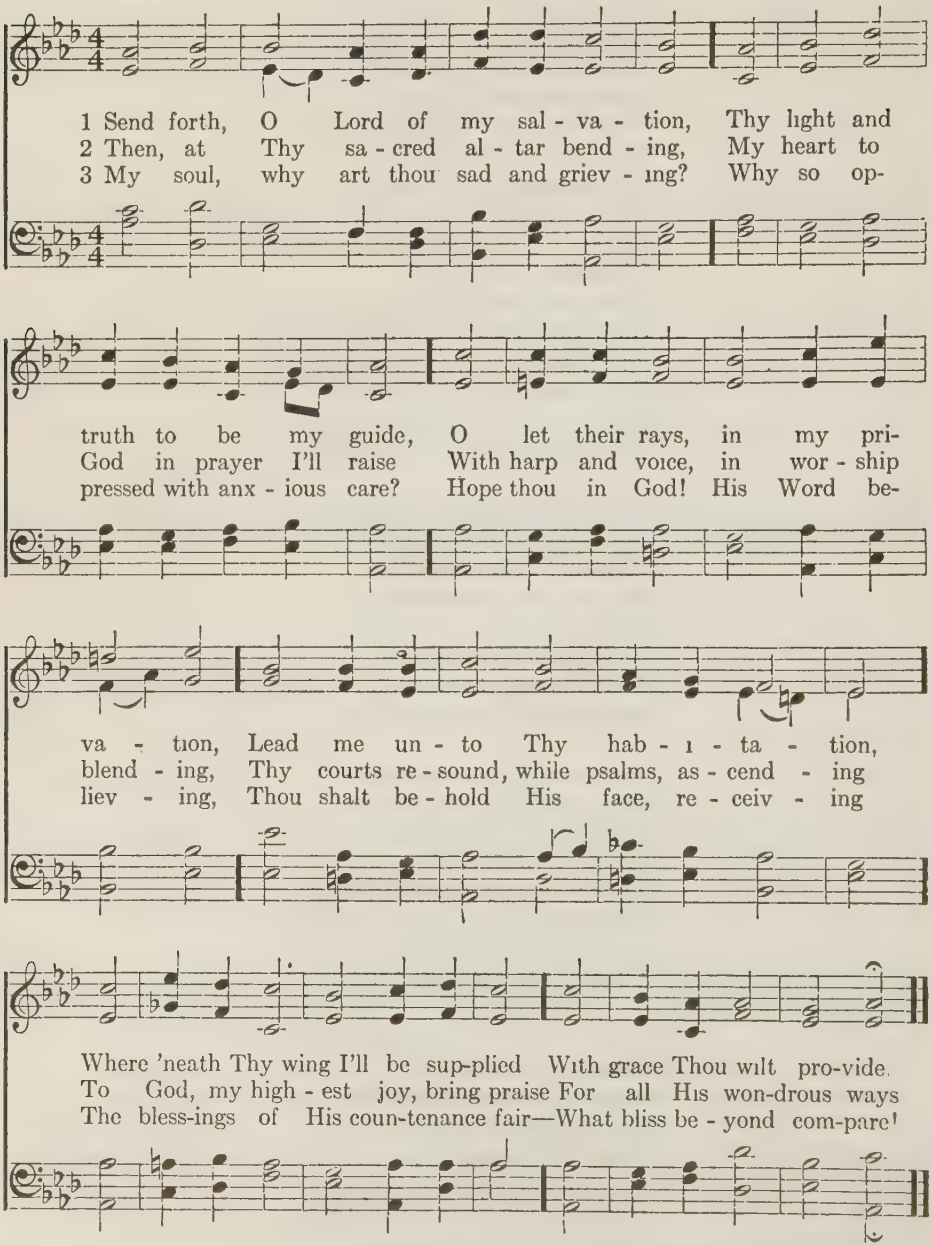
7 O my soul, why art thou grieving;
Why disquieted in me?
Hope in God, thy faith retrieving;
He will still thy refuge be.
I shall yet through all my days
Give to Him my thankful praise;
God, who will from shame deliver,
Is my God, my rock, forever.

417 Send Forth, O Lord of My Salvation

PSALM 43
Version of Rev William Kuipers, 1931

HOLY HILL 9 8 9 9 8 6

L. Bourgeois, 1543



Dutch Psalter, Psalm 43

Words and music copyrighted by the Publication Committee of the Christian Reformed Church, 1934

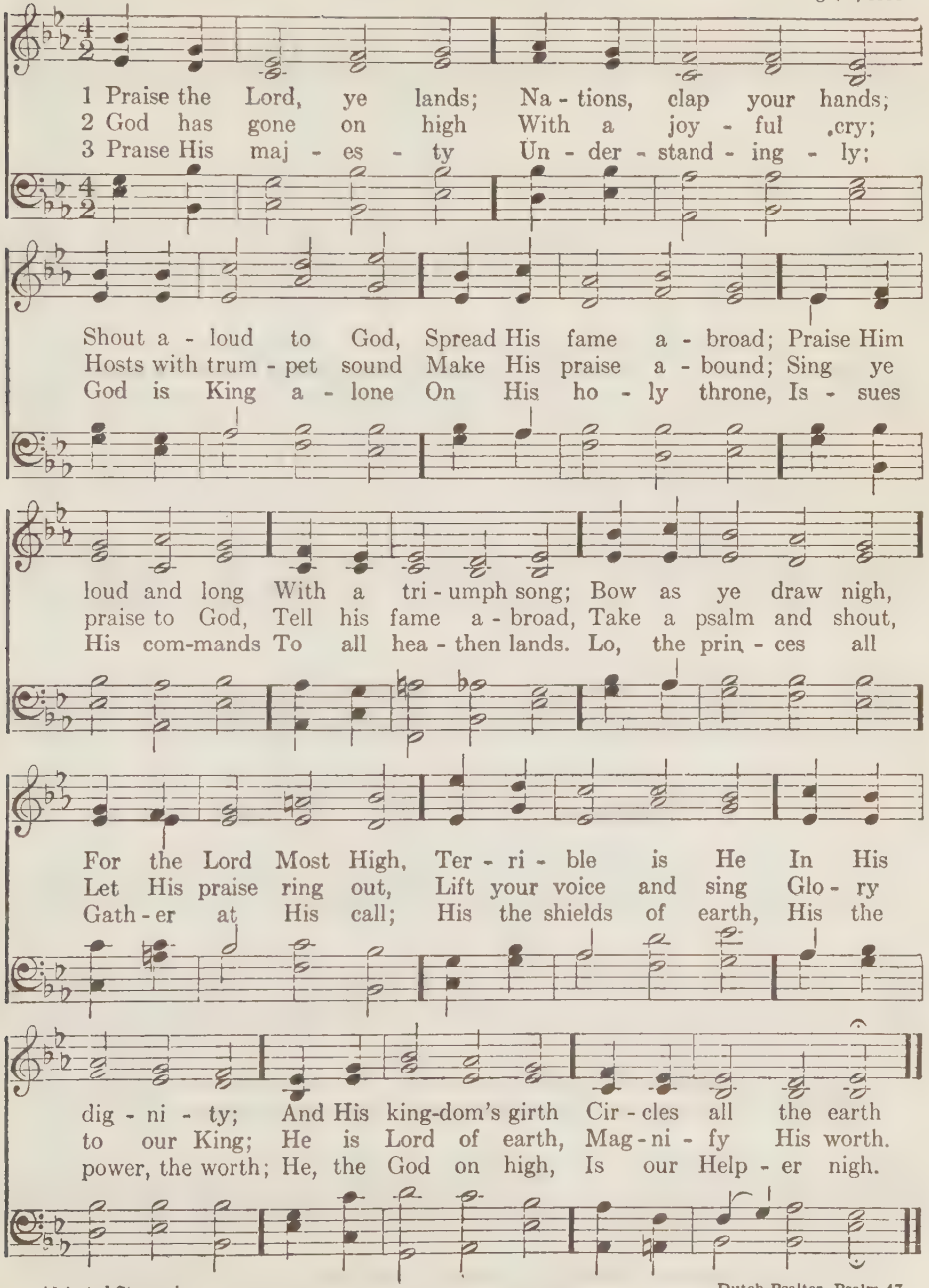
NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length

418 Praise the Lord, Ye Lands

PSALM 47
Version of Dewey Westra, 1931

ASCENDING KING 5 5 5 5 5 5 D.

L. Bourgeois, 1551



[Selected Stanzas]

Dutch Psalter, Psalm 47

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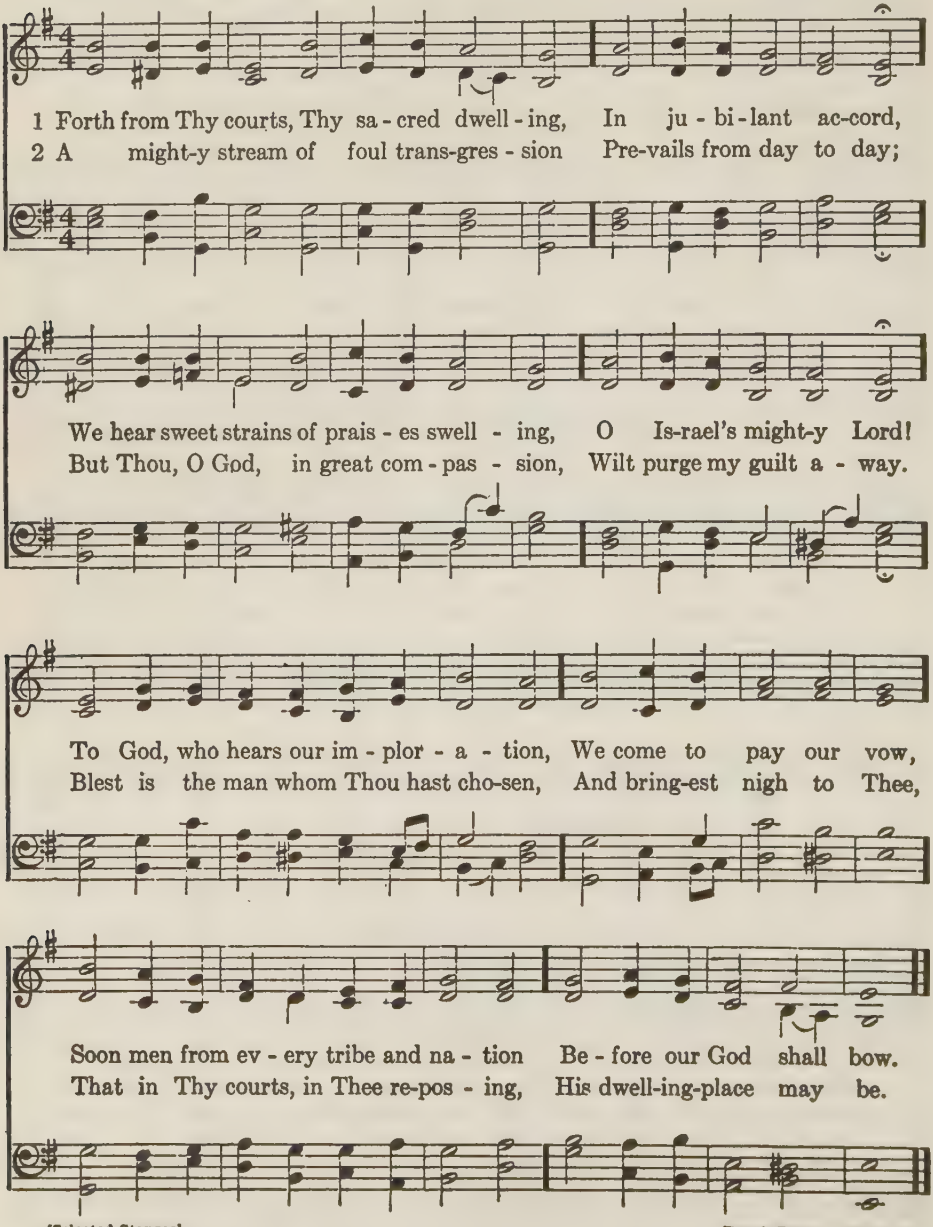
NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

419 Forth from Thy Courts, Thy Sacred Dwelling

PSALM 65
Version of Rev. William Kuipers, 1931

ZION'S PRAISE 9 6 9 6 D.

L. Bourgeois, 1543



[Selected Stanzas]

Dutch Psalter, Psalm 65

Words and music copyrighted by the Publication Committee of the Christian Reformed Church, 1934.

NOTE. This selection can also be played and sung as a plain chorale, with all the notes of equal length.

3 There, in Thy holy habitation,
Thou wilt Thy saints provide
With every blessing of salvation,
Till all are satisfied.
By awful deeds, so just and mighty,
God saves us from our foe;
To all who walk with Him uprightly
He will salvation show.

4 From stores on high Thy streams flow over
The hard and arid land;
The fields are sown with corn and clover,
Provided by Thy hand;
The furrows, softened by Thy showers,
Are blest with springing grain.
How great, O God, Thy love and power
Throughout Thy vast domain!

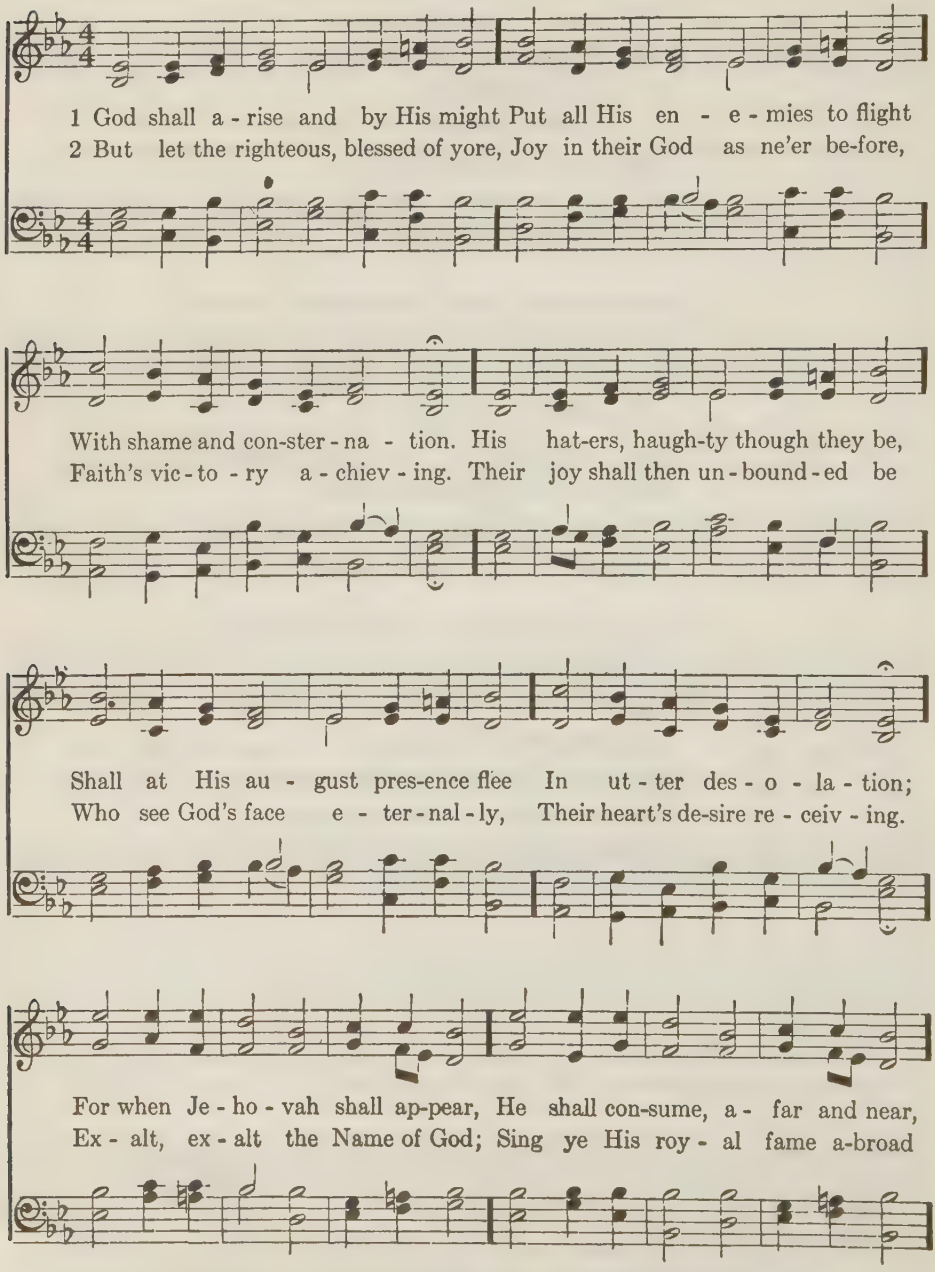
5 The year is crowned, O Fount of blessing,
With gifts to cheer the land;
Thy goodness fills the earth, expressing
The wonders of Thy hand.
The hills rejoice; the pastures, teeming
With flocks that skip and spring,
The golden grain, in valleys gleaming—
All sing to God the King.

420 God Shall Arise and by His Might

PSALM 68
Version of Rev. B. Essenburg, 1931

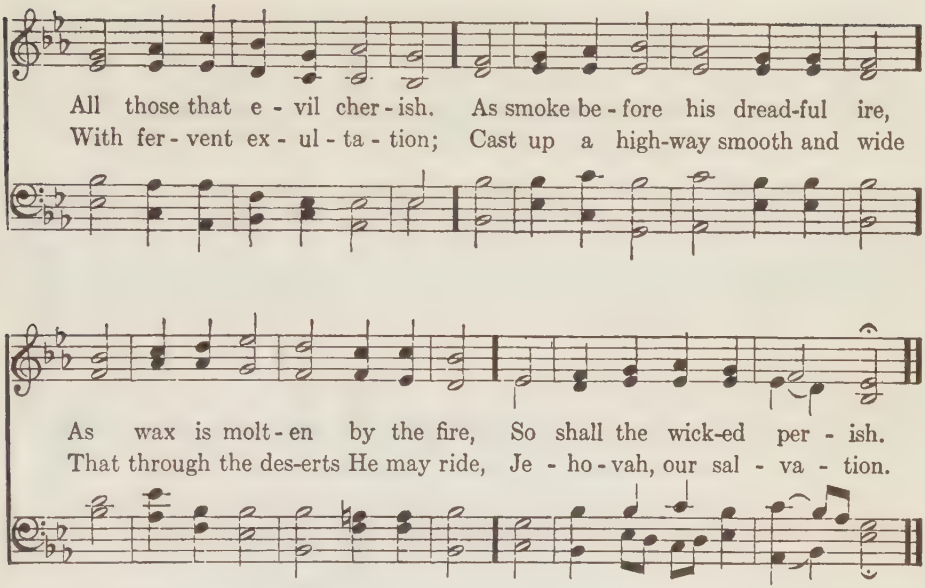
GREITER 8 8 7, 12 lines

Matthaeus Greiter, 1539



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God Shall Arise and by His Might



[Selected Stanzas] Dutch Psalter, Psalm 68

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

3 Sing praise, thou chosen Israel,
Who with the folds of sheep dost dwell;
Thou art God's joy and treasure.
Like doves on golden-feathered wing,
In holy beauty thou shalt bring
Thy praise to God with pleasure.
Jehovah scattered kings and foes,
Redeeming thee from grievous woes;
Praise is thy holy duty.
For God did choose a mount so fair
That Bashan's height cannot compare
With Zion's fame and beauty.

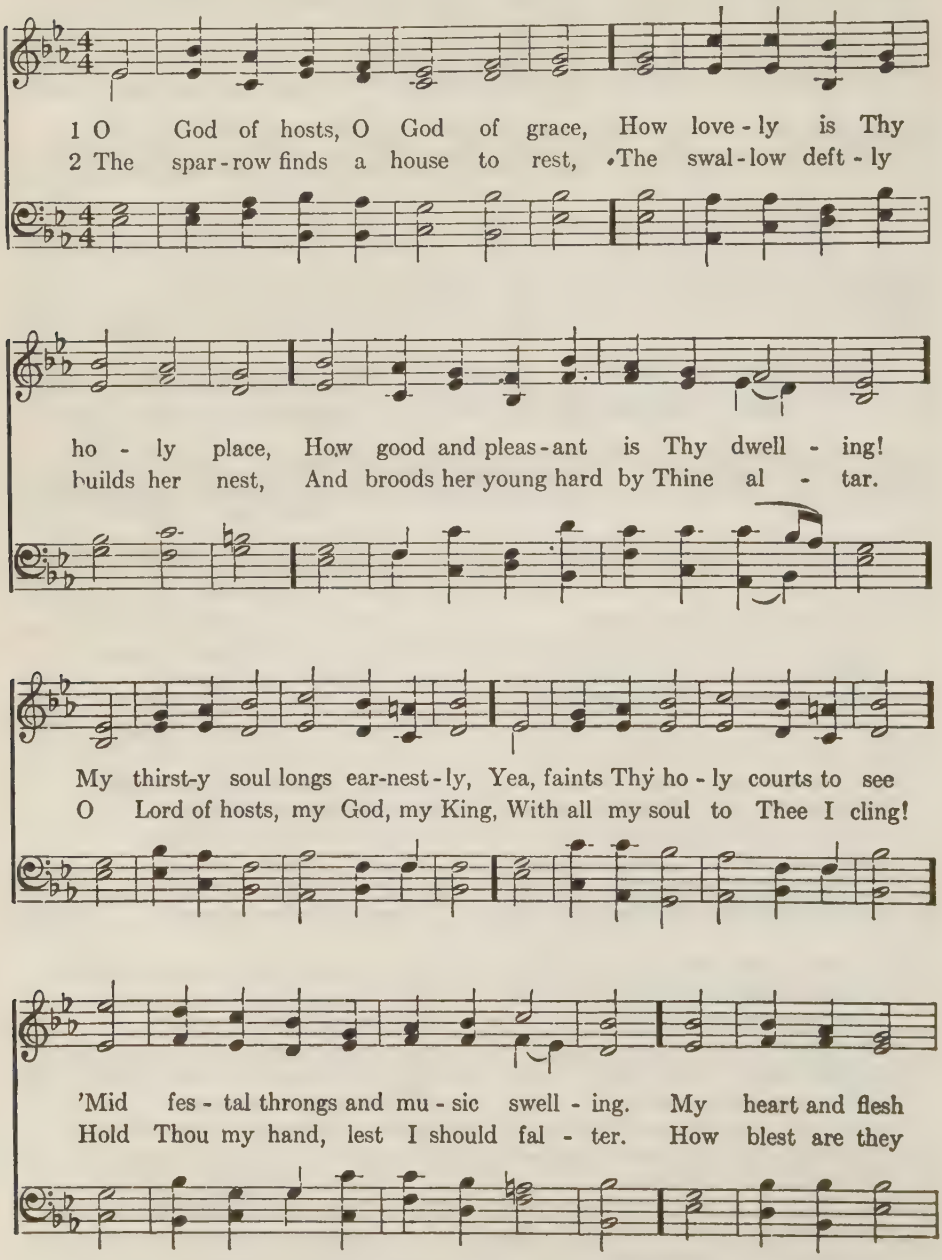
4 The Lord is great, His might untold,
His chariots thousand thousand fold,
His armies ne'er confounded.
Among them God with joy displays
The glory that in Moses' days
Mount Sinai surrounded.
When Thou, O Lord, in glory bright,
Ascendedst in the heavenly height
Our captive-bonds to sever,
Rich gifts from those who did rebel
Thou didst receive, that men might dwell
With Thee, O Lord, forever.

5 Let God be praised with reverence deep;
He daily comes our lives to steep
In bounties freely given.
God cares for us, our God is He;
Who would not fear His majesty
In earth as well as heaven?
Our God upholds us in the strife;
To us He grants eternal life,
And saves from desolation.
He hears the needy when they cry,
He saves their souls when death draws nigh,
This God is our salvation.

6 Ye kings and kingdoms of the earth,
Extol Jehovah's matchless worth
With psalms of adoration.
Praise Him whose glory rides on high,
Whose thunders roll through clouded sky
With mighty intonation.
Ascribe ye strength to God alone,
Whose worth in Israel is known,
For whom the heavens tremble.
O Lord, our strength, to Thee we bow,
For great and terrible art Thou
Out of Thy holy temple.

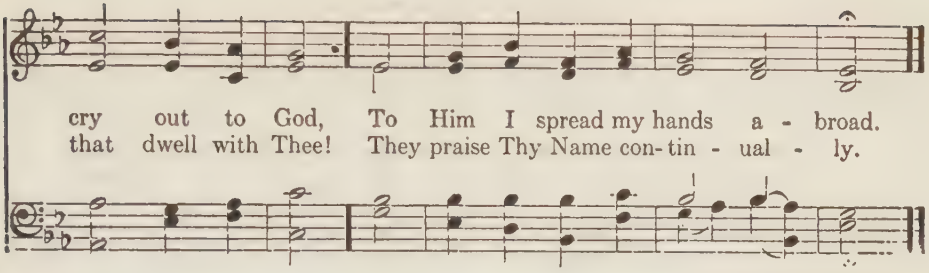
421 O God of Hosts, O God of Grace

PSALM 84 TABERNACLES 8 8 9 8 8 9 8 8
Version of Rev. William Kuipers, 1931 Maitre Pierre, 1562



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O God of Hosts, O God of Grace



Dutch Psalter, Psalm 84

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

3 Blest is the man whose strength Thou art,
Thy ways are hidden in his heart,
He treads the highway to Thy dwelling.
Though passing through a vale of tears,
Thy grace, O God, to him appears
With winged hope and power impelling.
The wilderness, by showers blest,
Is now a pilgrim's vale of rest.

4 From strength to strength Thy children dear
Go forward, till they all appear
In Zion's courts, God's holy mountain.
O how delightful, God of grace,
The paths of those that seek Thy face,
And yearn for waters from Thy fountain!
Jehovah, God of hosts, give ear,
O Jacob's God, in mercy hear.

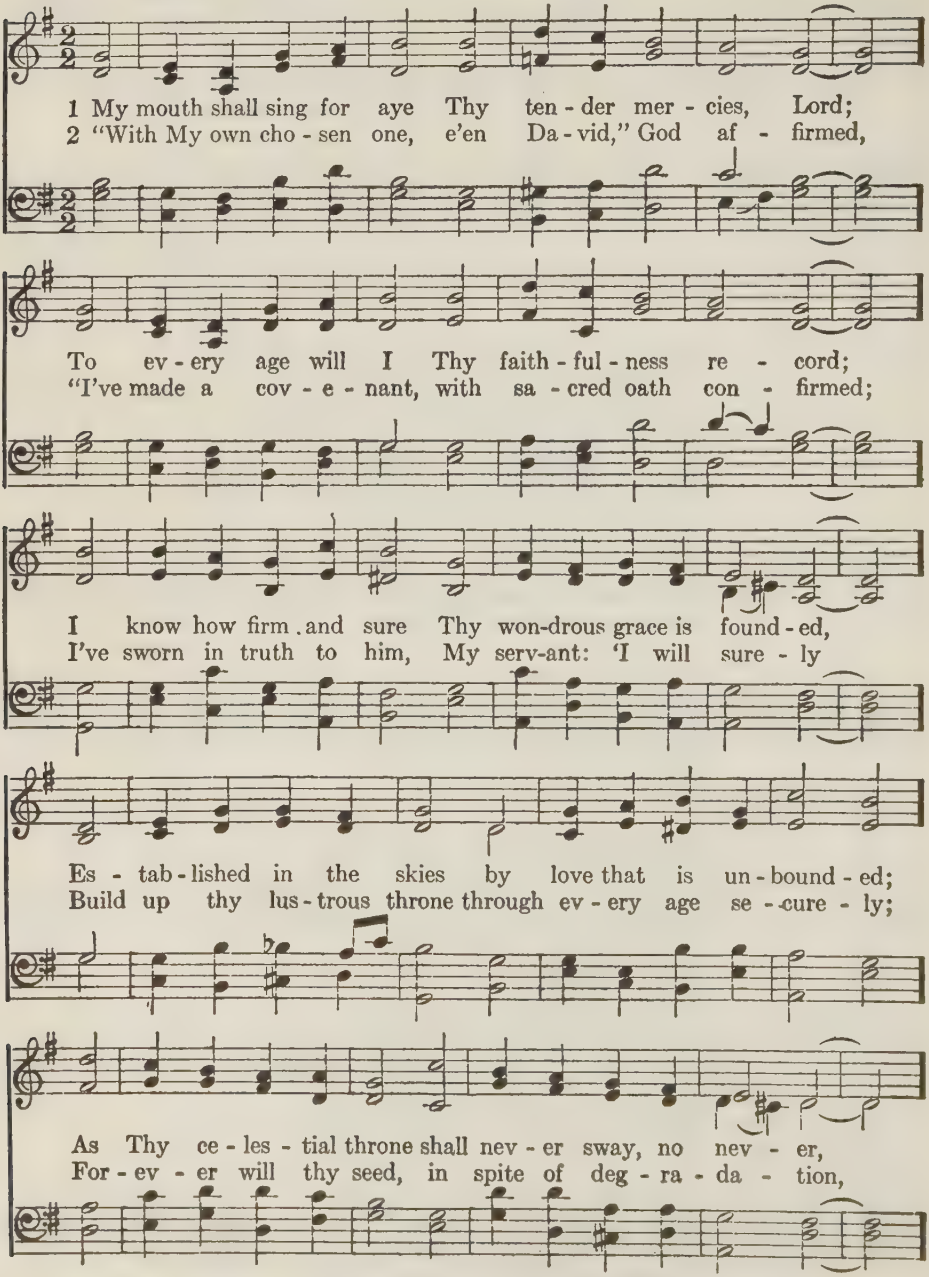
5 O God, our shield, with face benign
Look on Thy servant, wholly Thine,
And keep him, Lord, Thou great Defender!
One day, passed in Thy house of praise,
Is better than a thousand days
Spent in the realm of earthly splendor.
Though only at Thy door I wait,
No tents of sin give joy so great.

6 O God Jehovah, good and kind,
On Zion's mount in clouds enshrined,
Thou art our sun and shield forever.
To upright souls that seek Thy face
Thou givest glory, truth, and grace;
E'en in death's vale Thou failest never.
O Lord of hosts, how blest is he
Who puts his stedfast trust in Thee!

422 My Mouth Shall Sing for Aye

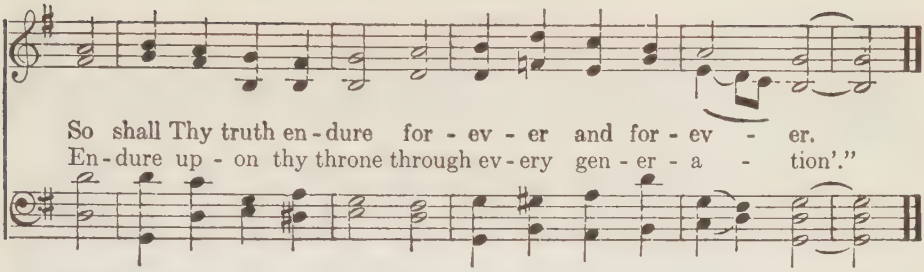
PSALM 89 SOVEREIGN GRACE 12 12 13 13 13 13

Version of Rev. William Kuipers, 1931 Maitre Pierre, 1562



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My Mouth Shall Sing for Aye



[Selected Stanzas] Dutch Psalter, Psalm 89

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

3 The heavens praise, O Lord, Thy wonders day and night;
Thy saints on earth extol Thy faithfulness and might;
Exultingly they ask: "Who, Lord, within Thy dwelling,
Who of the kings of earth, in carnal strength excelling,
Can be compared with Thee, Jehovah great and glorious,
In all Thy wise designs triumphant and victorious?"

4 The hosts of heaven, O God, acclaim Thee Lord alone,
And greatly fear Thy Name 'bove all around Thy throne.
Who is there like to Thee, throughout this vast creation,
Jehovah, Lord of hosts, the God of our salvation,
Arrayed like Thee with power and faithfulness astounding,
Constraining saints to praise Thy wondrous grace abounding?

5 How blessed, Lord, are they who know the joyful sound,
Who, when they hear Thy voice, in happiness abound!
With stedfast step they walk, their countenances beaming
With brightness of the light that from Thy face is streaming;
Exalted by Thy might from depths of desolation,
They praise fore'er Thy Name, Thy justice and salvation.

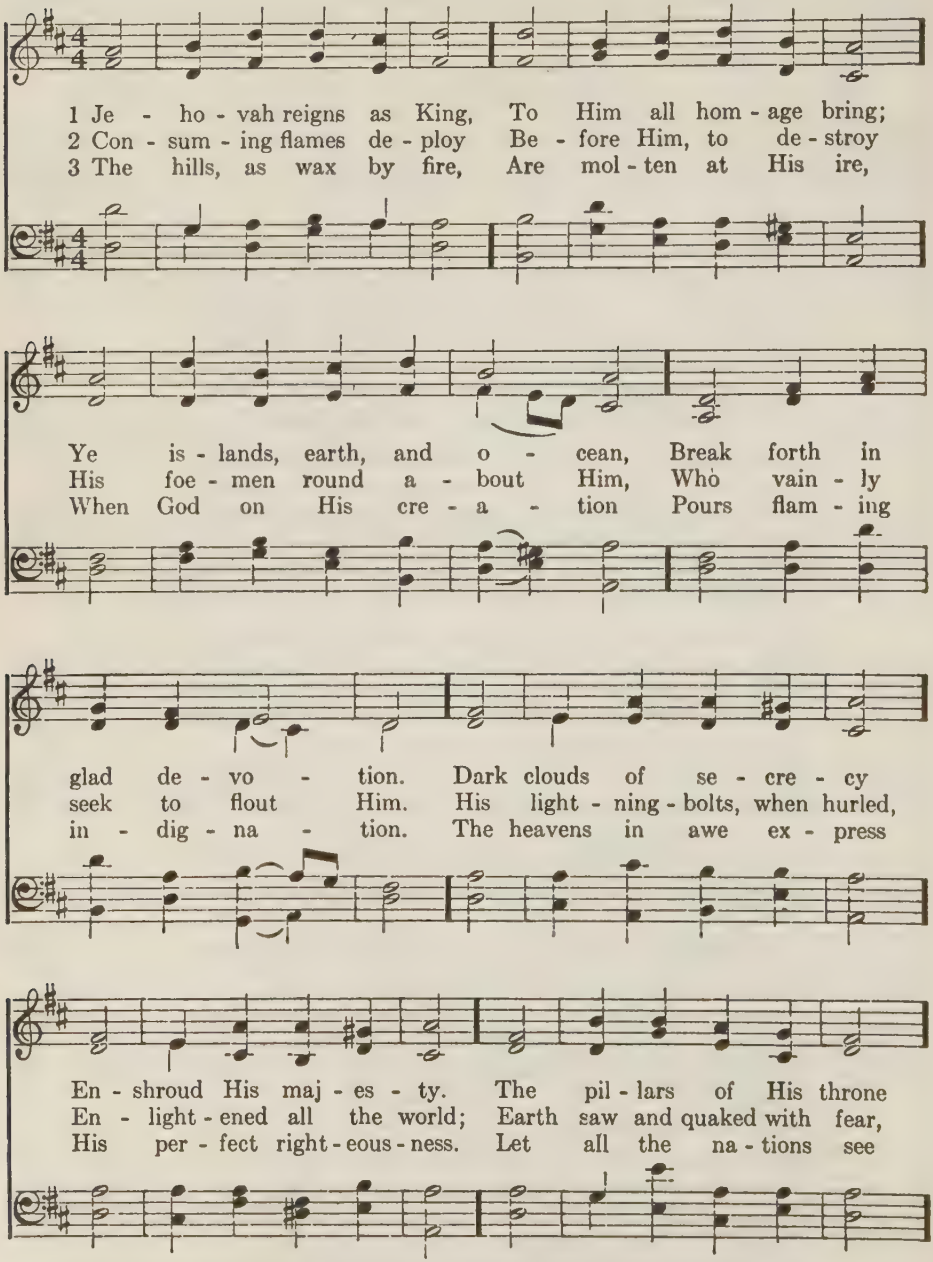
6 Thou art, O God, our boast, the glory of our power;
Thy sovereign grace is e'er our fortress and our tower.
We lift our heads aloft, for God, our shield, is o'er us;
Through Him, through Him alone, whose presence goes before us,
We'll wear the victor's crown, no more by foes assaulted,
We'll triumph through our King, by Israel's God exalted.

7 As long as heaven stands on pillars firm and sure,
So long shall David's seed through endless years endure.
But if his children e'er forsake My law appointed,
And walk not in the ways decreed by Mine Anointed,
Then truly will I come in holy indignation,
And chastise them with rods for all their provocation.

8 Remember, Lord, how frail I am, how few my years;
My life is like a cloud that comes and disappears;
Has man, then, lived in vain? Who can, in death's dark hour,
Escape the dismal grave with all its ruinous power?
O Lord, recall Thy love, Thy words to David spoken,
Sustain us as of yore by covenant-oaths unbroken.

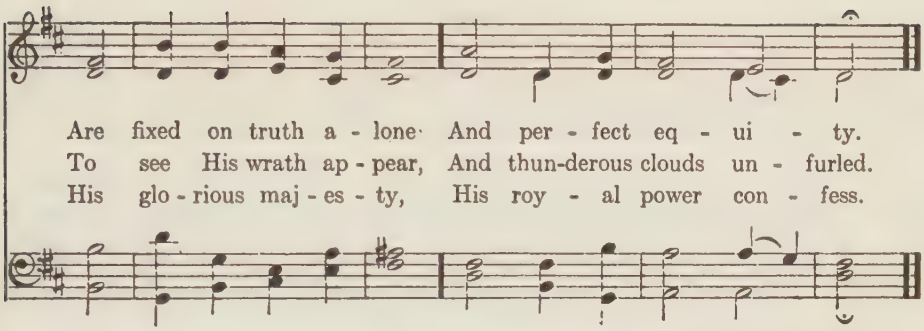
423 Jehovah Reigns As King

PSALM 97 RIGHTEOUS JUDGE 6 6 7 7 6 6 6 6 6
Version of Dewey Westra, 1931 Maitre Pierre, 1562



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Jehovah Reigns As King



Dutch Psalter, Psalm 97

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

4 Confounded be all they
Who in their folly pray
To gods of man's creation
And boast of vain salvation.
Jehovah, Him we laud,
For He alone is God.
Come, all ye gods, draw near,
And worship Him with fear,
By His dominion awed.

5 All Zion then rejoiced,
When in her gates were voiced
The judgments, O Jehovah,
Which Thou hast wrought for Judah.
Her daughters sang with mirth,
For high above the earth,
Thou, who art God alone,
Hast made Thyself a throne
And magnified Thy worth.

6 Ye lovers of the Lord,
To Him all praise accord;
Rejoice in your confession
And hate all base transgression.
Jehovah keepeth well
The saints in Israel;
He frees them from the snare
That wicked men prepare,
And makes them safely dwell.

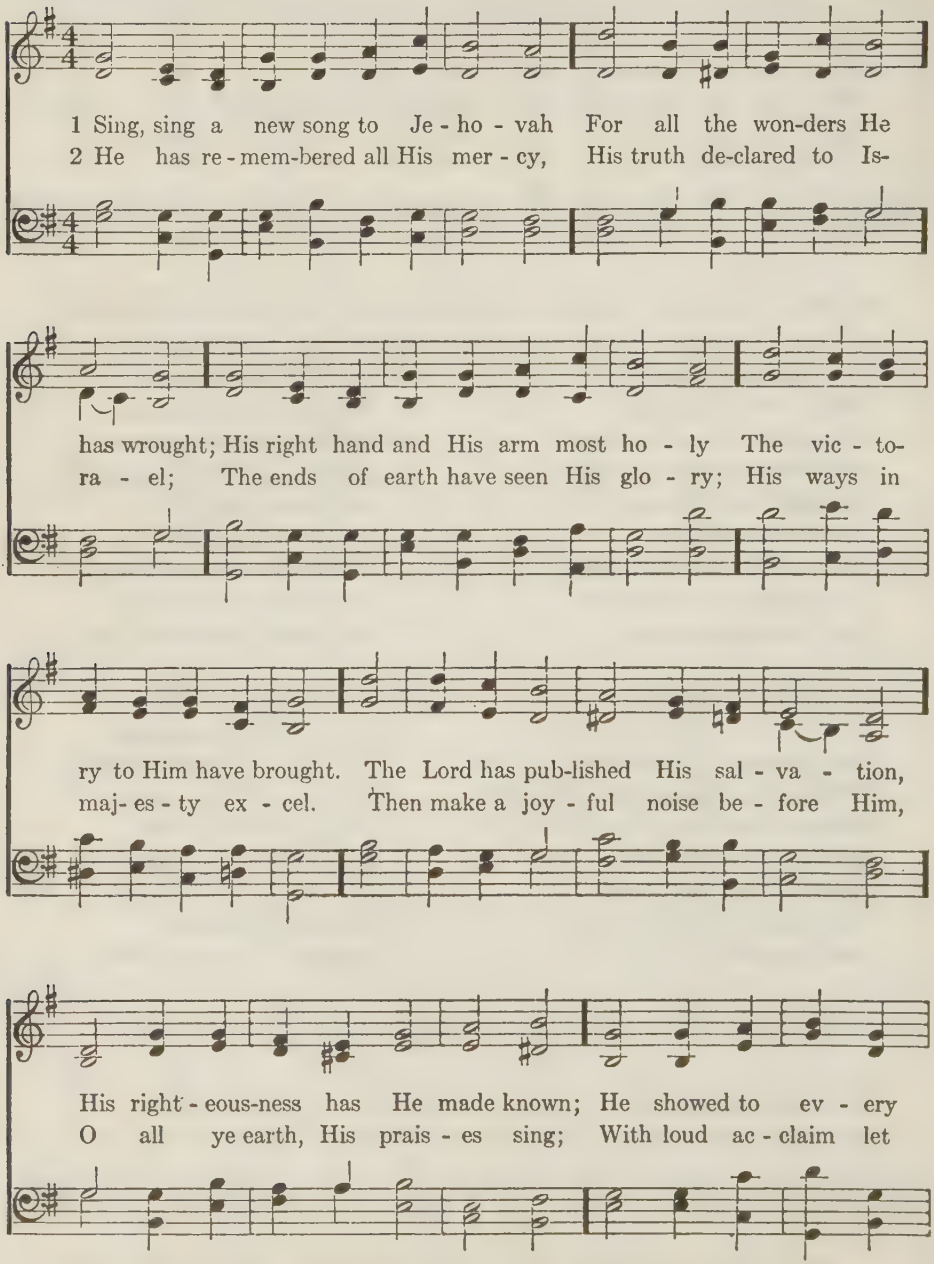
7 Jehovah's kindly face
Gives happiness and grace
To all that are pure-hearted;
To them is life imparted.
Rejoice in God, ye just,
He raised you from the dust;
Give thanks, ye people all,
His holy Name recall,
Repose in Him your trust.

424 Sing, Sing a New Song to Jehovah

PSALM 98
Version of Dewey Westra, 1931

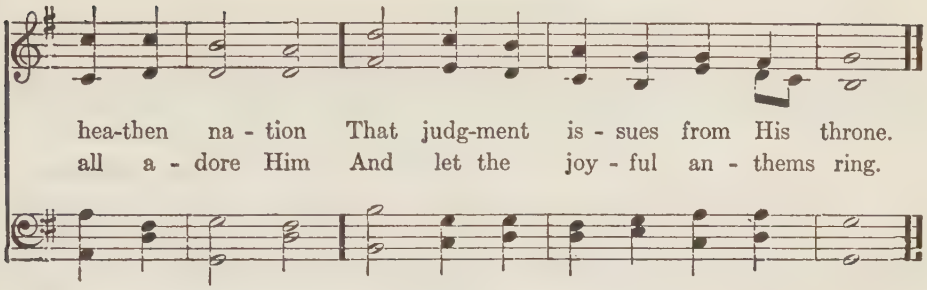
CORNERSTONE 9 8 9 8 D.

L. Bourgeois, 1551



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Sing, Sing a New Song to Jehovah



Dutch Psalter, Psalm 98

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

3 Join to the harp your glad rejoicing,
A psalm of adoration bring,
With trumpet and the cornet voicing
A joyful noise to God, the King.
Let oceans roar with all their fulness,
The world and they that dwell therein;
Proclaim Jehovah's power with boldness,
Exalt Him ever and again.

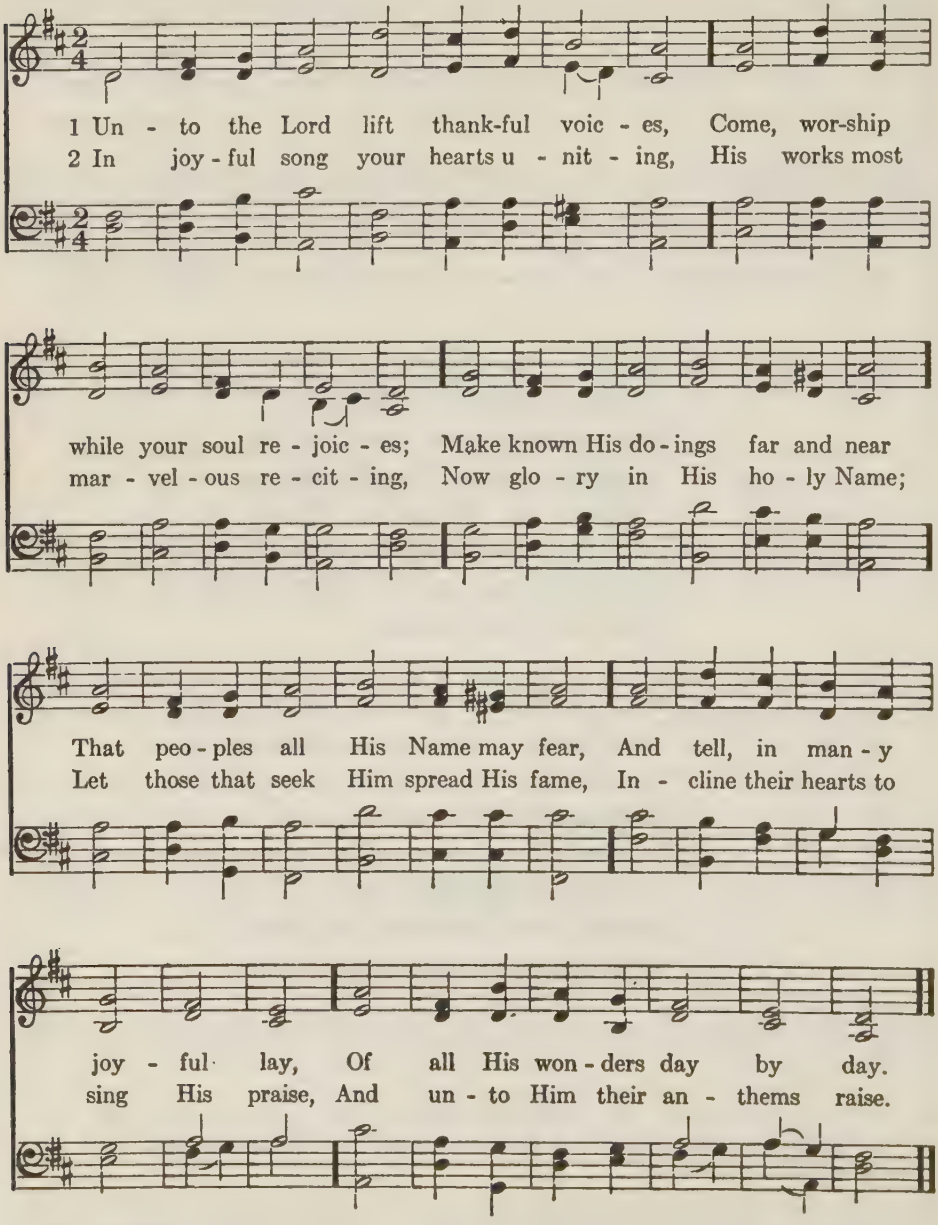
4 Let all the streams in joyous union
Now clap their hands and praise accord,
The hills rejoice in glad communion,
And skip for joy before the Lord.
He comes, He comes to judge the people,
Arrayed in truth and equity;
The world shall He redeem from evil,
And righteous shall His judgment be.

425 Unto the Lord Lift Thankful Voices

PSALM 105
Version of Rev. S. G. Brondsema, 1931

PIERRE 9 9 8 8 8 8

Maitre Pierre, 1562



[Selected Stanzas]

Dutch Psalter, Psalm 105

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NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

Unto the Lord Lift Thankful Voices

3 Seek ye Jehovah and His power,
Seek ye His presence every hour.
His works, so marvelous and great,
Remember still, and meditate
Upon the wonders of His hands,
The judgments which His mouth commands.

4 Ye seed from Abraham descended,
To whom His favors were extended,
And Jacob's children, whom the Lord
Has chosen, hearken to His word.
He is the Lord, our Judge divine;
In all the earth His glories shine.

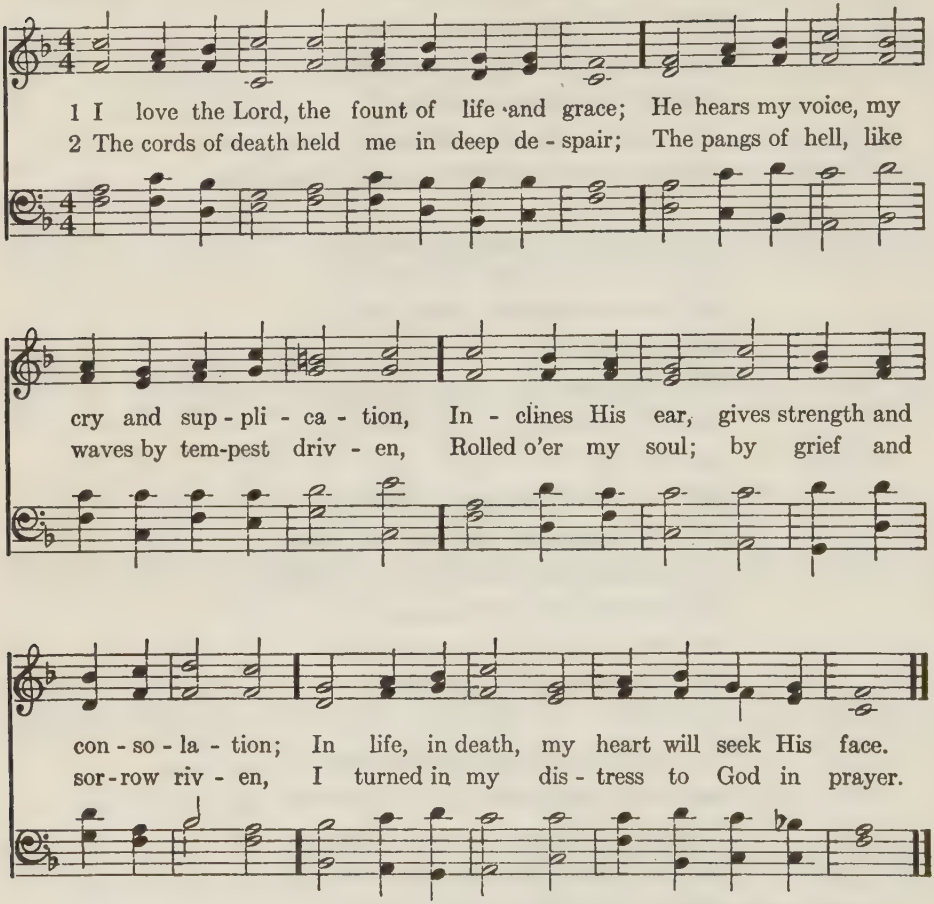
5 Jehovah's truth will stand forever,
His covenant-bonds He will not sever;
The word of grace which He commands
To thousand generations stands;
The covenant made in days of old
With Abraham He doth uphold.

6 The Lord His covenant people planted
In lands of nations which He granted,
That they His statutes might observe,
Nor from His laws might ever swerve.
Let songs of praise to Him ascend,
And hallelujahs without end.

426 I Love the Lord

PSALM 116 SACRIFICE OF PRAISE 10 11 11 10
Version of Rev. William Kuipers, 1931

Maitre Pierre, 1562



Dutch Psalter, Psalm 116

Words and music copyrighted by the Publication Committee of the Christian Reformed Church, 1934.

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

3 I cried, Deliver Thou my soul, O Lord!
Jehovah heard. I pledge Him my devotion.
The Lord is just, His grace wide as the ocean;
In boundless mercy He fulfils His word.

4 The Lord preserves the meek most tenderly;
Brought nigh to death, in Him I found salvation.
Come, thou my soul, relieved from agitation,
Turn to thy rest; the Lord has favored thee.

5 Thou, O Jehovah, in Thy sovereign grace,
Hast saved my soul from death and woe appalling,
Dried all my tears, secured my feet from falling.
Lo, I shall live and walk before Thy face.

6 I have believed, and therefore did I speak
When I was made to suffer tribulation;
I said in haste and bitter desperation:
All men are false, 'tis nought but lies they speak.

7 What shall I render to Jehovah now
For all the riches of His consolation?
With joy I'll take the cup of His salvation,
And call upon His Name with thankful vow.

8 Before His saints I'll pay my vows to God;
E'en in death's vale He keepeth me from evil;
How dear to God the dying of His people!
Praise Him, ye saints, and sound His Name abroad.

9 I am, O Lord, Thy servant, bound yet free,
Thy handmaid's son, whose shackles Thou hast broken;
Redeemed by grace, I'll render as a token
Of gratitude my constant praise to Thee.

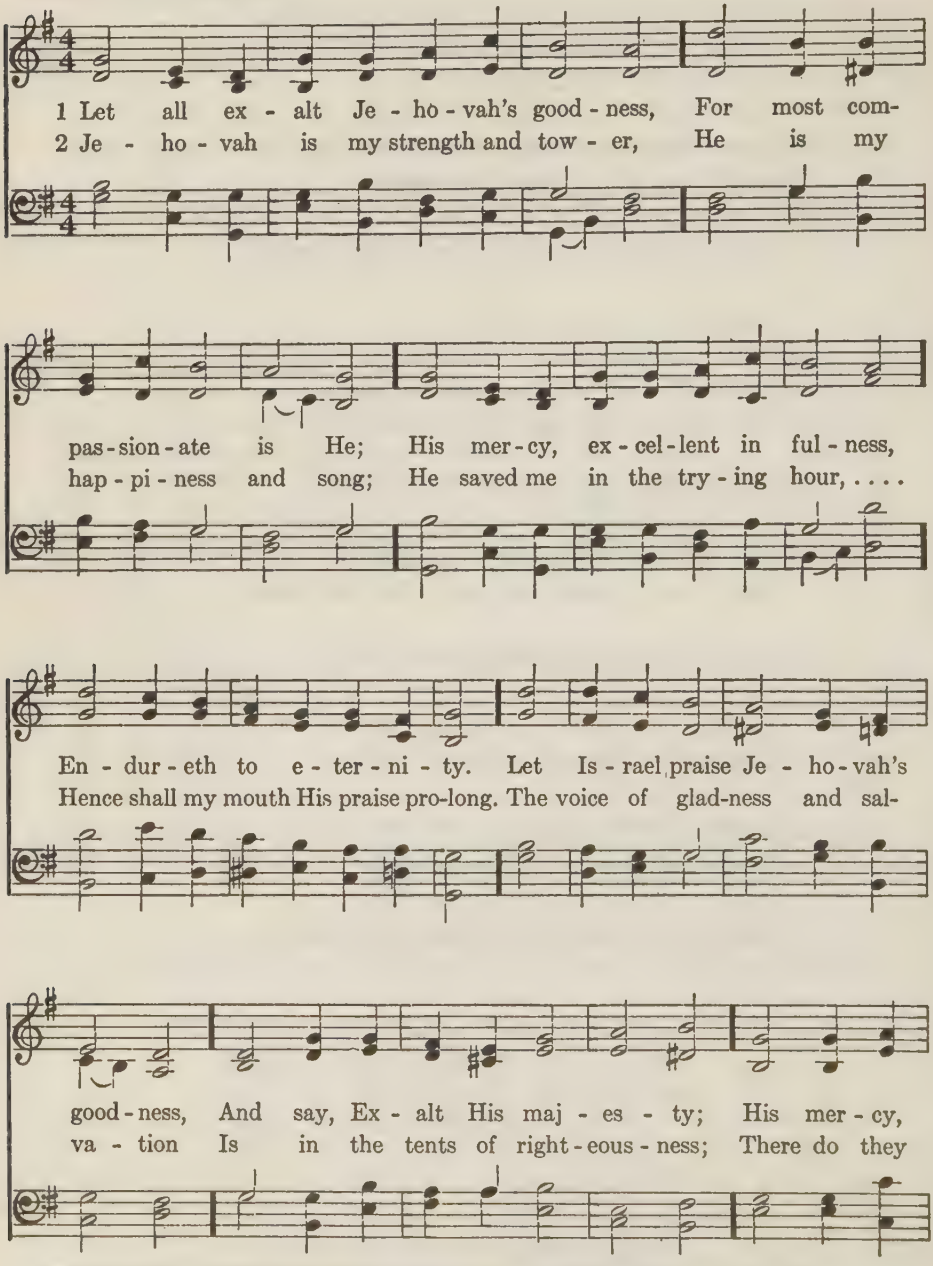
10 Jerusalem! Within thy courts I'll praise
Jehovah's Name; and with a spirit lowly
Pay all my vows. O Zion, fair and holy,
Come join with me and bless Him all thy days!

427 Let All Exalt Jehovah's Goodness

PSALM 118
Version of Dewey Westra, 1931

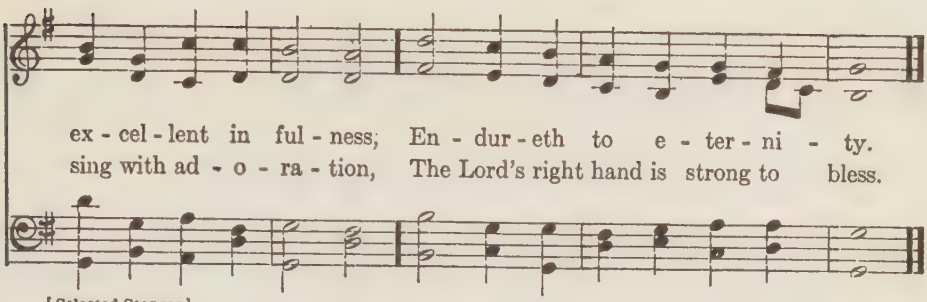
CORNERSTONE 9 8 9 8 D.

L. Bourgeois, 1551



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Let All Exalt Jehovah's Goodness



[Selected Stanzas] Dutch Psalter, Psalm 118

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

3 The Lord's right hand is high exalted,
Jehovah's strong and mighty hand;
The vaunting enemy He halted,
And made His chosen ones to stand.
I shall not die but live before Him,
And all His mighty works declare,
That all may joyfully adore Him
Who in His lovingkindness share.

4 In truth, the Lord has sorely chastened,
But not to death delivered me;
In His paternal love He hastened
To mitigate my misery.
Now open at my salutation
The gates of truth and righteousness,
And I will enter with elation,
There to proclaim my thankfulness.

5 The stone the builders had rejected,
And in contempt refused to own,
To their dismay has been selected
To be the foremost cornerstone.
This thing is from the Lord Almighty,
It is a marvel in our eyes;
Man cannot understand it rightly
Nor fathom it in any wise.

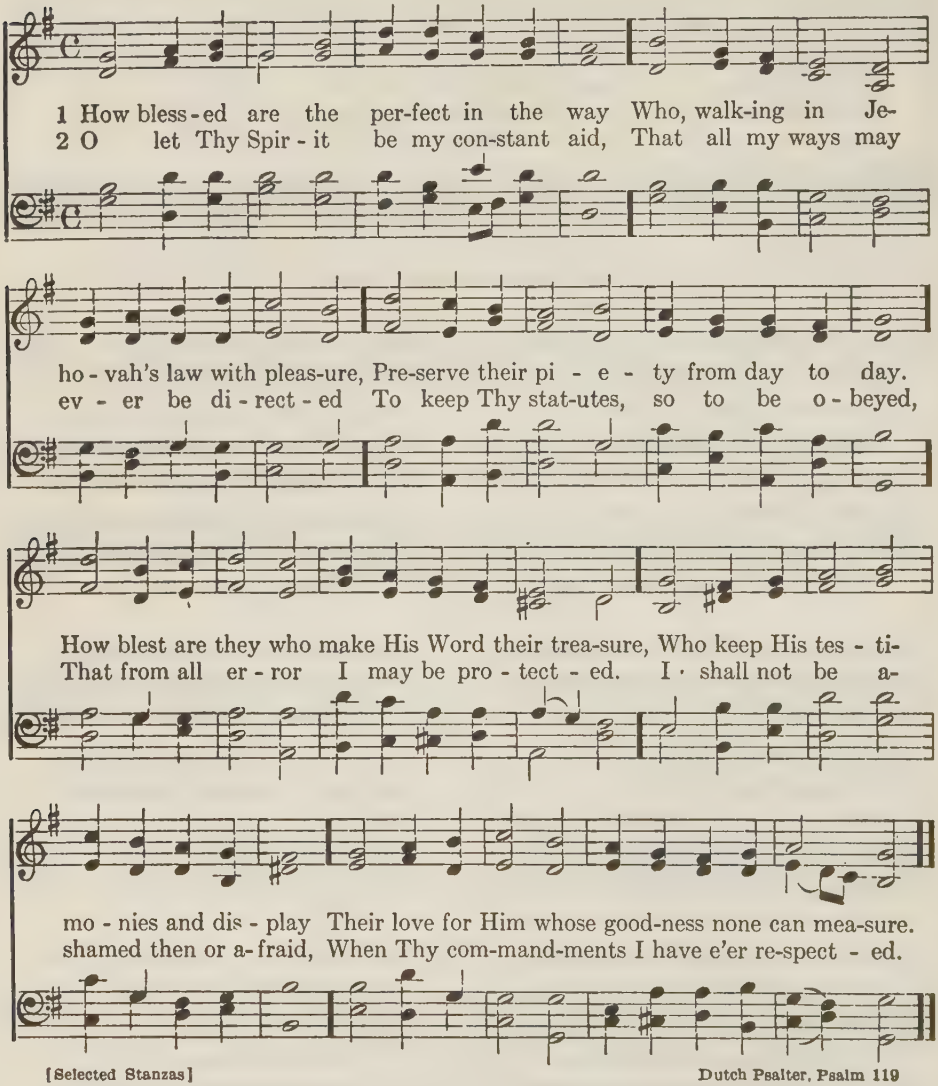
6 This is the day of full salvation
That God has made and sanctified;
Come, let us voice our jubilation,
And triumph in the grace supplied.
Save, O Jehovah, we implore Thee,
Save now Thy people, e'en today;
Prosperity send Thou in mercy,
And favor us upon our way.

Now blessed be the King of Glory,
That cometh in Jehovah's Name;
Out of His temple we adore Thee,
And all Thy blessedness proclaim.
The Lord is mighty; He provideth
A light for us when sore afraid;
Then be our thankful sacrifices
Upon the sacred altar laid.

8 Thou art my God, I will extol Thee,
And magnify Thy majesty;
My God, in glory none excel Thee,
Thy praise be to eternity.
Let all exalt Jehovah's goodness,
For most compassionate is He;
His mercy, excellent in fulness,
Endureth to eternity.

428 How Blessed Are the Perfect in the Way

PSALM 119 ROYAL LAW 10 11 10 11 10 11
Version of Dewey Westra, 1931 L. Bourgeois, 1551



[Selected Stanzas] Dutch Psalter, Psalm 119

Words and music copyrighted by the Publication Committee of the Christian Reformed Church, 1934.

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

3 O Lord, how shall a youth preserve his way,
At every turn by vanity surrounded?
In truth, if he Thy statutes will obey,
If on Thy Word his attitudes are founded.
Thou whom I've sought, O let me never stray
From Thy commandments, lest I be confounded.

4 Thy precepts have I hid within my heart,
Lest I should stray and fall into transgression;
O teach Thou me and unto me impart
Thy statutes for a permanent possession.
In all Thy judgments Thou most righteous art;
Thy truth I praise in rapturous confession.

5 O teach me, Lord, the way that I should go;
Then shall Thy servant walk therein forever.
Give understanding all Thy paths to know;
Then shall I keep Thy law with zealous fervor.
Instruct me in Thy perfect will and, lo,
I shall observe it with my whole endeavor.

6 O Lord, Thou art my portion and my lot;
I said that I would keep Thy Word forever,
Though to my sorrow I have oft forgot.
With all my heart I now entreat Thy favor:
Be merciful to me and chasten not;
According to Thy Word be Thou my Savior.

7 O how I love Thy law! Yea, Thou canst see
Through all the day it is my meditation;
By Thy commandments, Lord, Thou madest me
More wise than all who seek my ruination.
Thy testimonies evermore shall be
The perfect source of all my inspiration.

8 Thy Word is as a lamp unto my feet,
A light upon my pathway unto heaven;
I've sworn an oath, which gladly I repeat,
That I shall keep, as always I have striven,
Thy righteous judgments, holy and complete,
When unto me Thy helping grace is given.

9 Great peace have they who love Thy perfect law;
They shall not swerve from paths of consecration;
Their happiness shall be without a flaw.
Lord, I have ever hoped for Thy salvation;
All Thy commandments I have kept with awe;
Thy precepts are my daily meditation.

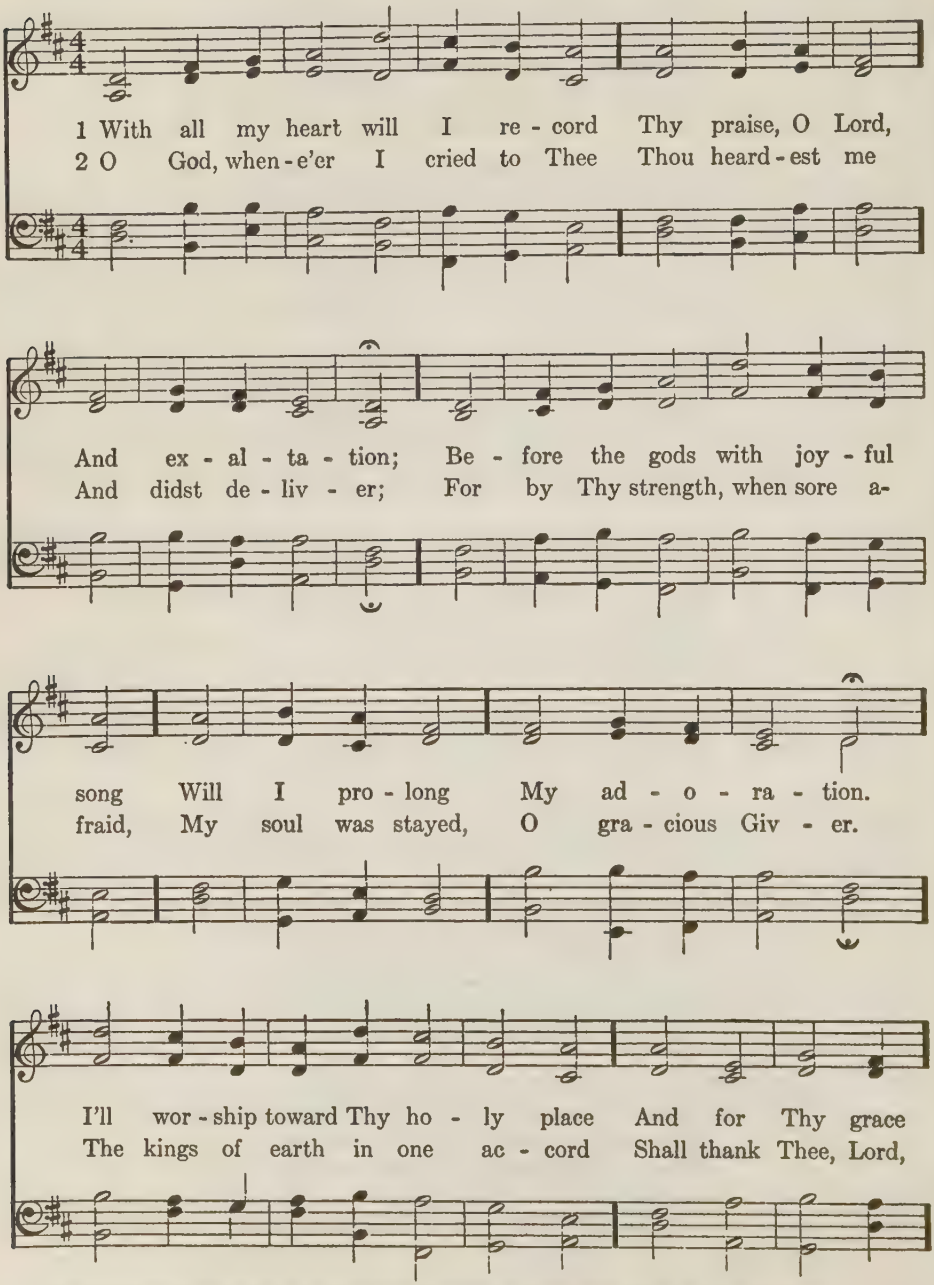
10 Grant life unto my soul, O Lord, I pray;
Shed still the brightness of Thy presence o'er me;
Then shall I praise Thee in a perfect way,
Yea, let Thy judgments quicken and restore me.
Thy servant like a sheep has gone astray,
Yet Thy commandments I will keep before me.

429 With All My Heart Will I Record

PSALM 138
Version of Dewey Westra, 1931

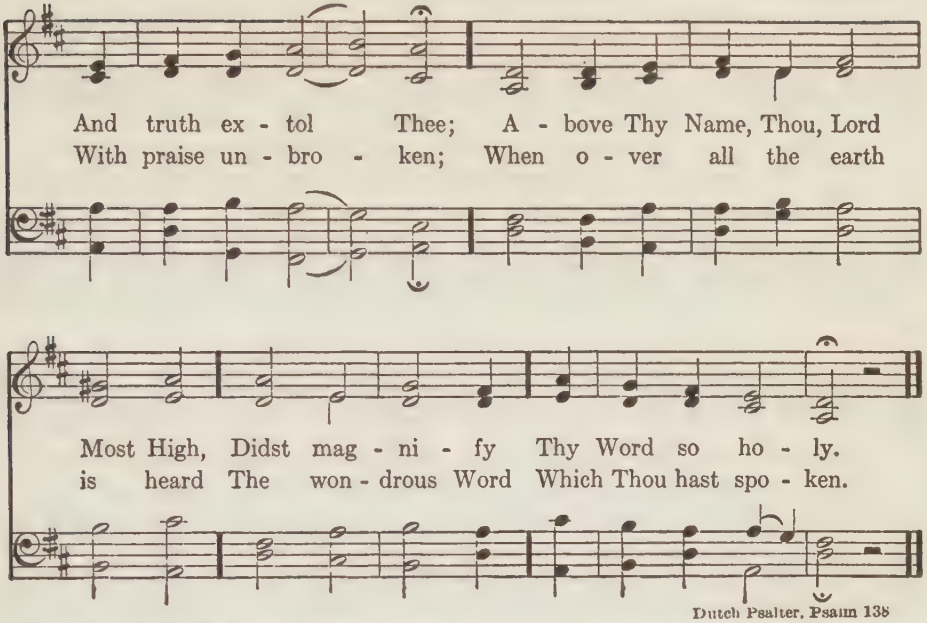
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L. Bourgeois, 1543



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With All My Heart Will I Record



Dutch Psalter, Psalm 138

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length

3 They all shall sing in joyful lays
And laud His ways
With jubilation;
For great is God in majesty,
The Lord is He
Of all creation.
Jehovah looketh from on high
With kindly eye
Upon the lowly,
But knoweth those from far who hide,
In sinful pride,
Their ways unholy.

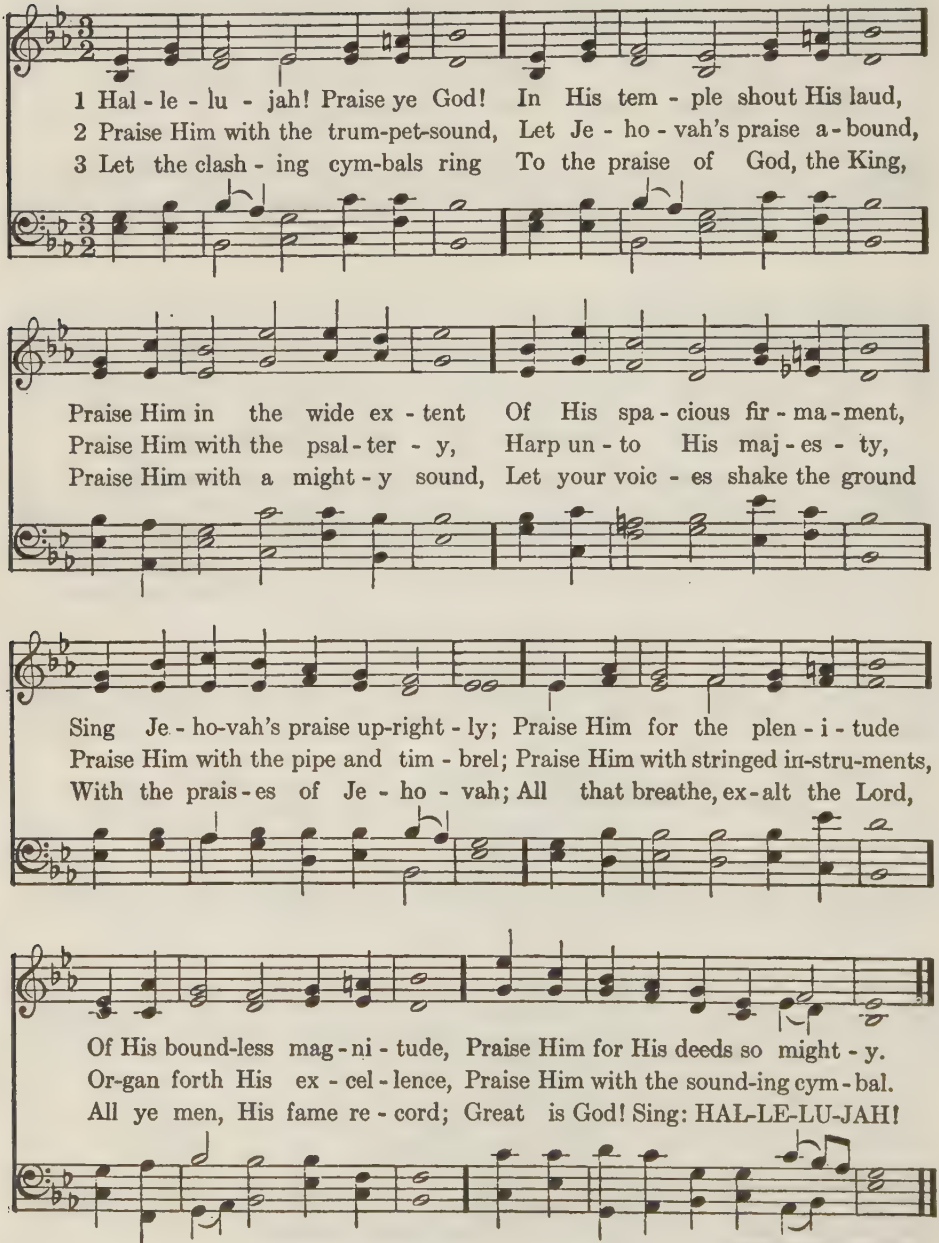
4 Lord, though I walk 'mid troubles sore,
Thou wilt restore
My faltering spirit;
Though angry foes my soul alarm,
Thy mighty arm
Will save and cheer it.
Yea, Thou wilt finish perfectly
What Thou for me
Hast undertaken;
May not Thy works, in mercy wrought,
E'er come to naught,
Or be forsaken.

430 Hallelujah! Praise Ye God!

PSALM 150
Version of Dewey Westra, 1931

GLORIA 7 7 7 7 8 7 7 8

Maître Pierre, 1562



Dutch Psalter, Psalm 150

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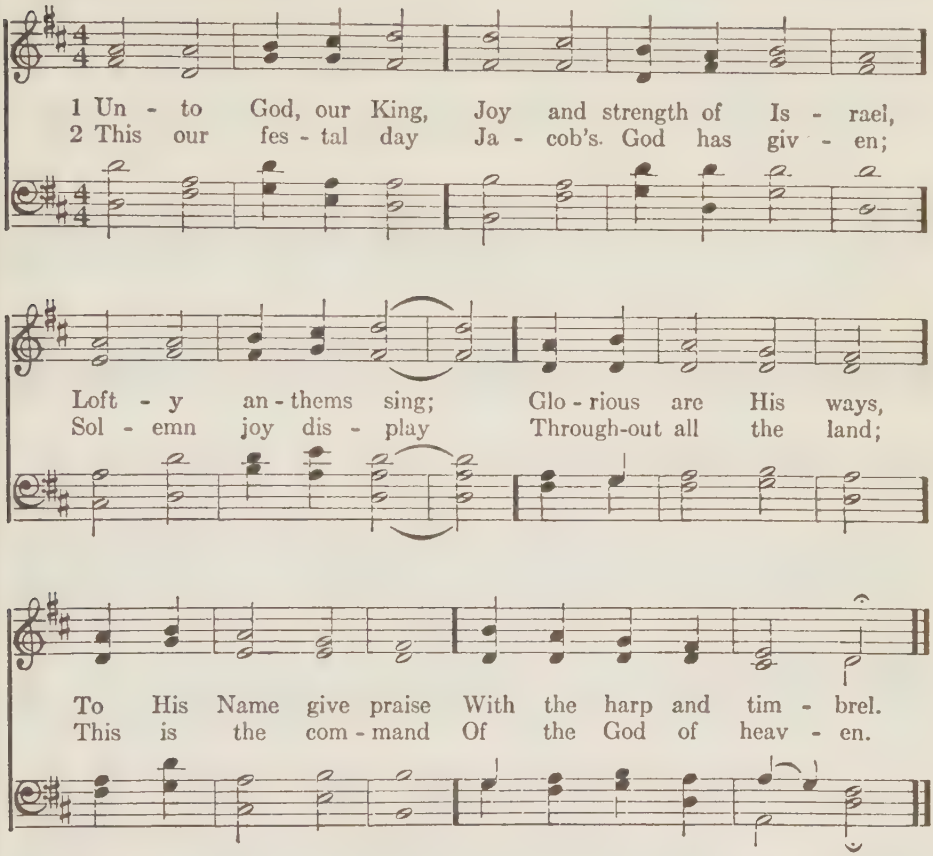
NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length.

Unto God, Our King

PSALM 81
Version of Rev. B. Essenburg, 1931

TRUMPET 5 6 5 5 5 6

Maitre Pierre, 1562



[Selected Stanzas]

Dutch Psalter, Psalm 81

Words and music copyrighted by the Publication Committee of the Christian Reformed Church, 1934.

NOTE: This selection can also be played and sung as a plain chorale, with all the notes of equal length

3 "Hear, my children, hear,"
Saith the Lord who bore thee;
"Never serve nor fear
Gods of wood or stone;
I am God alone,
Worship and adore Me."

4 "Open," saith the Lord,
"Wide thy mouth, believing
This My covenant-word:
'I will, if thou plead,
Fill thine every need,
All thy wants relieving.'"

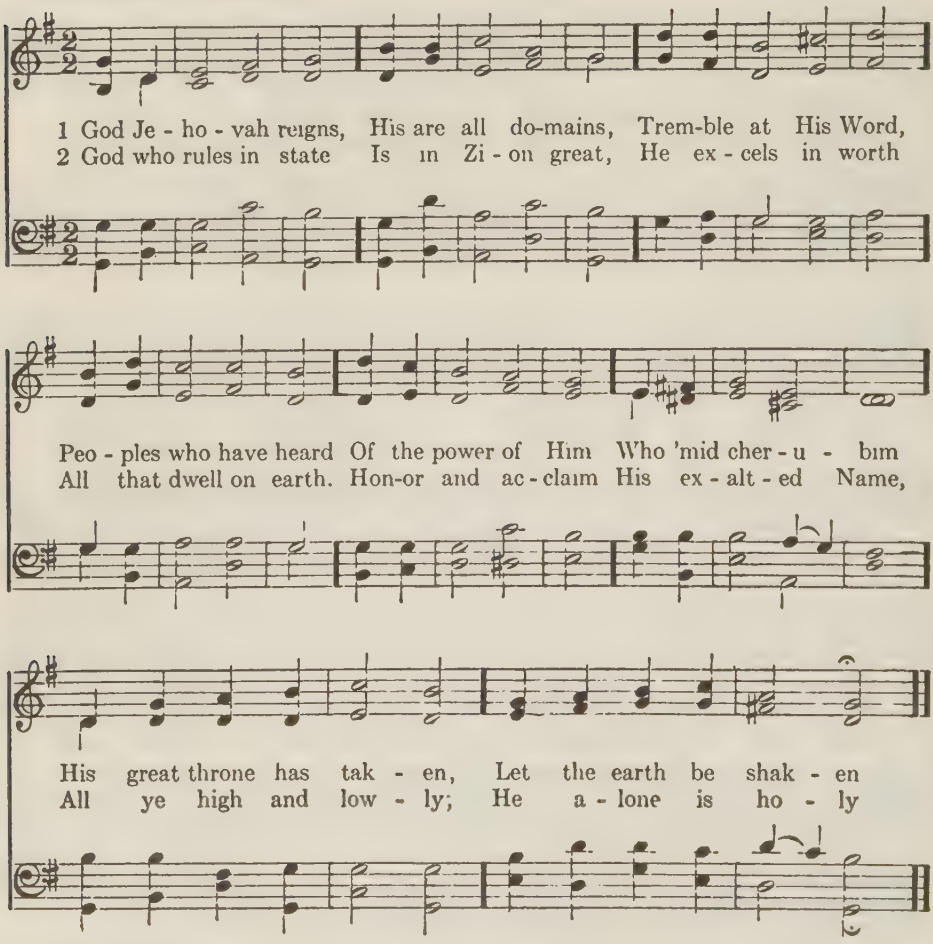
5 "O that to My voice
Israel would hearken!
Then they would rejoice,
Walking in My ways,
Bright and joyous days
Ne'er a foe would darken."

6 "Most abundant good,
—If thou wouldst but prove Me—
E'en the choicest food,
Honey from the comb,
Wheat the finest known,
I would pour upon thee."

432 God Jehovah Reigns

PSALM 99 DOMINUS SANCTUS 5 5 5 5 5 5 6 6

Version of Rev. S. G. Brondsema, 1931 Maitre Pierre, 1562



[Selected Stanzas] Dutch Psalter Psalm 99
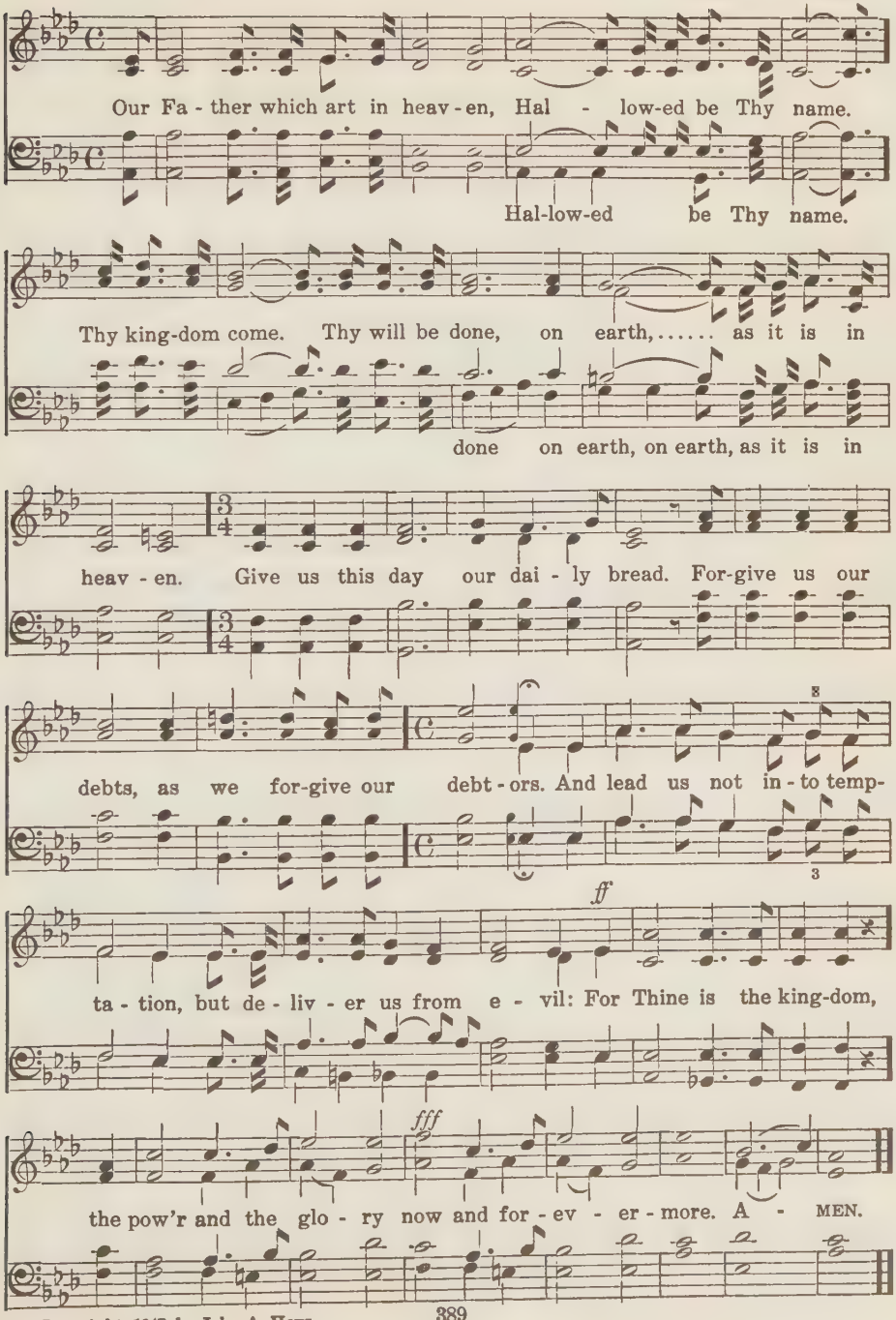
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NOTE: This selection can also be played and sung as a plain chorale with all the notes of equal length.

3 For God's royal might
Serves His truth and right,
Justice He maintains,
Righteously He reigns.
Manifesting grace
To His chosen race,
Jacob's seed He'll never
From His covenant sever

4 Then let all accord
Honor to the Lord,
At His footstool bow,
Seek His favor now
Worship and acclaim
His exalted Name,
All ye high and lowly;
God alone is holy.
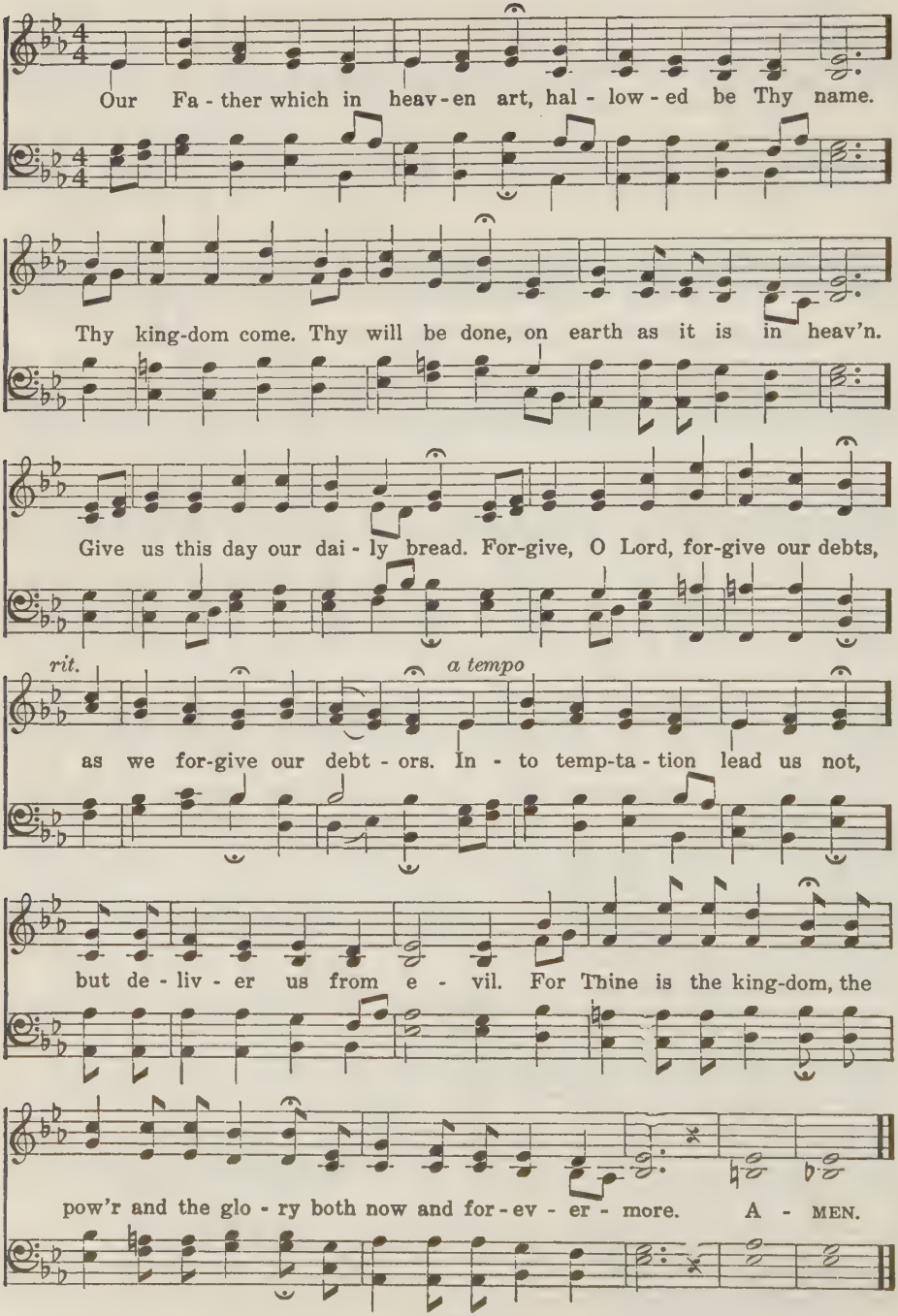
Rev. John A. Heys



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434 Our Father Which In Heaven Art

Rev. John A. Heys



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DOXOLOGIES
AND
SPIRITUAL SONGS

DOXOLOGIES

(Psalter, No. 197)

1. L. M. (268)

Praise God, from whom all blessings flow,
Praise him all creatures here below,
Praise him above, ye heav'nly host,
Praise Father, Son, and Holy Ghost.

2. C. M. (197)

To Father, Son, and Holy Ghost,
The God whom we adore;
Be glory, as it was, is now,
And shall be evermore.

3. S. M. (130)

To the Eternal Three,
In will and essence One;
To Father, Son, and Spirit be
Co-equal honors done.

4. L. P. M. (231)

Now to the great and sacred Three
The Father, Son, and Spirit, be
Eternal pow'r and glory giv'n,
Thru all the worlds, where God is known,
By all the angels near the throne,
And all the saints in earth and heav'n.

5. C. P. M. (164)

To Father, Son, and Holy Ghost,
The God, whom heav'n's triumphant host,
And saints on earth adore;
Be glory as in ages past,
And now it is, and so shall last,
When time shall be no more.

6. H. M. (245)

To God the Father's throne,
Perpetual honors raise;
Glory to God the Son,
And to the Spirit praise:
With all our pow'rs, Eternal King,
Thy name we sing, while faith adores,

7. P. M. 7s. (396)

Sing we to our God above,
Praise eternal as his love,
Praise him, all ye heav'nly host,
Father, Son, and Holy Ghost.

8. P. M. 8s, 7s. (222)

1 May the grace of Christ the Savior,
And the Father's boundless love,
With the Holy Spirit's favor
Rest upon us from above.

2 Thus may we abide in union,
With each other, and the Lord,
And possess in sweet communion,
Joys which earth cannot afford.

AMERICA.
(National Song.)

1 My country! 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died!
Land of the Pilgrims' pride!
From every mountain side
Let freedom ring!

2 My native country, thee—
Land of the noble, free—
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

3 Our fathers' God! to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King!

SPIRITUAL SONGS

L. M. (48)

THE SONG OF MARY.

1 Our souls shall magnify the Lord,
In God the Savior we rejoice;
While we repeat the Virgin's song,
May the same Spirit tune our voice!

2 The Highest saw her low estate,
And mighty things his hand hath done;
His overshadowing pow'r and grace
Makes her the mother of his Son.

3 Let ev'ry nation call her blessed,
And endless years prolong her fame:
But God alone must be ador'd;
Holy and rev'rend is his name.

4 To those that fear and trust the Lord,
His mercy stands for ever sure;
From age to age his promise lives,
And the performance is secure.

5 He spake to Abra'm and his seed,
"In thee shall all the earth be bless'd;"
The mem'ry of that ancient word
Lay long in his eternal breast.

6 But now, no more shall Israel wait,
No more the Gentiles lie forlorn:
Lo, the desire of nations comes!
Behold, the promis'd Seed is born!

C. M. (312)

THE SONG OF ZACHARIAS.

1 Now be the God of Israel bless'd,
Who makes his truth appear;
His mighty hand fulfills his word,
And all the oaths he sware.

2 Now he bedews king David's root
With blessings from the skies;
He makes the branch of promise grow
The promis'd horn arise.

3 John was the prophet of the Lord,
To go before his face;
The herald which our Savior God
Sent to prepare his ways.

4 "Behold the Lamb of God," he cries,
That takes our guilt away;
I saw the Spirit o'er his head,
On his baptizing day.

5 "Be ev'ry vale exalted high,
Sink ev'ry mountain low:
The proud must stoop, and humble [souls
Shall his salvation know.

6 "The heathen realms, with Israel's land,
Shall join in sweet accord;
And all, that's born of man, shall see
The glory of the Lord.

7 "Behold the morning Star arise,
Ye that in darkness sit!
He marks the path that leads to peace,
And guides our doubtful feet."

C. M. (163)

THE SONG OF SIMEON.

1 Lord, in thy temple we appear,
As happy Simeon came,
And hope to meet our Savior here;
Oh! make our joys the same!

2 With what divine and vast delight
The good old man was fill'd,
When fondly in his wither'd arms
He clasp'd the holy child!

3 "Now I can leave this world," he cried
"Behold, thy servant dies!
I've seen thy great salvation, Lord,
And close my peaceful eyes.

4 "This is the light prepar'd to shine
Upon the Gentile lands;
Thine Israel's glory and their hope,
To break their slavish bands."

5 Jesus! the vision of thy face
Hath overpow'ring charms!
Scarce shall I feel death's cold embrace,
If Christ be in my arms.

6 When flesh shall fail, and heart-strings break,
Sweet will the minutes rol!;
A mortal paleness on my cheek,
But glory in my soul.

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THE DOCTRINAL STANDARDS, LITURGY, AND CHURCH ORDER



THE CATECHISM,

OR

METHOD OF INSTRUCTION IN THE CHRISTIAN RELIGION.

AS THE SAME IS TAUGHT IN THE REFORMED CHURCHES AND SCHOOLS IN HOLLAND AND IN AMERICA.

I. LORD'S DAY.

Question 1. What is thy only comfort in life and death?

Answer. That I with *a* body and soul, both in life and death, *b* am not my own, but belong *c* unto my faithful Savior Jesus Christ; who, with his precious *d* blood, hath fully *e* satisfied for all my sins, and delivered *f* me from all the power of the devil; and so preserves me *g* that without the will of my heavenly Father, not a hair *h* can fall from my head; yea, that all things must be *i* subservient to my salvation, and therefore, by his Holy Spirit, he also assures me *j* of eternal life, and makes *k* me sincerely willing and ready, henceforth, to live unto him.

a 1 Cor. 6:19, 20. *b* Rom. 14:7, 8, 9. *c* 1 Cor. 3:23. *d* 1 Pet. 1:18, 19. *e* 1 John 1:7. *f* 1 John 3:8. Heb. 2:14, 15. *g* John 6:39 and 10:28, 29. *h* Luke 21:18. Matt. 10:30. *i* Rom. 8:28. *j* 2 Cor. 1:22, and 5:5. *k* Rom. 8:14, and 7:22.

Q. 2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily?

A. Three; *l* the first, how great *m* my sins and miseries are; the second, how I may be delivered *n* from all my sins and miseries; the third, how I shall express my gratitude *o* to God for such deliverance.

l Luke 24:47. *m* 1 Cor. 6:10, 11. John 9:41. Rom. 3:10, 19. *n* John 17:3. Eph. 5:8, 9, 10.

THE FIRST PART—OF THE MISERY OF MAN.

II. LORD'S DAY.

Q. 3. Whence knowest thou thy misery?

A. Out of the law of God.*a*

a Rom. 3:20

Q. 4. What doth the law of God require of us?

A. Christ teaches us that briefly, Matt. 22:37-40, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength. *b* This is the first and the great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

b Luke 10:27.

Q. 5. Canst thou keep all these things perfectly?

A. In no wise; *c* for I am prone by nature to hate God and my neighbor.*d*

c Rom. 3:10. 1 John 1:8. *d* Rom. 8:7. Tit. 3:3.

III. LORD'S DAY.

Q. 6. Did God then create man so wicked and perverse?

A. By no means; but God created man good, *a* and after his own image, in *b* true righteousness and holiness, that he might rightly know God his Creator, heartily love him and live with him in eternal happiness to glorify and praise him.*c*

a Gen. 1:31. *b* Gen. 1:26, 27. Col. 3:10. Eph. 4:24. *c* Eph. 1:6. 1 Cor. 6:20.

Q. 7. Whence then proceeds this depravity of human nature?

A. From the fall and disobedience of our first parents, Adam and Eve, *d* in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin.*e*

d Gen. 3:6. Rom. 5:12, 18, 19. *e* Psa. 51:5. Gen. 5:3.

Q. 8. Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?

f Gen. 6:5. Job 14:4, and 15:14, 16. *g* John 3:5. Eph. 2:5.

A. Indeed we are; *f* except we are regenerated by the Spirit of God.*g*

IV. LORD'S DAY.

Q. 9. Doth not God then do injustice to man, by requiring from him in his law, that which he cannot perform?

a Eccl. 7:29. *b* John 8:44. 2 Cor. 11:3. *c* Gen. 3:4, 7. *d* Rom. 5:12.

A. Not at all; *a* for God made man capable *b* of performing it; but man, by the instigation *c* of the devil, and his own wilful disobedience, *d* deprived himself and all his posterity of those divine gifts.

Q. 10. Will God suffer such disobedience and rebellion to go unpunished?

e Psa. 5:5. *f* Rom. 1:18. Deut. 28:15. Heb. 9:27. *g* Deut. 27:26. Gal. 3:10.

A. By no means; *e* but is terribly displeased *f* with our original as well as actual sins; and will punish them in his just judgment temporally and eternally, as he hath declared, *g* "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them."

Q. 11. Is not God then also merciful?

h Ex. 34:6. *i* Ex. 20:5. Job 34:10, 11. *j* Psa. 5:5, 6. *k* Gen. 2:17 Rom. 6:23.

A. God is indeed merciful, *h* but also just; *i* therefore his justice requires, *j* that sin which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting *k* punishment of body and soul.

THE SECOND PART—OF MAN'S DELIVERANCE.

V. LORD'S DAY.

Q. 12. Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we may escape that punishment, and be again received into favor?

a Ex. 20:5. *b* Deut. 24:16. 2 Cor. 5:14, 15.

A. God will have his justice *a* satisfied: and therefore we must make this full *b* satisfaction, either by ourselves, or by another.

Q. 13. Can we ourselves then make this satisfaction?

c Job 9:2, 3, and 15:14, 15, 16. *d* Mat. 6:12. Isa. 64:6.

A. By no means; *c* but on the contrary we *d* daily increase our debt.

Q. 14. Can there be found anywhere, one, who is a mere creature, able to satisfy for us?

e Ezek. 18:20. *f* Rev. 5:3. Psa. 49:8, 9.

A. None; for, first, God will not *e* punish any other creature for the sin which man hath committed; and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to *f* deliver others from it.

Q. 15. What sort of a mediator and deliverer then must we seek for?

g 1 Cor. 15:21. Rom. 8:3. *h* Rom. 9:5. Isa. 7:14.

A. For one who is very man, *g* and perfectly righteous; and yet more powerful than all creatures; that is, one who is also very *h* God.

VI. LORD'S DAY.

Q. 16. Why must he be very man, and also perfectly righteous?

a Rom. 5:12, 15. *b* 1 Pet. 3:18. Isa. 53:11.

A. Because the justice of God requires that the same human nature which hath sinned, should *a* likewise make satisfaction for sin; and one, who is himself a sinner, *b* cannot satisfy for others.

Q. 17. Why must he in one person be also very God?

A. That he might, by the power of his Godhead *c* sustain in his human nature, the burden of God's wrath; and might *d* obtain for, and restore to us, righteousness and life.

c 1 Pet. 3:18. Acts 2:24. Isa. 53:8. *d* 1 John 1:2. Jer. 23:6. 2 Tim. 1:10. John 6:51.

Q. 18. Who then is that Mediator, who is in one person both very God, and a real righteous man?

A. Our Lord Jesus Christ: *e* "who of God is made unto *f* us wisdom, and righteousness, and sanctification, and redemption."

e Mat. 1:23. 1 Tim. 3:16. Luke 2:11. *f* 1 Cor. 1:30.

Q. 19. Whence knowest thou this?

A. From the holy gospel, which God himself first revealed in Paradise; *g* and afterwards published by the patriarchs *h* and prophets, and represented by the sacrifices *i* and other ceremonies of the law; and lastly, has fulfilled it *j* by his only begotten Son.

g Gen. 3:15. *h* Gen. 22:17, 18, and 28:14. Rom. 1:2. Heb. 1:1. John 5:46. *i* Heb. 10:7, 8. *j* Rom. 10:4. Heb. 13:8.

VII. LORD'S DAY.

Q. 20. Are all men then, as they perished in Adam, saved by Christ?

A. No; only *a* those who are ingrafted into him, *b* and receive all his benefits, by a true faith.

a Mat. 1:21. Isa. 53:11. *b* John 1:12, 13. Rom. 11:20. Heb. 10:39.

Q. 21. What is true faith?

A. True faith is not only a certain knowledge, *c* whereby I hold for truth all that God has revealed to us in his word, but also an assured *d* confidence, which the Holy *e* Ghost works by the gospel, *f* in my heart; that not only to others, but to me also, *g* remission of sin, everlasting righteousness *h* and salvation, are freely given by God, *i* merely of grace, only for the sake of Christ's merits.

c John 6:69. John 17:3. Heb. 11:3, 6. *d* Eph. 3:12. *e* Rom. 4:16, 20, 21. Heb. 11:1. Eph. 3:12. Rom. 1:16. 1 Cor. 1:21. Acts 16:14. Mat. 16:17. John 3:5. *f* Rom. 10:14, 17. Mat. 9:2. *g* Rom. 5:1. *h* Gal 2:20. *i* Rom. 3:24, 25, 26.

Q. 22. What is then necessary for a christian to believe?

A. All things *j* promised us in the gospel, which the articles of our catholic undoubted christian faith briefly teach us.

j John 20:31 Mat. 28:19, 20.

Q. 23. What are these articles?

A. I. **I believe in God the Father, Almighty, Maker of heaven and earth:**

II. **And in Jesus Christ, his only begotten Son, our Lord:**

III. **Who was conceived by the Holy Ghost, born of the Virgin Mary:**

IV. **Suffered under Pontius Pilate; was crucified, dead, and buried: He descended into hell:**

V. **The third day he rose again from the dead:**

VI. **He ascended into heaven, and sitteth at the right hand of God the Father Almighty:**

VII. **From thence he shall come to judge the quick and the dead:**

VIII. **I believe in the Holy Ghost:**

IX. **I believe an holy catholic church: the communion of saints:**

X. **The forgiveness of sins:**

XI. **The resurrection of the body:**

XII. **And the life everlasting. AMEN.**

VIII. LORD'S DAY.

Q. 24. How are these articles divided?

A. Into three parts; the first is of God the Father, and our creation; *a* the second of God the Son, and our redemption; *b* the third of God the Holy Ghost, and our sanctification.*c*

a Gen. 1. *b* 1 Pet. 1:18, 19. *c* 1 Pet. 1:21, 22.

d Deut. 6.4. *e* Gen. 1.26. Isa. 61.1. John 14:16, 17. 1 John 5:7. John 1.13. Mat. 28.19. 2 Cor. 13:14.

Q. 25. Since there is but one only *d* divine essence, why speakest thou of Father, Son, and Holy Ghost?

A. Because God hath so *e* revealed himself in his word, that these three distinct persons are the one only true and eternal God.

OF GOD THE FATHER.

IX. LORD'S DAY.

Q. 26. What believest thou when thou sayest, "I believe in God the Father, Almighty, Maker of heaven and earth"?

a Gen. 1, and 2. Psa. 33:6. *b* Psa. 115.3. Mat. 10:29. Heb. 1.3. John 5.17. *c* John 1:12, 16. Rom. 8.15, 16. Gal. 4.5, 6. Eph. 1.5. 1 John 3:1. *d* Psa. 55.22. Mat. 6.26. *e* Rom. 8:28, and 4:21. *f* Rom. 10:12. Mat. 6.26, and 7:9, 10, 11.

A. That the eternal Father of our Lord Jesus Christ (who *a* of nothing made heaven and earth, with all that is in them; who likewise upholds and *b* governs the same by his eternal counsel and providence) is for the sake of Christ his Son, my God and my Father; on whom I rely so entirely, that I have no doubt, but he will provide me with all things necessary *c* for soul and body: and further, that he will make whatever evils he sends upon me, in this valley of tears *d* turn out to my advantage; for he is able to do it, being Almighty *e* God, and willing, being a *f* faithful Father.

X. LORD'S DAY.

Q. 27. What dost thou mean by the providence of God?

a Acts 17:25, 26, 27, 28. *b* Heb. 1.3. *c* Jer. 5:24. *d* Acts 14:17. *e* John 9:3. *f* Prov. 22.2. Job. 1.21. *g* Mat 10:29, 30. Eph. 1.11.

A. The almighty and everywhere present power of God; *a* whereby, as it were by his hand, he *b* upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain *c* and drought, fruitful *d* and barren years, meat and drink, *e* health and sickness, *f* riches and poverty, yea, and all things *g* come, not by chance, but by his fatherly hand.

Q. 28. What advantage is it to us to know that God has created, and by his providence doth still uphold all things?

h Rom. 5.3. Psa 39.10 *i* Deut. 8.10. 1 Thes. 5.18. *j* Rom 5.3, 4, 5, 6. *k* Rom. 8.38, 39 *l* Job. 1.12, and 2.6. Mat. 8.31. Isa. 10.15

A. That we may be patient in adversity *h*; thankful *i* in prosperity; and that in all things, which may hereafter befall us, we place our firm *j* trust in our faithful God and Father, that nothing shall *k* separate us from his love; since all creatures are so in his hand, that without his will they *l* cannot so much as move.

OF GOD THE SON.

XI. LORD'S DAY.

Q. 29. Why is the Son of God called **Jesus**, that is a Savior?

a Mat. 1.21. *b* Acts 4.12.

A. Because he saveth us, and delivereth us from our *a* sins; and likewise, because we ought not to seek, neither can find *b* salvation in any other.

Q. 30. Do such then believe in Jesus the only Savior, who seek their salvation and welfare of saints, of themselves, or anywhere else?

c 1 Cor 1:13, 31. Gal. 5.4. *d* Col. 2.20. Isa 9.6, 7. Col. 1:19, 20.

A. They do not; for though they boast of him in words, yet in deeds they deny *c* Jesus the only deliverer and Savior; for one of these two things must be true, that either Jesus is not a complete Savior; or that they, who by a true faith receive this Savior, must find all things in him *d* necessary to their salvation.

XII. LORD'S DAY.

Q. 31. Why is he called Christ, that is anointed?

A. Because he is ordained of God the Father, and *a* anointed with the Holy Ghost, to be our *b* chief Prophet and Teacher, who has fully revealed to us the secret counsel and will of God concerning our redemption; and to be our only High Priest, *c* who by the one sacrifice of his body, has redeemed us, and makes continual *d* intercession with the Father for us; and also to be our eternal King, *e* who governs us by his word and Spirit, and who defends and *f* preserves us in (the enjoyment of) that salvation, he has purchased for us.

a Heb. 1:9. *b* Deut. 18:18. Acts 3:22. John 1:18, and 15:15. Mat. 11:27. *c* Psa. 110:4. Heb. 7:21, and 10:14. *d* Rom. 8:34. *e* Psa. 2:6. Luke 1:33. *f* Mat. 28:18. John 10:28.

Q. 32. But why art thou called a christian?

A. Because I am a member of Christ *g* by faith, and thus am partaker *h* of his anointing; that so I may *i* confess his name, and present myself a living *j* sacrifice of thankfulness to him: and also that with a free and good conscience I may fight against sin and *k* Satan in this life: and afterwards *l* reign with him eternally, over all creatures.

g 1 Cor. 6:15. *h* 1 John 2:27. Joel 2:28. *i* Mat. 10:32. *j* Rom. 12:1. *k* Eph. 6:11, 12. 1 Tim. 1:18, 19. *l* 2 Tim 2:12.

XIII. LORD'S DAY.

Q. 33. Why is Christ called the only begotten Son of God, since we are also the children of God?

A. Because Christ alone is the eternal and natural Son of *a* God; but we are children *b* adopted of God, by grace, for his sake.

a John 1:1. Heb. 1:2. *b* Rom. 8:15, 16, 17. Eph. 1:5,6.

Q. 34. Wherefore callest thou him our Lord?

A. Because he hath redeemed us, both soul and body, from all our sins, not with gold or silver, *c* but with his precious blood, and hath delivered us from all the power of the devil; and thus hath made us his own property.

1 Pet. 1:18, 19. 1 Cor. 6:20

XIV. LORD'S DAY.

Q. 35. What is the meaning of these words—"He was conceived by the Holy Ghost, born of the Virgin Mary"?

A. That God's eternal Son, who *a* is, and continueth true and eternal *b* God, took upon him the very nature of man, of the flesh and *c* blood of the Virgin Mary, by the operation of the Holy Ghost; *d* that he might also be the true seed of David, *e* like unto his brethren in all things, *f* sin excepted.

a John 1:1. Col. 1:15. Psa. 2:7. *b* Rom. 9:5. 1 John 5:20. *c* John 1:14. Gal. 4:4. *d* Mat. 1:18. Luke 1:35 *e* Psa. 132:2. Acts 2:30. Rom. 1:3. *f* Phil. 2:7. Heb 4:15.

Q. 36. What profit dost thou receive by Christ's holy conception and nativity?

A. That he is our *g* Mediator; and with His innocence and perfect holiness, covers in the sight of *h* God, my sins, wherein I was conceived and brought forth.

g Heb. 2:16, 17 *h* Psa. 32:1. 1 Cor. 1:30. Rom. 8:34.

XV. LORD'S DAY.

Q. 37. What dost thou understand by the words, "He suffered"?

A. That he, all the time that he lived on earth, but especially at the end of his life, *a* sustained in body and soul, the wrath of God against the sins of all mankind: that so by his passion, as the only *b* propitiatory sacrifice, he might redeem our body and soul from everlasting damnation, and obtain for us the favor of God, righteousness and eternal life.

a 1 Pet. 2:24. Isa. 53:12. *b* 1 John 2:2. Rom. 3:25.

Q. 38. Why did he suffer under Pontius Pilate, as judge?

A. That he, being innocent, and yet condemned *c* by a temporal judge, might thereby free us from the severe judgment of God to which we were exposed.*d*

c Luke 23:14. John 19:4. Psa. 69:4. *d* Gal. 3:13, 14.

Q. 39. Is there anything more in his being crucified, than if he had died some other death?

e Deut. 21:23. Gal. 3:13.

A. Yes [there is]; for thereby I am assured, that he took on him the curse which lay upon me; for the death of the cross was *e* accursed of God.

XVI. LORD'S DAY.

Q. 40. Why was it necessary for Christ to humble himself even unto death?

a Gen. 2:17. *b* Heb. 2:9, 10. Phil. 2:8.

A. Because with respect to the justice and truth of God, satisfaction for our sins could be made *a* no otherwise, than by the death of the Son *b* of God.

Q. 41. Why was he also "buried"?

c Acts 13:29. Mark 15:43,46

A. Thereby to prove that he *c* was really dead.

Q. 42. Since then Christ died for us, why must we also die?

d John 5:24. Phil. 1:23.

A. Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into *d* eternal life.

Q. 43. What further benefit do we receive from the sacrifice and death of Christ on the cross?

e Rom. 6:6, 7 &c. *f* Rom. 6:12. *g* Rom. 12:1.

A. That by virtue thereof, our old man is crucified, dead and *e* buried with him; that so the corrupt inclinations of the flesh may no more *f* reign in us; but that we may *g* offer ourselves unto him a sacrifice of thanksgiving.

Q. 44. Why is there added, "he descended into hell"?

h Isa. 53:10. Mat. 7:46.

A. That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, but especially on the cross, hath *h* delivered me from the anguish and torments of hell.

XVII. LORD'S DAY.

Q. 45. What doth the resurrection of Christ profit us?

a 1 Cor. 15:16. *b* Rom. 6:4. Col. 3:1, &c. *c* 1 Cor. 15. Rom. 8:11.

A. First, by his resurrection he has overcome death, that he might *a* make us partakers of that righteousness which he had purchased for us by his death; secondly, we are also by his power *b* raised up to a new life; and lastly, the resurrection of Christ is a *c* sure pledge of our blessed resurrection.

XVIII. LORD'S DAY.

Q. 46. How dost thou understand these words, "he ascended into heaven"?

a Acts 1:9. Mark 16:19. *b* Heb. 4:14. Rom. 8:34. Eph. 4:10.

A. That Christ, in sight of his disciples, was *a* taken up from earth into heaven; and that he continues *b* there for our interest, until he comes again to judge the quick and the dead.

Q. 47. Is not Christ then with us even to the end of the world, as he hath promised?

c Acts 3:21. John 3:13. John 16:28. Mat. 28:20.

A. Christ is very man and very God; with respect to his *c* human nature, he is no more on earth; but with respect to his Godhead, majesty, grace and spirit, he is at no time absent from us.

Q. 48. But if his human nature is not present, wherever his Godhead is, are not then these two natures in Christ separated from one another?

d Acts 7:49. Mat. 24:30. *e* Mat. 28:20. John 16:28, and 17:11. John 3:13.

A. Not at all, for since the Godhead is illimitable and *d* omnipresent, it must necessarily follow that *e* the same is beyond the limits of the human nature he assumed, and yet is nevertheless in this human nature, and remains personally united to it.

Q. 49. Of what advantage to us is Christ's ascension into heaven?

A. First, that he is our *g* advocate in the presence of his Father in heaven; secondly, that we have our flesh in heaven as a sure pledge that he, as the head, will also *h* take up to himself, us, his members; thirdly, that he *i* sends us his Spirit as an earnest, by whose power we "seek the things which are above, where Christ sitteth on the right hand of God, *j* and not things on earth."

g Heb. 9:24. 1 John 2:2. Rom. 8:34. *h* John 14:2. Eph. 2:6. *i* John 14:16. 2 Cor. 1:22. 2 Cor. 5:5. *j* Col. 3:1. Phil. 3:20.

XIX. LORD'S DAY.

Q. 50. Why is it added, "and sitteth at the right hand of God"?

A. Because Christ is ascended into heaven for this end, that he might *a* appear as head of his church, by whom the Father *b* governs all things.

a Eph. 1:20, 21, 22. Col. 1:18. *b* Mat. 28:18. John 5:22.

Q. 51. What profit is this glory of Christ, our head, unto us?

A. First, that by his Holy Spirit he *c* pours out heavenly graces upon us his members; and then that by his power he defends *d* and preserves us against all enemies.

c Eph. 4:8. *d* Psa. 2:9. John 10:28.

Q. 52. What comfort is it to thee that "Christ shall come again to judge the quick and the dead"?

A. That in all my sorrows and persecutions, with uplifted head *e* I look for the very same person, who before offered himself for my sake, to the tribunal of God, and has removed all curse from me, to come as judge from heaven: who shall cast all his *f* and my enemies into everlasting condemnation, but shall translate *g* me with all his chosen ones to himself, into heavenly joys and glory.

e Luke 21:28. Rom. 8:23, 24. 1 Thes. 4:16. *f* 2 Thes. 1:6, 7, 8, 9. Mat. 25:41. *g* Mat. 25:34.

OF GOD THE HOLY GHOST.

XX. LORD'S DAY.

Q. 53. What dost thou believe concerning the Holy Ghost?

A. First, that he is true and co-eternal God with the Father and the *a* Son; secondly, that he is also given *b* me, to *c* make me by a true faith, partaker of Christ and all his benefits, that he may *d* comfort me and *e* abide with me for ever.

a Gen. 1:2. Isa. 48:16. 1 Cor. 3:16. *b* Mat. 28:19. 2 Cor. 1:22. *c* Gal. 3:14. 1 Pet. 1:2. *d* Acts 9:31. *e* John 14:16. 1 Pet. 4:14.

XXI. LORD'S DAY.

Q. 54. What believest thou concerning the "holy catholic church" of Christ?

A. That the Son of God *a* from the *b* beginning to the end of the world, gathers, *c* defends, and *d* preserves to himself by his *e* Spirit and word, out of the *f* whole human race, a *g* church chosen to everlasting life, agreeing in true faith; and that I am and for ever shall remain, a *h* living member thereof.

a John 10:11. *b* Gen. 26:4. *c* Rom. 9:24. Eph. 1:10. *d* John 10:16. *e* Isa. 59:21. *f* Deut. 10:14, 15. *g* Acts 13:48. *h* 1 Cor. 1:8, 9. Rom. 8:35, &c.

Q. 55. What do you understand by "the communion of saints"?

A. First, that all and every one, who believes, being members of Christ, are in common, *i* partakers of him, and of all his riches and gifts; secondly, that every one must know it to be his duty, readily and *j* cheerfully to employ his gifts, for the advantage and salvation of other members.

i John 1:3, 4, Rom. 8:32. 1 Cor. 12:13. *j* 1 Cor. 13:5. Phil. 2:4, 5, 6.

Q. 56. What believest thou concerning "the forgiveness of sins"?

A. That God, for the sake of *k* Christ's satisfaction, will no more *l* remember my sins, neither my corrupt nature, against which I have to struggle all my life long; but will graciously impute to me the righteousness of Christ, that I may never be *m* condemned before the tribunal of God.

k 1 John 2:2. 2 Cor 5:19, 21. *l* Jer. 31:34. Psa. 103:3, 4, 10, 11. Rom. 8:1, 2, 3. *m* John 3:18.

XXII. LORD'S DAY.

Q. 57. What comfort doth the "resurrection of the body" afford thee?

a Luke 23:43. Phil. 1:23. *b* 1 Cor. 15:53. Job 19:25, 26.

A. That not only my soul after this life shall be immediately taken *a* up to Christ its head; but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and *b* made like unto the glorious body of Christ.

Q. 58. What comfort takest thou from the article of "life everlasting"?

c 2 Cor. 5:2, 3, 6. Rom. 14:17. *d* Psa. 10:11. *e* 1 Cor. 2:9.

A. That *c* since I now feel in my heart the beginning of eternal joy, after this life, *d* I shall inherit perfect salvation, which *e* "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive, and that, to praise God therein for ever.

XXIII. LORD'S DAY.

Q. 59. But what doth it profit thee now that thou believest all this?

a Rom. 5:1. Rom. 1:17. John 3:36.

A. That I am righteous in Christ, before God, and an heir of eternal life.*a*

Q. 60. How art thou righteous before God?

b Rom. 3:22, &c. Gal. 2:16. Eph. 2:8, 9. *c* Rom. 3:9, &c. *d* Rom. 7:23. *e* Rom. 3:24. *f* Tit. 3:5. Eph. 2:8, 9. *g* Rom. 4:4, 5. 2 Cor. 5:19. *h* 1 John 2:1. *i* Rom. 3:24, 25. *j* 2 Cor. 5:21. *k* Rom. 3:28. ohn 3:18.

A. Only *b* by a true faith in Jesus Christ; so that, though my conscience accuse me, that I have grossly transgressed all the commandments of God, and *c* kept none of them, and am still *d* inclined to all evil; notwithstanding, God, without any *e* merit of mine, but only of mere *f* grace, grants *g* and *h* imputes to me, the perfect *i* satisfaction, righteousness and holiness of Christ; even so, as if I never had had, nor committed any sin: yea, as if I had fully *j* accomplished all that obedience which Christ has accomplished for me; *k* inasmuch as I embrace such benefit with a believing heart.

Q. 61. Why sayest thou, that thou art righteous by faith only?

l Psa. 16:2. Eph. 2:8, 9. *m* 1 Cor. 1:30. 1 Cor. 2:2. *n* 1 John 5:10.

A. Not that I am acceptable to God, on account of the *l* worthiness of my faith; but because only the satisfaction, righteousness, and holiness of Christ, is my righteousness before *m* God; and that I cannot receive *n* and apply the same to myself any other way than by faith only.

XXIV. LORD'S DAY.

Q. 62. But why cannot our good works be the whole, or part of our righteousness before God?

a Gal. 3:10. Deut. 17:26. *b* Isa. 64:6.

A. Because, that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, and in all respects *a* conformable to the divine law; and also, that our best works in this life are all imperfect and *b* defiled with sin.

Q. 63. What! do not our good works merit, which yet God will reward in this and in a future life?

c Luke 17:10.

A. This reward is not of merit, but of grace.*c*

Q. 64. But doth not this doctrine make men careless and profane?

d Mat. 7:17, 18. John 15:5.

A. By no means: for it is impossible that those, who are implanted into Christ by a true faith, should not bring forth fruits of *d* thankfulness.

OF THE SACRAMENTS.

XXV. LORD'S DAY.

Q. 65. Since then we are made partakers of Christ and all his benefits by faith only, whence doth this faith proceed?

A. From the Holy Ghost, who works *a* faith in our hearts by the preaching of the gospel, and *b* confirms it by the use of the sacraments.

a Eph. 2:8, and 6:23. Phil. 1:29. *b* Mat. 28:19. Rom. 4:11.

Q. 66. What are the sacraments?

A. The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof, he may the more fully declare and seal to us the promise of the gospel, viz., that he grants us freely the remission of sin, and *c* life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.

c Gen. 17:11. Rom. 4:11. Ex. 12. Lev. 6:25. Acts 22:16, and 2:38. Mat. 26.28.

Q. 67. Are both word and sacraments, then, ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?

A. Yes, indeed: for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, *d* that the whole of our salvation depends upon that one sacrifice of Christ which he offered for us on the cross.

d Rom. 6:3. Gal. 3:27.

Q. 68. How many sacraments has Christ instituted in the new covenant, or testament?

A. *e* Two: namely, holy baptism, and the holy supper.

1 Cor. 10:2, 3, 4.

OF HOLY BAPTISM.

XXVI. LORD'S DAY.

Q. 69. How art thou admonished and assured by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?

A. Thus: That Christ appointed *a* this external washing with water, adding thereto this *b* promise, that I am as certainly washed by his blood and Spirit from all the pollution of my soul, that is, from all my sins, as I am *c* washed externally with water, by which the filthiness of the body is commonly washed away.

a Mat. 28:19. Acts 2:38. *b* Mark 16: 16. Mat. 3:11. Rom. 6:3. *c* Mark 1:4. Luke 3:3.

Q. 70. What is it to be washed with the blood and Spirit of Christ?

A. It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which he *d* shed for us by his sacrifice upon the cross; and also to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin, and *e* lead holy and unblamable lives.

d Heb. 12:24. 1 Pet. 1:2. *e* John 1:33. Rom. 6:4. Col. 2:11.

Q. 71. Where has Christ promised us, that he will as certainly wash us by his blood and Spirit, as we are washed with the water of baptism?

A. In the institution of baptism, which is thus expressed: "*f* Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost *g*," "he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." This promise is also repeated, where the scripture calls baptism the *h* washing of regeneration, and the washing *i* away of sins.

f Mat. 28:19. *g* Mark 16:16. *h* Tit. 3:5. *i* Acts 22:16.

XXVII. LORD'S DAY.

Q. 72. Is then the external baptism with water the washing away of sin itself?

a Mat. 3:11. 1 Pet. 3:21. *b* 1 John 1:7. 1 Cor. 6:11.

A. Not at all: for the *a* blood of Jesus Christ only, and the Holy Ghost cleanse us from all *b* sin.

Q. 73. Why then doth the Holy Ghost call baptism "the washing of regeneration," and "the washing away of sins"?

c Rev. 1:5. 1 Cor. 6:11. *d* Mark 16:16. Gal. 3:27.

A. God speaks thus not without great cause, to-wit, not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are *c* removed by the blood and Spirit of Jesus Christ; but especially that by *d* this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins as really, as we are externally washed with water.

Q. 74. Are infants also to be baptized?

e Gen. 17:7. Acts 2:39. *f* 1 Cor. 7:14. Joel 2:16. *g* Mat. 19:14. *h* Luke 1: 14, 15. Psa. 22:10. Acts 2:39. *i* Acts 10:47. 1 Cor. 12: 13, and 7:14. *j* Gen. 17:14. *k* Col. 2:11, 12, 13.

A. Yes: for since they, as well as the adult, are included in the *e* covenant and *f* church of God; and since *g* redemption from sin by the blood of Christ, and the *h* Holy Ghost, the author of faith, is promised to them no less than to the adult; they must therefore by baptism, as a sign of the covenant, be also admitted into the christian church; and be distinguished *i* from the children of unbelievers as was done in the old covenant or testament by *j* circumcision, instead of which *k* baptism is instituted in the new covenant.

OF THE HOLY SUPPER OF OUR LORD JESUS CHRIST.

XXVIII. LORD'S DAY.

Q. 75. How art thou admonished and assured in the Lord's Supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits?

a Mat. 26:26, 27, 28. Mark 14:22, 23, 24. Luke 22:19, 20. 1 Cor. 10:16, 17, and 11:23, 24, 25.

A. Thus: That Christ has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him, *a* adding these promises: first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes, the bread of the Lord broken for me, and the cup communicated to me; and further, that he feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

Q. 76. What is it then to eat the crucified body, and drink the shed blood of Christ?

b John 6:35, 40, 47, 48, 50, 51, 53, 54. *c* John 6:55, 56. *d* Acts 3:21, and 1:9, 10, 11. 1 Cor. 11:26. *e* Eph. 5:29, 30, 31, 32. 1 Cor. 6:15, 17, 19. 1 John 3:24. *f* John 6:56, 57, 58. Eph. 4:15, 16.

A. It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to *b* obtain the pardon of sin, and life eternal; but also, besides that, to become more and more *c* united to his sacred body, by the Holy Ghost, who dwells both in Christ and in us; *d* so that we, though Christ is in heaven and we on earth, are notwithstanding "Flesh of his flesh, and bone of *e* his bone"; and that we live, *f* and are governed forever by one spirit, as members of the same body are by one soul.

Q. 77. Where has Christ promised that he will as certainly feed and nourish believers with his body and blood, as they eat of this broken bread, and drink of this cup?

A. In the institution of the supper, which is thus expressed: *g* "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said: eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying: this *h* cup is the new testament in my blood; *i* this do ye, as often as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

g 1 Cor. 11:23. Mat. 26:26. Mark 14:22. Luke 22:19. *h* Ex. 24:8. Heb. 9:20. *i* Ex. 13:9. 1 Cor. 11:26. *j* 1 Cor. 10:16, 17.

This promise is repeated by the holy apostle Paul, where he says: *j* "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; because we are all partakers of that one bread."

XXIX. LORD'S DAY.

Q. 78. Do then the bread and wine become the very body and blood of Christ?

A. Not at all: *a* but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; so the bread in the Lord's supper is not changed into the very *b* body of Christ; though agreeably to the *c* nature and properties of sacraments, it is called the body of Christ Jesus.

a 1 Cor. 10:1, 2, 3, 4. 1 Pet. 3:21. John 6:35, 62, 63. *b* 1 Cor. 10:16, &c., and 11:20, &c. *c* Gen. 17:10, 11, 14. Ex. 12:26, 27, 43, 48. Acts 7:8. Mat. 26:26. Mark 14:24.

Q. 79. Why then doth Christ call the bread his body, and the cup his blood, or the new covenant in his blood; and Paul the "communion of the body and blood of Christ"?

A. Christ speaks thus, not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink, whereby our souls are *d* fed to eternal life; but more especially by these visible signs and pledges to assure us, that we are as really partakers of his true body and blood (by the operation of the Holy Ghost) as we *e* receive by the mouths of our bodies these holy signs in remembrance of him; and that all his sufferings *f* and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

d John 6:51, 55, 56. *e* 1 Cor. 10:16, 17, and 11:26, 27, 28. Eph. 5:30. *f* Rom. 5:9, 18, 19, and 8:4.

XXX. LORD'S DAY.

Q. 80. What difference is there between the Lord's supper and the popish mass?

A. The Lord's supper testifies to us, that we have a full pardon of all sin *a* by the only sacrifice of Jesus Christ, which he himself has once accomplished on the cross; and, that we by the Holy Ghost are ingrafted *b* into Christ, who, according to his human nature is now not on earth, but in *c* heaven, at the right hand of God his Father, and will there *d* be worshipped by us: — but the mass teaches, that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them; so that the mass, at bottom, is nothing else than a *e* denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry

a Heb. 7:27, and 9:12, 26. Mat. 26:28. Luke 22:19, 20. 2 Cor. 5:21. *b* 1 Cor. 6 and 17, and 12:13. *c* Heb. 1:3, and 8:1, &c. *d* John 4:21, 22, 23. Col. 3:1. Phil. 3:20. Luke 24:52, 53. Acts 7:55. *e* Isa. 1:11, 14. Mat. 15:9. Col. 2:22, 23. Jer. 2:13.

Q. 81. For whom is the Lord's supper instituted?

A. For those who are truly sorrowful *g* for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities *h* are covered by his passion and death; and who also earnestly *i* desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and *j* drink judgment to themselves.

g Mat. 5:3, 6. Luke 7:37, 38, and 15: 18, 19. *h* Psa. 103: 3. *i* Psa. 116:12, 13, 14. 1 Pet. 2:11, 12. *j* 1 Cor. 10:20, &c., and 11:28, &c. Tit. 1:16. Psa. 50: 15, 16.

Q. 82. Are they also to be admitted to this supper, who, by confession and life, declare themselves unbelieving and ungodly?

A. No; for by this, the covenant of God would be profaned, and his wrath *k* kindled against the whole congregation; therefore it is the duty of the christian church, according to the appointment of *l* Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they show amendment of life.

k 1 Cor. 10:21, and 11:30, 31. Isa. 1: 11, 13. Jer. 7:21. Psa. 50:16, 22. *l* Mat. 18:17, 18.

XXXI. LORD'S DAY.

Q. 83. What are *a* the keys of the kingdom of heaven?

A. The preaching *b* of the holy gospel, and christian discipline, *c* or excommunication out of the christian church; by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

a Mat. 16:19. *b* John 20, 23. *c* Mat. 18:15-18.

Q. 84. How is the kingdom of heaven opened and shut by the preaching of the holy gospel?

A. Thus: when according to the command of *d* Christ, it is declared and publicly testified to all and every believer, that, whenever they *e* receive the promise of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits; and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God, and eternal *f* condemnation, so long as they are *g* unconverted: according to which testimony of the gospel, God will judge them, both in this, and in the life to come.

d Mat. 28:19. *e* John 3:18, 36. Mark 16:16. *f* 2 Thes. 1:7, 8, 9. *g* John 20:21, 22, 23. Mat. 16:19. Rom. 2:2, 13-17.

Q. 85. How is the kingdom of heaven shut and opened by christian discipline?

A. Thus: when according *h* to the command of Christ, those, who under the name of christians, maintain doctrines, or practices *i* inconsistent therewith, and will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church, *j* or to those, who are thereunto *k* appointed by the church; and if they despise their admonition, *l* are by them forbidden the use of the sacraments; whereby they are excluded from the christian church, and by God himself from the kingdom of Christ; and when they promise and show real amendment, are again *m* received as members of Christ and his church.

h Mat. 18:15. *i* Cor. 5:12. *j* Mat. 18:15-18. *k* Rom. 12:7, 8, 9. 1 Cor. 12:28. 1 Tim. 5:17. 2 Thes. 3:14. *l* Mat. 18:17. 1 Cor. 5:3, 4, 5. *m* 2 Cor. 2:6, 7, 8, 10, 11. Luke 15:18.

THE THIRD PART—OF THANKFULNESS.

XXXII. LORD'S DAY.

Q. 86. Since then we are delivered from our misery, merely of grace, through Christ, without any merit of ours, why must we still do good works?

A. Because Christ, having redeemed and delivered us by his blood, also renews us by his Holy Spirit, after his own image; that so we may testify, by the whole of our conduct, our gratitude *a* to God for his blessings, and that he may be *b* praised by us; also, that every one may be *c* assured in himself of his faith, by the fruits thereof; and that, by our godly conversation, others may be *d* gained to Christ.

a 1 Cor. 6:19, 20. Rom. 6:13, and 12: 1, 2. 1 Pet. 2:5, 9, 10. *b* Mat. 5:16. 1 Pet. 2:12. *c* 2 Pet. 1:10. Gal. 5:6, 24. *d* 1 Pet. 3:1, 2. Mat. 5:16. Rom. 14:19.

Q. 87. Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?

A. By no means; for the holy scripture declares *e* that no unchaste person, idolator, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

e 1 Cor. 6:9, 10. Eph. 5:5, 6. 1 John 3:14, 15. Gal. 5:21.

XXXIII. LORD'S DAY.

Q. 88. Of how many parts doth the true conversion of man consist?

A. Of two parts; of *a* the mortification of the old, and the quickening of the new man.

a Rom. 6:4, 5, 6. Eph. 4:22, 23. Col. 3:5. 1 Cor. 5:7.

Q. 89. What is the mortification of the old man?

A. It is a *b* sincere sorrow of heart, that we have provoked God by our sins; and more and more to hate and flee from them.

b Psa. 51:3, 8, 17. Luke 15:18. Rom. 8:13. Joel 1:12, 13.

Q. 90. What is the quickening of the new man?

A. It is a sincere joy of heart in God, through Christ, *c* and with love and *d* delight to live according to the will of God in all good works.

c Rom. 5:1, 2, and 14:17. Isa. 57:15. *d* Rom. 6:10, 11 1 Pet. 4:2. Gal. 2:20.

Q. 91. But what are good works?

A. Only those which proceed from a true *e* faith, are performed according to the *f* law of God, and to his *g* glory; and not such as are *h* founded on our imaginations, or the institutions of men.

e Rom. 14:23. *f* 1 Sam. 15:22. Eph. 2:2, 10. *g* 1 Cor. 10:31. *h* Deut. 12:32. Ezek. 20:18. Mat. 15:9.

XXXIV. LORD'S DAY.

Q. 92. What is the law of God?

A. God spake all these words, Exodus 20, Deut. 5, saying: I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Q. 93. How are these commandments divided?

A. Into two *a* tables; the *b* first of which teaches us how we must behave towards God; the second, what duties we owe to our neighbor.

a Ex. 34:28, 29. *b* Deut. 4:13, and 10:3, 4.

Q. 94. What doth God enjoin in the first commandment?

A. That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, *c* sorcery, *d* soothsaying, superstition, *e* invocation of saints, or any other creatures; and learn *f* rightly to know the only true God; *g* trust in him alone, with humility *h* and patience *i* submit to him; *j* expect all good things from him only; *k* love, *l* fear, and *m* glorify him with my whole heart; so that I renounce *n* and forsake all creatures, rather than *o* commit even the least thing contrary to his will.

c 1 Cor. 6:9, 10, and 10:7, 14. *d* Lev. 18:21. Deut. 18:10, 11, 12. *e* Mat. 4:10. Rev. 19:10. *f* John 17:3. *g* Jer. 17:5, 7. *h* Heb. 10:36. Col. 1:11. Rom. 5:3, 4. Phil. 2:14. *i* 1 Pet. 5:5, 6. *j* Psa. 104 27. Isa. 45:7. James 1:17. *k* Deut. 6:5. Mat. 22:37. *l* Deut. 6:5. Mat. 10:28. *m* Mat. 4:10. *n* Mat. 5:29, 30. Acts 5:29. Mat. 10:37. *o* Mat. 5:19.

Q. 95. What is idolatry?

A. Idolatry is, instead of, or besides that one true God, who has manifested himself in his word, to contrive, or have any other object, in which men place their trust.*p*

p 2 Chron. 16:12. Phil. 3:18, 19. Gal. 4:8. Eph. 2:12.

XXXV. LORD'S DAY.

Q. 96. What doth God require in the second commandment?

A. That we in no wise *a* represent God by images, nor worship *b* him in any other way than he has commanded in his word.

a Deut. 4:15. Isa. 40:18. Rom. 1:23, &c. Acts 17:29. *b* 1 Sam. 15:23. Deut. 12:30.

Q. 97. Are images then not at all to be made?

A. God neither can, nor *c* may be represented by any means: but as to creatures; though they may be represented, yet God forbids to make, or have any resemblance of them, either in order to worship them *d* or to serve God by them.

c Deut. 4:15, 16. Isa. 46 5. Rom. 1.23. *d* Ex. 23:24, and 34:13, 14. Numb. 33:52. Deut. 7:5.

Q. 98. But may not images be tolerated in the churches, as books to the laity?

A. No: for we must not pretend to be wiser than God, who will have his people *e* taught, not by dumb images, *f* but by the lively preaching of his word.

e 2 Tim. 3:16. 2 Pet. 1:19. *f* Jer. 10:1, &c. Hab. 2:18, 19.

XXXVI. LORD'S DAY.

Q. 99. What is required in the third commandment?

A. That we, not only by cursing or *a* perjury, but also by *b* rash swearing, must not profane or abuse the name of God; nor by silence or connivance be partakers of these horrible sins in others; and, briefly, that we use the holy name of *c* God no otherwise than with fear and reverence; so that he may be rightly *d* confessed and *e* worshipped by us, and be glorified in all our words and works.

a Lev. 24:11, and 19:12. Mat. 5:37. Lev. 5:4. *b* Isa. 45:23, 24. *c* Mat. 10:32. *d* 1 Tim. 2:8. *e* 1 Cor. 3:16 17.

Q. 100. Is then the profaning of God's name, by swearing and cursing, so heinous a sin, that his wrath is kindled against those who do not endeavor, as much as in them lies, to prevent and forbid such cursing and swearing?

A. It undoubtedly is, *f* for there is no sin greater or more provoking to God, than the profaning of his name; and therefore he has commanded this *g* sin to be punished with death.

f Lev. 5:1. *g* Lev. 24:15.

XXXVII. LORD'S DAY.

Q. 101. May we then swear religiously by the name of God?

A. Yes: either when the magistrates demand it of the subjects; or when necessity requires us thereby to confirm *a* fidelity and truth to the glory of God, and the safety of our neighbor: for such an oath is *b* founded on God's word, and therefore was justly *c* used by the saints, both in the Old and New Testament.

a Ex. 22:11. Neh. 13:25. *b* Deut. 6: 13. Heb. 6:16. *c* Gen. 21:24. Jos. 9:15, 19. 1 Sam. 24:22. 2 Cor. 1:23. Rom. 1:9.

Q. 102. May we also swear by saints or any other creatures?

A. No; for a lawful oath is calling upon God, as the only one who knows the heart, that he will bear witness to the truth, and punish me if I swear *d* falsely; which honor is *e* due to no creature.

d 2 Cor. 1:23. *e* Mat. 5:34, 35.

XXXVIII. LORD'S DAY.

Q. 103. What doth God require in the fourth commandment?

A. First, that the ministry of the gospel and the schools be *a* maintained; and that I, especially on the sabbath, *b* that is, on the day of rest, *c* diligently frequent *d* the church of God, to hear his word, to use the sacraments, *e* publicly to call upon the Lord, and contribute to the relief of the *f* poor, as becomes a christian. Secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by his Holy Spirit in me: and thus *g* begin in this life the eternal sabbath.

a Deut. 12:19. Tit. 1:5. 1 Tim. 3:14, 15. 1 Cor. 9:11. 2 Tim. 2:2, and 1 Tim. 3:15. *b* Lev. 23:3. *c* Acts 2:42, 46. 1 Cor. 14:19, 29, 31. *d* 1 Cor. 11:33. *e* 1 Tim. 2:1, *f* 1 Cor. 16:2. *g* Isa. 66:23.

XXXIX. LORD'S DAY.

Q. 104. What doth God require in the fifth commandment?

A. That I show all honor, love and fidelity, to my father and mother, and all in authority over me, and *a* submit myself to their good instruction and correction, with due obedience; and also patiently bear with their *b* weaknesses and infirmities, since it pleases *c* God to govern us by their hand.

a Eph. 6:1, 2, &c. Col. 3:18, 20. Eph. 5:22. Rom. 1:31. *b* Prov. 23:22. *c* Eph. 6:5, 6. Col. 3:19, 21. Rom. 13:1-8. Mat. 22:21.

XL. LORD'S DAY.

Q. 105. What doth God require in the sixth commandment?

A. That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonor, hate, wound, or *a* kill my neighbor, by myself or by another; but that I lay *b* aside all desire of revenge: also, that I *c* hurt not myself, nor wilfully expose myself to any danger. Wherefore also the magistrate *d* is armed with the sword, to prevent murder.

a Mat. 5:21, 22. Prov. 12:18. Mat. 26:52. *b* Eph. 4:26. Rom. 12:19. Mat. 5:39, 40. *c* Mat. 4:5, 6, 7. Col. 2:23. *d* Gen. 9:6. Mat. 26:52. Rom. 13:4.

Q. 106. But this commandment seems only to speak of murder?

A. In forbidding murder, God teaches us, that he abhors the causes thereof, such as *e* envy, *f* hatred, anger, and desire of revenge; and that *g* he accounts all these as murder.

e James 1:20. Gal. 5:20. *f* Rom. 1:29. 1 John 2:9. *g* 1 John 3:15.

Q. 107. But is it enough that we do not kill any man in the manner mentioned above?

A. No: for when God forbids envy, hatred, and anger, he commands us to *h* love our neighbor as ourselves; to show *i* patience, peace, *j* meekness, *k* mercy, and all kindness, towards him, *l* and prevent his hurt as much as in us lies; and that we *m* do good, even to our enemies.

h Mat. 22:39, and 7:12. *i* Rom. 12:10. *j* Eph. 4:2. Gal. 6:1, 2. Mat. 5:5. Rom. 12:18. *k* Ex. 23:5. *l* Mat. 5:45. *m* Rom. 12:20.

XLI. LORD'S DAY.

Q. 108. What doth the seventh commandment teach us?

A. That all uncleanness is accursed *a* of God: and that therefore we must with all our hearts *b* detest the same, and live *c* chastely and temperately, whether in *d* holy wedlock, or in single life.

a Lev. 18:27. *b* Deut. 29:20-23. *c* 1 Thes. 4:3, 4. *d* Heb. 13:4. 1 Cor. 7:4-9.

Q. 109. Doth God forbid in this commandment, only adultery, and such like gross sins?

A. Since both our body and soul are temples of the Holy Ghost, he commands us to preserve them pure and holy: therefore he forbids all unchaste actions, *e* gestures, words, thoughts, *f* desires, and whatever *g* can entice men thereto.

e Eph. 5:3. 1 Cor. 6:18. *f* Mat. 5:28. *g* Eph. 5:18. 1 Cor. 15:33.

XLII. LORD'S DAY.

Q. 110. What doth God forbid in the eighth commandment?

A. God forbids not only those *a* thefts, and *b* robberies, which are punishable by the magistrate; but he comprehends under the name of theft all wicked tricks and devices, whereby we design to *c* appropriate to ourselves the goods which belong to our neighbor: whether it be by force, or under the appearance of right, as by unjust *d* weights, ells, *e* measures, fraudulent merchandise, false coins, *f* usury, or by any other way forbidden by God; as also all *g* covetousness, all abuse and waste of his gifts.

a 1 Cor. 6:10. *b* 1 Cor. 5:10. *c* Luke 3:14. 1 Thes. 4:6. *d* Prov. 11:1. *e* Ezek. 45:9, 10, 11. Deut. 25:13. *f* Psa. 15:5. Luke 6:35. *g* 1 Cor. 6:10.

Q. 111. But what doth God require in this commandment?

A. That I promote the advantage of my neighbor in every instance I can or may; and deal with him as I *h* desire to be dealt with by others: further also that I faithfully labor, so that I *i* may be able to relieve the needy.

h Mat. 7:12. *i* Prov. 3:16. Eph. 4:28.

XLIII. LORD'S DAY.

Q. 112. What is required in the ninth commandment?

A. That I bear false witness *a* against no man, nor falsify *b* any man's words; that I be no backbiter, *c* nor slanderer; that I do not judge, nor join *d* in condemning any man rashly, or unheard; but that I *e* avoid all sorts of lies and deceit, as the proper works *f* of the devil, unless I would bring down upon me the heavy wrath of God; likewise, that in judgment and all other dealings I love the truth, speak it uprightly *g* and confess it; also that I defend and promote, *h* as much as I am able, the honor and good character of my neighbor.

a Prov. 19:5, 9, and 21:28. *b* Psa. 15:3. *c* Rom. 1:29, 30. *d* Mat. 7:1, &c. Luke 6:37. *e* Lev. 19:11. *f* Prov. 12: 22, and 13:5. *g* 1 Cor. 13:6. Eph. 4:25. *h* 1 Pet. 4:8.

XLIV. LORD'S DAY.

Q. 113. What doth the tenth commandment require of us?

A. That even the smallest inclination or thought, contrary to any of God's commandments, never rise in our hearts; but that at all times we hate all sin with our whole heart, *a* and delight in all righteousness.

a Rom. 7:7, &c.

Q. 114. But can those who are converted to God perfectly keep these commandments?

A. No: but even the holiest men, while in this life, have only a small beginning of this *b* obedience; yet so, that with a *c* sincere resolution they begin to live, not only according to some, but all the commandments of God.

b Rom. 7:14. *c* Rom. 7:22, 15, &c. James 3:2.

Q. 115. Why will God then have the ten commandments so strictly preached, since no man in this life can keep them?

A. First, that all our lifetime we may learn *d* more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin, *e* and righteousness in Christ; likewise, that we constantly endeavor and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us, in a life to come.*f*

d 1 John 1:9. Rom. 3:20, and 5:13, and 7:7. *e* Rom. 7:24. *f* 1 Cor. 9:24. Phil. 3:12, 13, 14.

OF PRAYER.

XLV. LORD'S DAY.

Q. 116. Why is prayer necessary for christians?

A. Because it is the chief part of *a* thankfulness which God requires of us: and also, because God will give his grace and Holy Spirit to those only, who with sincere desires continually ask them of him, and *b* are thankful for them.

a Psa. 50:14, 15. *b* Mat. 7:7, 8. Luke 11:9, 13. Mat. 13: 12. Psa. 50:15.

Q. 117. What are the requisites of that prayer, which is acceptable to God, and which he will hear?

A. First, that we from the heart pray to the one true God only, who hath *c* manifested himself in his word, for all things, he hath commanded us to ask of him; *d* secondly, that we rightly and thoroughly know our need and misery, that so we may *e* deeply humble ourselves in the presence of his divine majesty; thirdly, that we be fully persuaded that he, notwithstanding that we are *f* unworthy of it, will, for the sake of Christ our Lord, certainly *g* hear our prayer, as he has *h* promised us in his word.

c John 4:22, 23. *d* Rom. 8:26. 1 John 5:14. *e* John 4:23, 24. Psa. 145: 18. *f* 2 Chron. 20: 12. *g* Psa. 2:11, and 34:18, 19. Isa. 66:2. *h* Rom. 10 13, and 8:15, 16. James 1:6, &c. John 14:13. Dan. 9:17, 18. Mat. 7:8. Psa. 143:1.

Q. 118. What hath God commanded us to ask of him?

A. All *i* things necessary for soul and body; which Christ our Lord has comprised in that prayer he himself *j* has taught us.

i James 1:17. Mat 6:33. *j* Mat. 6:9, 10, &c. Luke 11:2, &c.

Q. 119. What are the words of that prayer?

A. **Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.**

XLVI. LORD'S DAY.

Q. 120. Why hath Christ commanded us to address God thus: **"Our Father"**?

A. That immediately, in the very beginning of our prayer, he might excite in us a childlike reverence for, and confidence in God, which are the foundation of our prayer: namely, that God is become our Father in Christ, *a* and will much less deny us what we ask of him in true faith, than our parents *b* will refuse us earthly things.

a Mat. 6:9. *b* Mat 7:9, 10, 11. Luke 11 11. Isa. 49:15

Q. 121. Why is it here added, **"Which art in heaven"**?

A. Lest we should form any *c* earthly conceptions of God's heavenly majesty, and that we *d* may expect from his almighty power all things necessary for soul and body.

c Jer. 23 24 *d* Acts 17 24. Rom. 10.12

XLVII. LORD'S DAY.

Q. 122. Which is the first petition?

A. *a* **"Hallowed be thy name"**; that is, grant us, first, rightly *b* to know thee, and to *c* sanctify, glorify and praise thee, in all thy works, in which thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed; and further also, that we may so order and direct our whole lives, our thoughts, words and actions, that thy name may never be blasphemed, but rather *d* honored and praised on our account.

a Mat. 6:9. *b* John 17 3. Jer. 9:23, 24 Mat. 16:17. James 1:5. *c* Psa. 119:137, 138. Luke 1:46. Psa. 145:8, 9. *d* Psa. 115:1, and 71 8.

XLVIII. LORD'S DAY.

Q. 123. Which is the second petition?

A. *a* **"Thy kingdom come"**; that is, rule us so by thy word and Spirit, that we may *b* submit ourselves more and more to thee; preserve and *c* increase thy church; destroy the *d* works of the devil, and all violence which would exalt itself against thee; and also, all wicked counsels devised against thy holy word; till the full *e* perfection of thy kingdom take place, *f* wherein thou shalt be all in all.

a Mat. 6:10. *b* Psa. 119:5. *c* Psa. 51: 18. *d* 1 John 3:8. Rom. 16:20. *e* Rev. 22:17, 20. *f* 1 Cor. 15:15, 28.

XLIX. LORD'S DAY.

Q. 124. Which is the third petition?

A. *a* **"Thy will be done on earth as it is in heaven"**; that is, grant that we and all men may renounce *b* our own will, and without murmuring *c* obey thy will, which is only good; that so every one may attend to, and *d* perform the duties of his station and calling, as willingly and faithfully as the *e* angels do in heaven.

a Mat. 6:10. *b* Mat. 16:24. Tit. 2:12. *c* Luke 22: 42. *d* 1 Cor. 7:24. Eph. 4:1. *e* Psa. 103:20.

L. LORD'S DAY.

Q. 125. Which is the fourth petition?

A. *a* **"Give us this day our daily bread"**; that is, be pleased to provide us with all things *b* necessary for the body, that we may thereby acknowledge thee to be the only fountain of all *c* good, and that neither our care nor industry, nor even thy gifts, can *d* profit us without thy blessing; and therefore that we may withdraw our trust from all creatures, and place *e* it alone in thee.

a Mat. 6:11. *b* Psa. 145:15. Mat. 6:25, &c. *c* Acts 17:25, and 14:17. *d* 1 Cor. 15:58. Deut. 8:3. Psa. 127:1, 2. *e* Psa. 62:11, and 55: 22.

LI. LORD'S DAY.

Q. 126. Which is the fifth petition?

A. *a* **"And forgive us our debts as we forgive our debtors"**; that is, be pleased for the sake of Christ's blood, *b* not to impute to us poor sinners, our transgressions, nor that depravity, which always cleaves to us; even as we feel this evidence of thy grace in us, that it is our firm resolution from the heart to *c* forgive our neighbor.

a Mat. 6:12. *b* Psa. 51:1. 1 John 2:1, 2. *c* Mat. 6:14, 15.

LII. LORD'S DAY.

Q. 127. Which is the sixth petition?

A. *a* **"And lead us not into temptation, but deliver us from evil"**; that is, since we are so weak in ourselves, that we cannot stand *b* a moment; and besides this, since our mortal enemies, *c* the devil, the *d* world, and our own *c* flesh, cease not to assault us, do thou therefore preserve and strengthen us by the power of thy Holy Spirit, that we may not be overcome in this spiritual warfare, *f* but constantly and strenuously may resist our foes, till at last we *g* obtain a complete victory.

a Mat. 6:13. *b* Rom. 8:26. Psa. 103:14. *c* 1 Pet. 5:8. *d* Eph. 6:12. John 15:19. Rom. 7:23. Gal. 5:17. *f* Mat. 26: 41. Mark 13:33. *g* 1 Thes. 3:13, and 5:23.

Q. 128. How dost thou conclude thy prayer?

A. *h* **"For thine is the kingdom, and the power, and the glory, for ever"**; that is, all these we ask of thee, because thou, being our King and almighty, art willing and able to *i* give us all good; and all this we pray for, that thereby not we, but thy holy name, *j* may be glorified for ever.

h Mat. 6:13. *i* Rom. 10:12. 2 Pet. 2:9. *j* John 14:13. Psa. 115:1. Phil. 4:20.

Q. 129. What doth the word **"Amen"** signify?

A. *k* **"Amen"** signifies, it shall truly and certainly be: for my prayer is more assuredly heard of God, than I feel in my heart that I desire these things of him.

k 2 Cor. 1:20. 2 Tim. 2:13.

A COMPENDIUM

OF THE CHRISTIAN RELIGION.

Question 1. How many things are necessary for thee to know, that thou enjoying real comfort mayest live and die happily?

Answer: Three: first, how great my sins and miseries are; the second, how I may be delivered from all my sins and miseries; the third, how I shall express my gratitude to God for such deliverance.

THE FIRST PART.

OF THE MISERY OF MAN

Q. 2. Whence knowest thou thy misery?

A. Out of the law of God.

Q. 3. What hath God commanded thee in his law?

A. That is contained in the ten commandments, which he hath revealed in Scripture, as follows:

Exodus 20 and Deut. 5: 6, 7, etc. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, nor any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy: six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Q. 4. How are the ten commandments divided?

A. Into two tables.

Q. 5. Which is the sum of what God requires of thee in the four commandments of the first table?

A. That I love the Lord my God, with all my heart, with all my soul, with all my mind, and with all my strength: this is the first and great commandment.

Q. 6. Which is the sum of what God commands thee in the six commandments of the second table?

A. That I love my neighbor as myself: on these two commandments hang the whole law and the prophets.

Q. 7. Canst thou keep all these things perfectly?

A. In no wise: for I am prone by nature to hate God and my neighbor; and to transgress the commandments of God in thought, word, and deed.

Q. 8. Hath God created thee naturally so wicked and perverse?

A. By no means: but he created me good and after his own image, in the true knowledge of God, in righteousness and in holiness.

Q. 9. Whence then proceeds that depravity which is in thee?

A. From the fall and disobedience of Adam and Eve in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin.

Q. 10. What was that disobedience?

A. That they did eat of the fruit of the tree, which God had forbidden them.

Q. 11. Does the disobedience of Adam concern us?

A. Certainly: for he is the father of us all; and we have all sinned in him.

Q. 12. Are we then incapable of doing any good of ourselves, and prone to all manner of wickedness?

A. Indeed we are: unless we are regenerated by the Spirit of God.

Q. 13. Will God suffer such disobedience and corruption to go unpunished?

A. By no means: but in his just judgment will punish them, both in time and eternity, as it is written: "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them."

THE SECOND PART.

OF MAN'S DELIVERANCE.

Q. 14. By what means canst thou escape this punishment, and be again received into favor?

A. By such a Mediator, who is in one person very God, and a real righteous man.

Q. 15. Who is that Mediator?

A. Our Lord Jesus Christ, who in one person is true God, and a real righteous man.

Q. 16. Could not the angels be our mediators?

A. No; for they are neither God nor man.

Q. 17. Cannot the saints be our mediators?

A. No; for they themselves have sinned, and have obtained salvation by no other means, than through this Mediator.

Q. 18. Shall all men then be saved by the Mediator, Jesus, as they are all condemned in Adam?

A. No; but those only who receive him by a true faith; as it is written, John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Q. 19. What is true faith?

A. It is a certain knowledge of God, and of his promises revealed to us in the gospel, and an hearty confidence that all my sins are forgiven me, for Christ's sake.

Q. 20. What is the sum of that which God has promised in the gospel, and commanded us to believe?

A. That is comprehended in the twelve articles of the catholic christian Faith, which are as follows:

1. I believe in God the Father, Almighty, Maker of heaven and earth;
2. And in Jesus Christ, his only begotten Son, our Lord;
3. Who was conceived by the Holy Ghost, born of the Virgin Mary;
4. Suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell;
5. The third day he rose again from the dead;
6. He ascended into heaven, and sitteth at the right hand of God, the Father Almighty;
7. From thence he shall come to judge the quick and the dead.
8. I believe in the Holy Ghost.
9. I believe an holy catholic church; the communion of saints;
10. The forgiveness of sins;
11. The resurrection of the body;
12. And the life everlasting.

Q. 21. When you profess to believe in God the Father, and the Son, and the Holy Ghost, do you mean three Gods thereby?

A. In no wise; for there is but one only true God.

Q. 22. Why do you then name three, the Father, the Son, and the Holy Ghost?

A. Because God has so revealed himself in his word, that these three distinct persons, are the only one and true God, and we also are baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Q. 23. What believest thou when thou sayest: "I believe in God the Father, Almighty, Maker of heaven and earth"?

A. That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, and still upholds them by his providence, is my God and Father, for Christ his Son's sake.

Q. 24. What believest thou when thou sayest: "And in Jesus Christ his only begotten Son, our Lord"?

A. That Jesus Christ is the eternal and only son of the Father, co-essential with God the Father, and the Holy Ghost.

Q. 25. Do you not believe that he also became man?

A. Yes: for he was conceived by the Holy Ghost, and born of the Virgin Mary.

Q. 26. Is his Godhead then changed into humanity?

A. No; for the Godhead is immutable.

Q. 27. How is he then become man?

A. By assuming the human nature into a personal union with his divine.

Q. 28. Did he then bring his human nature from heaven?

A. No; but he took it on him of the Virgin Mary, by the operation of the Holy Ghost, and is thus become like unto his brethren in all things, sin excepted. Heb. 2:17 and 4:15.

Q. 29. Why is he called Jesus, that is, Savior?

A. Because he saves his people from their sins.

Q. 30. Is there no other Savior?

A. No; for there is none other name under heaven given among men, whereby we must be saved, than the name of Jesus. Acts 4:12.

Q. 31. Why is he called Christ, that is, anointed?

A. Because he was anointed with the Holy Ghost, and ordained by God the Father, to be our chief Prophet, our only High Priest, and our eternal King.

Q. 32. What then hath Jesus Christ done to save us?

A. He has suffered for us, was crucified and died, was buried and descended into hell, that is, he suffered the torments of hell, and thus became obedient to his Father, that he might deliver us from the temporal and eternal punishment due to sin.

Q. 33. In which nature hath he suffered this?

A. Only in his human nature, that is, in soul and body.

Q. 34. What hath then his Godhead contributed thereto?

A. His Godhead, by its power, in such wise strengthened the assumed human nature, that it could bear the burden of God's wrath against sin, and deliver us from it.

Q. 35. Did Christ then remain under the power of death?

A. No; but he rose from the dead the third day for our justification. Rom. 4:25.

Q. 36. Where is Christ now, as to his human nature?

A. He is ascended into heaven, and sits at the right hand of God the Father; that is, exalted in the highest glory, far above all creatures. Eph. 1:20, 21.

Q. 37. To what end is he there so highly exalted?

A. Particularly that he might from thence govern His Church, and there be our intercessor with the Father.

Q. 38. Is he not with us then even unto the end of the world, as he hath promised us? Matt. 28:20.

A. With respect to his Godhead, majesty, grace and spirit, he is never absent from us; but with respect to his human nature, he remains in heaven, until he shall come again to judge the quick and the dead.

Q. 39. What do you believe concerning the Holy Ghost?

A. That he is the true and coeternal God with the Father and the Son; and that he being given to me of the Father, through Christ, regenerates me and leads me into all truth, comforts me, and will abide with me forever.

Q. 40. What believest thou concerning the holy catholic church?

A. That the Son of God gathers by his word and Spirit out of the whole human race, those, who are chosen to eternal life, to be a church to himself; of which I believe I am, and always shall remain a living member.

Q. 41. Where doth he gather his church?

A. Where God's word is purely preached, and the holy sacraments administered according to the institution of Christ.

Q. 42. What benefits doth Christ bestow on his church?

A. He grants her remission of sins, the resurrection of the body, and eternal life.

Q. 43. What doth it profit thee now that thou believest all this?

A. That I am righteous in Christ before God. Rom. 5:10.

Q. 44. How art thou righteous before God?

A. Only by a true faith in Jesus Christ.

Q. 45. How is it to be understood that thou art justified by faith only?

A. Thus: that the perfect satisfaction and righteousness of Christ alone are imputed to me of God, by which my sins are forgiven me, and I become an heir of everlasting life; and that I cannot receive that righteousness by any other means than by faith.

Q. 46. Why cannot our good works be our righteousness before God, or some part thereof?

A. Because even our best works, in this life, are imperfect, and polluted with sins.

Q. 47. Do our good works then merit nothing, which yet God will reward in this, and in a future life?

A. This reward is not given out of merit, but of grace.

Q. 48. Who worketh that faith in thee?

A. The Holy Ghost.

Q. 49. By what means?

A. By the hearing of the word preached. Rom. 10:14-17.

Q. 50. How does he strengthen that faith?

A. By the same word preached, and by the use of the holy sacraments.

Q. 51. What are the sacraments?

A. They are holy signs and seals instituted by God, thereby to assure us, that he of grace grants us remission of sins, and life eternal, for the sake of that one sacrifice of Christ finished on the cross.

Q. 52. How many sacraments hath Christ instituted in the New Testament?

A. Two: holy baptism, and the holy supper.

Q. 53. Which is the outward sign in baptism?

A. The water, with which we are baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Q. 54. What doth that signify and seal?

A. The washing away of sins by the blood and Spirit of Jesus Christ.

Q. 55. Where hath Christ promised and assured us of this?

A. In the institution of baptism; which is as follows: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not, shall be damned."

Q. 56. Are infants also to be baptized?

A. Yes; for they, as well as the adult, are comprehended in the covenant of God, and in his church.

Q. 57. What is the outward sign in the Lords' supper?

A. The broken bread that we eat, and the poured out wine which we drink, in remembrance of the sufferings and death of Christ.

Q. 58. What is thereby signified and sealed?

A. That Christ, with his crucified body and shed blood, feeds and nourishes our souls to everlasting life.

Q. 59. Where hath Christ promised such things to us?

A. In the institution of the Lord's Supper, which is thus expressed, by St. Paul, 1 Cor. 11:23, 24, 25, 26: "For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread; and when he had given thanks, brake it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same

manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Q. 60. Is the bread changed into the body of Christ, and the wine into his blood?

A. No; no more than the water in baptism is changed into the blood of Christ.

Q. 61. After what manner must you examine yourself before you come to the Lord's supper?

A. 1. I must examine whether I abhor myself for my sins, and humble myself before God on account of them. 2. Whether I believe and trust that all my sins are forgiven me for Christ's sake. 3. Whether I also have a sincere resolution henceforward, to walk in all good works.

Q. 62. May those be admitted to the Lord's supper, who teach false doctrines, or lead offensive lives?

A. No; lest the covenant of God be profaned, and his wrath kindled against the whole church.

Q. 63. How must we then deal with such persons?

A. According to the appointment given us by Christ, Matt. 18:15, 16, 17: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

THE THIRD PART.

OF THE GRATITUDE WE OWE TO GOD FOR REDEMPTION.

Q. 64. Since we are saved merely of grace through Christ, why must we then yet do good works?

A. Not to merit heaven thereby (which Christ has done), but because this is commanded me of God.

Q. 65. What purpose then do your good works answer?

A. That I may thereby testify my thankfulness to God for all his benefits, and that he may be glorified by me; and that also I may be assured of the sincerity of my faith, by good works, as the fruits thereof, and that my neighbors may be edified thereby and gained to Christ.

Q. 66. Shall they also be saved who do no good works?

A. No; for the Scripture says, that neither fornicators, nor idolaters, nor adulterers, nor whoremongers, nor thieves, nor covetous, nor drunkards, nor revilers, nor robbers, nor such like, shall inherit the kingdom of God, 1 Cor. 6:9 and 10, unless they turn to the Lord.

Q. 67. Wherein doth the conversion of man consist?

A. In a hearty repentance, and avoiding of sin, and in an earnest desire after, and doing all good works.

Q. 68. What are good works?

A. Only those, which proceed from a true faith; are done according to the law of God, and to his glory; and not those which are founded on human institutions, or on our own imaginations.

Q. 69. Can they, who are converted to God, perfectly keep the law?

A. Not at all; but even the most holy men, as long as they are in this life, have only a small beginning of this obedience; yet so, that they with a sincere resolution begin to live not only according to some, but according to all the commandments of God, as they also constantly pray to God that they may daily increase therein.

Q. 70. To whom must we pray for this?

A. Not to any creature, but to God alone, who can help us, and will hear us for Jesus Christ's sake.

Q. 71. In whose name must we pray to God?

A. Only in the name of Christ, John 16:23, and not in the name of any saints.

Q. 72. What must we pray to God for?

A. For all things necessary for soul and body, which Christ our Lord has comprised in the prayer, he himself has taught us.

Q. 73. What are the words of that prayer?

A. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Q. 74. What do you desire of God in this prayer?

A. 1. That all things which tend to the glory of God, may be promoted, and whatsoever is repugnant thereto, or contrary to his will, may be prevented. 2. That he may provide me with all things necessary for the body, and as to my soul, preserve me from all evil, which might in any wise be detrimental to my salvation. Amen.

THE CONFESSION OF FAITH

REVISED IN THE NATIONAL SYNOD, HELD AT DORDRECHT,
IN THE YEARS 1618 AND 1619

ARTICLE I—That there is One Only God.

We all believe with the heart, and confess with the mouth, that there is one only simple and spiritual Being, which we call God; and that he is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good.

II.—By what means God is made known unto us.

We know him by two means: first, by the creation, preservation and government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to contemplate the invisible things of God, namely, his power and divinity, as the apostle Paul saith, Rom. 1:20. All which things are sufficient to convince men, and leave them without excuse. Secondly, he makes himself more clearly and fully known to us by his holy and divine Word, that is to say, as far as is necessary for us to know in this life, to his glory and our salvation.

III.—Of the written Word of God.

We confess that this Word of God was not sent, nor delivered by the will of man, but that holy men of God spake as they were moved by the Holy Ghost, as the apostle Peter saith. And that afterwards God, from a special care, which he has for us and our salvation, commanded his servants, the prophets and apostles, to commit his revealed word to writing; and he himself wrote with his own finger, the two tables of the law. Therefore we call such writings holy and divine Scriptures.

IV.—Canonical Books of the Holy Scripture.

We believe that the Holy Scriptures are contained in two books, namely, the Old and New Testament, which are canonical, against which nothing can be alleged. These are thus named in the Church of God. The books of the Old Testament are, the five books of Moses, viz.: Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the books of Joshua, Ruth, Judges, the two books of Samuel, the two of the Kings, two books of the Chronicles, commonly called Paralipomenon, the first of Ezra, Nehemiah, Esther, Job, the Psalms of David, the three books of Solomon, namely, the Proverbs, Ecclesiastes, and the Song of Songs; the four great prophets Isaiah, Jeremiah, Ezekiel and Daniel; and the twelve lesser prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Those of the New Testament are the four evangelists, viz.: Matthew, Mark, Luke, and John; the Acts of the Apostles; the fourteen epistles of the apostle Paul, viz.: one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews; the seven epistles of the other apostles, namely, one of James, two of Peter, three of John, one of Jude; and the Revelation of the apostle John.

V.—From whence the Holy Scriptures derive their dignity and authority.

We receive all these books, and these only, as holy and canonical, for the regulation, foundation, and con-

firmation of our faith; believing without any doubt, all things contained in them, not so much because the Church receives and approves them as such, but more especially because the Holy Ghost witnesseth in our hearts, that they are from God, whereof they carry the evidence in themselves. For the very blind are able to perceive that the things foretold in them are fulfilling.

VI.—The difference between the canonical and apocryphal books.

We distinguish those sacred books from the apochryphal, viz.: the third book of Esdras, the books of Tobias, Judith, Wisdom, Jesus Syrach, Baruch, the appendix to the book of Esther, the Song of the three Children in the Furnace, the history of Susannah, of Bell and the Dragon, the prayer of Manasses, and the two books of the Maccabees. All of which the Church may read and take instruction from, so far as they agree with the canonical books; but they are far from having such power and efficacy, as that we may from their testimony confirm any point of faith, or of the christian religion; much less detract from the authority of the other sacred books.

VII.—The sufficiency of the Holy Scriptures, to be the only rule of faith.

We believe that those Holy Scriptures fully contain the will of God, and that whatsoever man ought to believe, unto salvation, is sufficiently taught therein. For, since the whole manner of worship, which God requires of us, is written in them at large, it is unlawful for any one, though an apostle, to teach otherwise than we are now taught in the Holy Scriptures: nay, though it were an angel from heaven, as the apostle Paul saith. For, since it is forbidden, to add unto or take away anything from the word of God, it doth thereby evidently appear, that the doctrine thereof is most perfect and complete in all respects. Neither do we consider of equal value any writing of men, however holy these men may have been, with those divine Scriptures, nor ought we to consider custom, or the great multitude, or antiquity, or succession of times and persons, or councils, decrees or statutes, as of equal value with the truth of God, for the truth is above all; for all men are of themselves liars, and more vain than vanity itself. Therefore, we reject with all our hearts, whatsoever doth not agree with this infallible rule, which the apostles have taught us, saying, Try the spirits whether they are of God. Likewise, if there come any unto you, and bring not this doctrine, receive him not into your house.

VIII.—That God is one in Essence, yet nevertheless distinguished in three Persons.

According to this truth and this Word of God, we believe in one only God, who is the one single essence, in which are three persons, really, truly, and eternally distinct, according to their incommunicable properties; namely, the Father, and the Son, and the Holy Ghost. The Father is the cause, origin and beginning of all things visible and invisible; the Son is the word, wisdom, and image of the Father; the Holy Ghost is the eternal power and might, proceeding from the Father and the Son. Nevertheless God is not by this distinction divided into three, since the Holy Scriptures teach us, that the Father. and the Son, and the Holy Ghost, have each his personality, distinguished by their properties; but in such wise that these three persons are but one only God. Hence then, it is evident, that the Father is not the Son, nor the Son the Father, and likewise the Holy Ghost is neither the Father nor the Son. Nevertheless these persons thus distinguished are not divided, nor intermixed: for the Father hath not assumed the flesh, nor hath the Holy Ghost, but the Son only. The Father hath never been without his Son, or without his Holy Ghost. For they are all three co-eternal and co-essential. There is neither first nor last: for they are all three one, in truth, in power, in goodness, and in mercy.

IX.—The proof of the foregoing article of the Trinity of persons in one God.

All this we know, as well from the testimonies of holy writ, as from their operations, and chiefly by those we feel in ourselves. The testimonies of the Holy Scriptures, that teach us to believe this Holy Trinity are written in many places of the Old Testament, which are not so necessary to

enumerate, as to choose them out with discretion and judgment. In Genesis, chap. 1:26, 27, God saith: Let us make man in our image, after our likeness, etc. So God created man in his own image, male and female created he them. And Gen. 3:22. Behold the man is become as one of us. From this saying, let us make man in our image, it appears that there are more persons than one in the Godhead; and when he saith, God created, he signifies the unity. It is true he doth not say how many persons there are, but that, which appears to us somewhat obscure in the Old Testament, is very plain in the New. For when our Lord was baptized in Jordan, the voice of the Father was heard, saying, This is my beloved Son: the Son was seen in the water, and the Holy Ghost appeared in the shape of a dove. This form is also instituted by Christ in the baptism of all believers. Baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost. In the Gospel of Luke, the angel Gabriel thus addressed Mary, the mother of our Lord, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing, which shall be born of thee, shall be called the Son of God: likewise, the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you. And there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. In all which places we are fully taught, that there are three persons in one only divine essence. And although this doctrine far surpasses all human understanding, nevertheless, we now believe it by means of the Word of God, but expect hereafter to enjoy the perfect knowledge and benefit thereof in Heaven. Moreover, we must observe the particular offices and operations of these three persons towards us. The Father is called our Creator, by his power; the Son is our Savior and Redeemer, by his blood; the Holy Ghost is our Sanctifier, by his dwelling in our hearts. This doctrine of the Holy Trinity, hath always been defended and maintained by the true Church, since the time of the apostles, to this very day, against the Jews, Mohammedans, and some false christians and heretics, as Marcion, Manes, Praxeas, Sabellius, Samosatenus, Arius, and such like, who have been justly condemned by the orthodox fathers. Therefore, in this point, we do willingly receive the three creeds, namely, that of the Apostles, of Nice, and of Athanasius: likewise that, which, conformable thereunto, is agreed upon by the ancient fathers.

X. — That Jesus Christ is true and eternal God.

We believe that Jesus Christ, according to his divine nature, is the only begotten Son of God, begotten from eternity, not made nor created (for then he should be a creature), but co-essential and co-eternal with the Father, the express image of his person, and the brightness of his glory, equal unto him in all things. He is the Son of God, not only from the time that he assumed our nature, but from all eternity, as these testimonies, when compared together, teach us. Moses saith, that God created the world; and John saith, that all things were made by that Word, which he calleth God. And the apostle saith, that God made the worlds by his Son; likewise, that God created all things by Jesus Christ. Therefore it must needs follow, that he, who is called God, the Word, the Son, and Jesus Christ, did exist at that time, when all things were created by him. Therefore the prophet Micah saith, His goings forth have been from of old, from everlasting. And the apostle: He hath neither beginning of days, nor end of life. He therefore is that true, eternal, and almighty God, whom we invoke, worship and serve.

XI.—That the Holy Ghost is true and eternal God.

We believe and confess also, that the Holy Ghost, from eternity, proceeds from the Father and Son; and therefore neither is made, created, nor begotten, but only proceedeth from both; who in order is the third person of the Holy Trinity; of one and the same essence, majesty and glory with the Father, and the Son: and therefore, is the true and eternal God, as the Holy Scriptures teach us.

XII.—Of the Creation.

We believe that the Father, by the Word, that is, by his Son, hath created of nothing, the heaven, the earth,

and all creatures, as it seemed good unto him, giving unto every creature its being, shape, form, and several offices to serve its Creator. That he doth also still uphold and govern them by his eternal providence, and infinite power, for the service of mankind, to the end that man may serve his God. He also created the angels good, to be his messengers and to serve his elect; some of whom are fallen from that excellency, in which God created them, into everlasting perdition; and the others have, by the grace of God, remained steadfast and continued in their primitive state. The devils and evil spirits are so depraved, that they are enemies of God and every good thing, to the utmost of their power, as murderers, watching to ruin the Church and every member thereof, and by their wicked stratagems to destroy all; and are, therefore, by their own wickedness, adjudged to eternal damnation, daily expecting their horrible torments. Therefore we reject and abhor the error of the Sadducees, who deny the existence of spirits and angels: and also that of the Manichees, who assert that the devils have their origin of themselves, and that they are wicked of their own nature, without having been corrupted.

XIII.—Of Divine Providence.

We believe that the same God, after he had created all things, did not forsake them, or give them up to fortune or chance, but that he rules and governs them according to his holy will, so that nothing happens in this world without his appointment: nevertheless, God neither is the author of, nor can be charged with, the sins which are committed. For his power and goodness are so great and incomprehensible, that he orders and executes his work in the most excellent and just manner, even then, when devils and wicked men act unjustly. And, as to what he doth surpassing human understanding, we will not curiously inquire into, farther than our capacity will admit of; but with the greatest humility and reverence adore the righteous judgments of God, which are hid from us, contenting ourselves that we are disciples of Christ, to learn only those things which he has revealed to us in his Word, without transgressing these limits. This doctrine affords us unspeakable consolation, since we are taught thereby that nothing can befall us by chance, but by the direction of our most gracious and heavenly Father; who watches over us with a paternal care, keeping all creatures so under his power, that not a hair of our head (for they are all numbered), nor a sparrow, can fall to the ground, without the will of our Father, in whom we do entirely trust; being persuaded, that he so restrains the devil and all our enemies, that without his will and permission, they cannot hurt us. And therefore we reject that damnable error of the Epicureans, who say that God regards nothing, but leaves all things to chance.

XIV.—Of the Creation and Fall of man, and his Incapacity to perform what is truly good.

We believe that God created man out of the dust of the earth, and made and formed him after his own image and likeness, good, righteous, and holy, capable in all things to will, agreeably to the will of God. But being in honor, he understood it not, neither knew his excellency, but willfully subjected himself to sin, and consequently to death, and the curse, giving ear to the words of the devil. For the commandment of life, which he had received, he transgressed; and by sin separated himself from God, who was his true life, having corrupted his whole nature; whereby he made himself liable to corporal and spiritual death. And being thus become wicked, perverse, and corrupt in all his ways, he hath lost all his excellent gifts, which he had received from God, and only retained a few remains thereof, which, however, are sufficient to leave man without excuse; for all the light which is in us is changed into darkness, as the Scriptures teach us, saying: The light shineth in darkness, and the darkness comprehendeth it not: where St. John calleth men darkness. Therefore we reject all that is taught repugnant to this, concerning the free will of man, since man is but a slave to sin; and has nothing of himself, unless it is given from heaven. For who may presume to boast, that he of himself can do any good, since Christ saith, No man can come to me, except the Father, which hath sent me, draw

him? Who will glory in his own will, who understands, that to be carnally minded is enmity against God? Who can speak of his knowledge, since the natural man receiveth not the things of the spirit of God? In short, who dare suggest any thought, since he knows that we are not sufficient of ourselves to think anything as of ourselves, but that our sufficiency is of God? And therefore what the apostle saith ought justly to be held sure and firm, that God worketh in us both to will and to do of his good pleasure. For there is no will nor understanding, conformable to the divine will and understanding, but what Christ hath wrought in man; which he teaches us, when he saith, Without me ye can do nothing.

XV.—Of Original Sin.

We believe that, through the disobedience of Adam, original sin is extended to all mankind; which is a corruption of the whole nature, and an hereditary disease, wherewith infants themselves are infected even in their mother's womb, and which produceth in man all sorts of sin, being in him as a root thereof; and therefore is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind. Nor is it by any means abolished or done away by baptism; since sin always issues forth from this woeful source, as water from a fountain; notwithstanding it is not imputed to the children of God unto condemnation, but by his grace and mercy is forgiven them. Not that they should rest securely in sin, but that a sense of this corruption should make believers often to sigh, desiring to be delivered from this body of death. Wherefore we reject the error of the Pelagians, who assert that sin proceeds only from imitation.

XVI.—Of Eternal Election.

We believe that all the posterity of Adam being thus fallen into perdition and ruin, by the sin of our first parents, God then did manifest himself such as he is; that is to say, merciful and just: Merciful, since he delivers and preserves from this perdition all, whom he, in his eternal and unchangeable counsel of mere goodness, hath elected in Christ Jesus our Lord, without any respect to their works: Just, in leaving others in the fall and perdition wherein they have involved themselves.

XVII.—Of the Recovery of Fallen Man.

We believe that our most gracious God, in his admirable wisdom and goodness, seeing that man had thus thrown himself into temporal and eternal death, and made himself wholly miserable, was pleased to seek and comfort him, when he trembling fled from his presence, promising him that he would give his Son, who should be made of a woman, to bruise the head of the serpent, and would make him happy.

XVIII.—Of the Incarnation of Jesus Christ.

We confess, therefore, that God did fulfill the promise, which he made to the fathers, by the mouth of his holy prophets, when he sent into the world, at the time appointed by him, his own, only-begotten and eternal Son, who took upon him the form of a servant, and became like unto man, really assuming the true human nature, with all its infirmities, sin excepted, being conceived in the womb of the blessed Virgin Mary, by the power of the Holy Ghost, without the means of man, and did not only assume human nature as to the body, but also a true human soul, that he might be a real man. For since the soul was lost as well as the body, it was necessary that he should take both upon him, to save both. Therefore we confess (in opposition to the heresy of the Anabaptists, who deny that Christ assumed human flesh of his mother) that Christ is become a partaker of the flesh and blood of the children; that he is a fruit of the loins of David after the flesh; made of the seed of David according to the flesh; a fruit of the womb of the Virgin Mary, made of a woman, a branch of David; a shoot of the root of Jesse; sprung from the tribe of Judah; descended from the Jews according to the flesh; of the seed of Abraham, since he took on him the seed of Abraham, and became like unto his brethren in all things, sin excepted, so that in truth he is our Immanuel, that is to say, God with us.

XIX.—Of the union and distinction of the two Natures in the person of Christ.

We believe that by this conception, the person of the Son is inseparably united and connected with the human nature; so that there are not two Sons of God, nor two persons, but two natures united in one single person: yet, that each nature retains its own distinct properties. As then the divine nature hath always remained uncreated, without beginning of days or end of life, filling heaven and earth: so also hath the human nature not lost its properties, but remained a creature, having beginning of days, being a finite nature, and retaining all the properties of a real body. And though he hath by his resurrection given immortality to the same, nevertheless he hath not changed the reality of his human nature; forasmuch as our salvation and resurrection also depend on the reality of his body. But these two natures are so closely united in one person, that they were not separated even by his death. Therefore that which he, when dying, commended into the hands of his Father, was a real human spirit, departing from his body. But in the meantime the divine nature always remained united with the human, even when he lay in the grave. And the Godhead did not cease to be in him, any more than it did when he was an infant, though it did not so clearly manifest itself for a while. Wherefore we confess, that he is **very God, and very Man:** very God by his power to conquer death; and very man that he might die for us according to the infirmity of his flesh.

XX.—That God hath manifested his justice and mercy in Christ.

We believe that God, who is perfectly merciful and just, sent his Son to assume that nature, in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment of sin by his most bitter passion and death. God therefore manifested his justice against his Son, when he laid our iniquities upon him; and poured forth his mercy and goodness on us, who were guilty and worthy of damnation, out of mere and perfect love, giving his Son unto death for us, and raising him for our justification, that through him we might obtain immortality and life eternal.

XXI.—Of the satisfaction of Christ, our only High Priest, for us.

We believe that Jesus Christ is ordained with an oath to be an everlasting High Priest, after the order of Melchisedec; and that he hath presented himself in our behalf before the Father, to appease his wrath by his full satisfaction, by offering himself on the tree of the cross, and pouring out his precious blood to purge away our sins; as the prophets had foretold. For it is written: He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. He was brought as a lamb to the slaughter, and numbered with the transgressors, and condemned by Pontius Pilate as a malefactor, though he had first declared him innocent. Therefore: he restored that which he took not away, and suffered, the just for the unjust, as well in his body as in his soul, feeling the terrible punishment which our sins had merited; insomuch that his sweat became like unto drops of blood falling on the ground. He called out, my God, my God, why hast thou forsaken me? and hath suffered all this for the remission of our sins. Wherefore we justly say with the apostle Paul: that we know nothing, but Jesus Christ, and him crucified; we count all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord, in whose wounds we find all manner of consolation. Neither is it necessary to seek or invent any other means of being reconciled to God, than this only sacrifice, once offered, by which believers are made perfect forever. This is also the reason why he was called by the angel of God, **Jesus**, that is to say, **Savior**, because he should save his people from their sins.

XXII.—Of Faith in Jesus Christ.

We believe that, to attain the true knowledge of this great mystery, the Holy Ghost kindleth in our hearts an upright faith, which embraces Jesus Christ, with all his merits, appropriates him, and seeks nothing more besides him. For it must needs follow, either that all things, which are requisite to our salvation, are not in Jesus Christ, or if all things are in him, that then those who possess Jesus Christ through faith, have com-

plete salvation in him. Therefore, for any to assert, that Christ is not sufficient, but that something more is required besides him, would be too gross a blasphemy: for hence it would follow, that Christ was but half a Savior. Therefore we justly say with Paul, that we are justified by faith alone, or by faith without works. However, to speak more clearly, we do not mean, that faith itself justifies us, for it is only an instrument with which we embrace Christ our Righteousness. But Jesus Christ, imputing to us all his merits, and so many holy works which he has done for us, and in our stead, is our Righteousness. And faith is an instrument that keeps us in communion with him in all his benefits, which, when become ours, are more than sufficient to acquit us of our sins.

XXIII.—Of Justification.

We believe that our salvation consists in the remission of our sins for Jesus Christ's sake, and that therein our righteousness before God is implied: as David and Paul teach us, declaring this to be the happiness of man, that God imputes righteousness to him without works. And the same apostle saith, that we are justified freely by his grace, through the redemption which is in Jesus Christ. And therefore we always hold fast this foundation, ascribing all the glory to God, humbling ourselves before him, and acknowledging ourselves to be such as we really are, without presuming to trust in any thing in ourselves, or in any merit of ours, relying and resting upon the obedience of Christ crucified alone, which becomes ours, when we believe in him. This is sufficient to cover all our iniquities, and to give us confidence in approaching to God; freeing the conscience of fear, terror and dread, without following the example of our first father, Adam, who, trembling, attempted to cover himself with fig-leaves. And verily if we should appear before God, relying on ourselves, or on any other creature, though ever so little, we should, alas! be consumed. And therefore every one must pray with David: O Lord, enter not into judgment with thy servant: for in thy sight shall no man living be justified.

XXIV.—Of man's Sanctification and Good Works.

We believe that this true faith being wrought in man by the hearing of the Word of God, and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the bondage of sin. Therefore it is so far from being true, that this justifying faith makes men remiss in a pious and holy life, that on the contrary without it they would never do anything out of love to God, but only out of self-love or fear of damnation. Therefore it is impossible that this holy faith can be unfruitful in man: for we do not speak of a vain faith, but of such a faith, which is called in Scripture, a faith that worketh by love, which excites man to the practice of those works, which God has commanded in his Word. Which works, as they proceed from the good root of faith, are good and acceptable in the sight of God, forasmuch as they are all sanctified by his grace: howbeit they are of no account towards our justification. For it is by faith in Christ that we are justified, even before we do good works; otherwise they could not be good works, any more than the fruit of a tree can be good, before the tree itself is good. Therefore we do good works, but not to merit by them, (for what can we merit?) nay, we are beholden to God for the good works we do, and not he to us, since it is he that worketh in us both to will and to do of his good pleasure. Let us therefore attend to what is written: when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do. In the meantime, we do not deny that God rewards our good works, but it is through his grace that he crowns his gifts. Moreover, though we do good works, we do not found our salvation upon them; for we do no work but what is polluted by our flesh, and also punishable; and although we could perform such works, still the remembrance of one sin is sufficient to make God reject them. Thus then we would always be in doubt, tossed to and fro without any certainty, and our poor consciences continually vexed, if they relied not on the merits of the suffering and death of our Savior.

XXV.—Of the abolishing of the Ceremonial Law.

We believe, that the ceremonies and figures of the law ceased at the coming of Christ, and that all the shadows are accomplished; so that the use of them must be abolished amongst christians; yet the truth and substance of them remain with us in Jesus Christ, in whom they have their completion. In the meantime, we still use the testimonies taken out of the law and the prophets, to confirm us in the doctrine of the gospel, and to regulate our life in all honesty, to the glory of God, according to his will.

XXVI.—Of Christ's Intercession.

We believe that we have no access unto God, but alone through the only Mediator and Advocate, Jesus Christ the righteous, who therefore became man, having united in one person the divine and human natures, that we men might have access to the divine Majesty, which access would otherwise be barred against us. But this Mediator, whom the Father has appointed between him and us, ought in no wise to affright us by his majesty, or cause us to seek another according to our fancy. For there is no creature either in heaven or on earth who loveth us more than Jesus Christ; who, though he was in the form of God, yet made himself of no reputation, and took upon him the form of a man, and of a servant for us, and was made like unto his brethren in all things. If then we should seek for another Mediator, who would be well affected towards us, whom could we find, who loved us more than he, who laid down his life for us, even when we were his enemies? And if we seek for one who hath power and majesty, who is there that has so much of both as he who sits at the right hand of his Father, and who hath all power in heaven and on earth? And who will sooner be heard than the own well beloved Son of God? Therefore it was only through distrust that this practice of dishonoring, instead of honoring the saints, was introduced, doing that, which they never have done, nor required, but have on the contrary steadfastly rejected according to their bounden duty, as appears by their writings. Neither must we plead here our unworthiness; for the meaning is not that we should offer our prayers to God on the ground of our own worthiness but only on the ground of the excellency and worthiness of the Lord Jesus Christ, whose righteousness is become ours by faith. Therefore the apostle, to remove this foolish fear, or rather mistrust from us, justly saith, that Jesus Christ was made like unto his brethren in all things, that he might be a merciful and faithful High Priest, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted; and further to encourage us, he adds, seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. The same apostle saith, having boldness to enter into the holiest, by the blood of Jesus; let us draw near with a true heart in full assurance of faith, etc. Likewise, Christ hath an unchangeable priesthood, wherefore he is able also to same them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. What more can be required? since Christ himself saith, I am the way and the truth, and the life: no man cometh unto the Father but by me. To what purpose should we then seek another advocate, since it has pleased God, to give us his own Son as an advocate? Let us not forsake him to take another, or rather to seek after another, without ever being able to find him; for God well knew, when he gave him to us, that we were sinners. Therefore according to the command of Christ, we call upon the heavenly Father through Jesus Christ our own Mediator, as we are taught in the Lord's prayer; being assured that whatever we ask of the Father in his name. will be granted us.

XXVII.—Of the Catholic Christian Church.

We believe and profess, one catholic or universal Church, which is an holy congregation, of true Christian believers, all expecting their salvation in Jesus Christ, being washed by his

blood, sanctified and sealed by the Holy Ghost. This Church hath been from the beginning of the world, and will be to the end thereof; which is evident from this, that Christ is an eternal King, which, without subjects, cannot be. And this holy Church is preserved or supported by God, against the rage of the whole world; though she sometimes (for a while) appears very small, and in the eyes of men, to be reduced to nothing: as during the perilous reign of Ahab, the Lord reserved unto him seven thousand men, who had not bowed their knees to Baal. Furthermore, this holy Church is not confined, bound, or limited to a certain place or to certain persons, but is spread and dispersed over the whole world; and yet is joined and united with heart and will, by the power of faith, in one and the same spirit.

XXVIII.—That every one is bound to join himself to the true Church.

We believe, since this holy congregation is an assembly of those who are saved, and that out of it there is no salvation, that no person of whatsoever state or condition he may be, ought to withdraw himself, to live in a separate state from it; but that all men are in duty bound to join and unite themselves with it; maintaining the unity of the Church; submitting themselves to the doctrine and discipline thereof; bowing their necks under the yoke of Jesus Christ; and as mutual members of the same body, serving to the edification of the brethren, according to the talents God has given them. And that this may be the more effectually observed, it is the duty of all believers, according to the word of God, to separate themselves from all those who do not belong to the Church, and to join themselves to this congregation, wheresoever God hath established it, even though the magistrates and edicts of princes were against it, yea, though they should suffer death or any other corporal punishment. Therefore all those, who separate themselves from the same, or do not join themselves to it, act contrary to the ordinance of God.

XXIX.—Of the marks of the true Church, and wherein she differs from the false Church.

We believe, that we ought diligently and circumspectly to discern from the Word of God which is the true Church, since all sects which are in the world assume to themselves the name of the Church. But we speak not here of hypocrites, who are mixed in the Church with the good, yet are not of the Church, though externally in it; but we say that the body and communion of the true Church must be distinguished from all sects, who call themselves the Church. The marks, by which the true Church is known, are these: if the pure doctrine of the gospel is preached therein; if she maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing of sin: in short, if all things are managed according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church. Hereby the true Church may certainly be known, from which no man has a right to separate himself. With respect to those, who are members of the Church, they may be known by the marks of Christians: namely, by faith; and when they have received Jesus Christ the only Savior, they avoid sin, follow after righteousness, love the true God and their neighbor, neither turn aside to the right or left, and crucify the flesh with the works thereof. But this is not to be understood, as if there did not remain in them great infirmities; but they fight against them through the Spirit, all the days of their life, continually taking their refuge in the blood, death, passion and obedience of our Lord Jesus Christ, "in whom they have remission of sins, through faith in him." As for the false Church, she ascribes more power and authority to herself and her ordinances than to the Word of God, and will not submit herself to the yoke of Christ. Neither does she administer the sacraments as appointed by Christ in his Word, but adds to and takes from them, as she thinks proper; she relieth more upon men than upon Christ; and persecutes those, who live holily according to the Word of God, and rebuke her for her errors, covetousness, and idolatry. These two Churches are easily known and distinguished from each other.

XXX.—Concerning the Government of, and Offices in the Church.

We believe, that this true Church must be governed by that spiritual

policy which our Lord hath taught us in his Word; namely, that there must be ministers or pastors to preach the Word of God, and to administer the sacraments; also elders and deacons, who, together with the pastors, form the council of the Church: that by these means the true religion may be preserved, and the true doctrine everywhere propagated, likewise transgressors punished and restrained by spiritual means: also that the poor and distressed may be relieved and comforted, according to their necessities. By these means everything will be carried on in the Church with good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul in his Epistle to Timothy.

XXXI.—Of the Ministers, Elders, and Deacons.

We believe, that the ministers of God's Word, and the elders and deacons, ought to be chosen to their respective offices by a lawful election by the Church, with calling upon the name of the Lord, and in that order which the Word of God teacheth. Therefore every one must take heed, not to intrude himself by indecent means, but is bound to wait till it shall please God to call him; that he may have testimony of his calling, and be certain and assured that it is of the Lord. As for the ministers of God's Word, they have equally the same power and authority wheresoever they are, as they are all ministers of Christ, the only universal Bishop, and the only Head of the Church. Moreover, that this holy ordinance of God may not be violated or slighted, we say that every one ought to esteem the ministers of God's Word, and the elders of the Church, very highly for their work's sake, and be at peace with them without murmuring, strife or contention, as much as possible.

XXXII.—Of the Order and Discipline of the Church.

In the meantime we believe, though it is useful and beneficial, that those, who are rulers of the Church, institute and establish certain ordinances among themselves for maintaining the body of the Church; yet they ought studiously to take care, that they do not depart from those things which Christ, our only Master, hath instituted. And therefore, we reject all human inventions, and all laws, which man would introduce into the worship of God, thereby to bind and compel the conscience in any manner whatever. Therefore we admit only of that which tends to nourish and preserve concord, and unity, and to keep all men in obedience to God. For this purpose, ex-communication or church discipline is requisite, with the several circumstances belonging to it, according to the Word of God.

XXXIII.—Of the Sacraments.

We believe, that our gracious God, on account of our weakness and infirmities hath ordained the sacraments for us, thereby to seal unto us his promises, and to be pledges of the good will and grace of God toward us, and also to nourish and strengthen our faith; which he hath joined to the Word of the gospel, the better to present to our senses, both that which he signifies to us by his Word, and that which he works inwardly in our hearts, thereby assuring and confirming in us the salvation which he imparts to us. For they are visible signs and seals of an inward and invisible thing, by means whereof God worketh in us by the power of the Holy Ghost. Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment. Moreover, we are satisfied with the number of sacraments which Christ our Lord hath instituted, which are two only, namely, the sacrament of baptism, and the holy supper of our Lord Jesus Christ.

XXXIV.—Of Holy Baptism.

We believe and confess that Jesus Christ, who is the end of the law, hath made an end, by the shedding of his blood, of all other sheddings of blood which men could or would make as a propitiation or satisfaction for sin: and that he, having abolished circumcision, which was done with blood, hath instituted the sacrament of baptism instead thereof; by which we are received into the Church of God, and separated from all other people and strange religions, that we may wholly belong to him, whose ensign and banner we bear: and which serves as a testimony to us, that he will forever

be our gracious God and Father. Therefore he has commanded all those, who are his, to be baptized with pure water, "in the name of the Father, and of the Son, and of the Holy Ghost": thereby signifying to us, that as water washeth away the filth of the body, when poured upon it, and is seen on the body of the baptized, when sprinkled upon him; so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath, unto children of God. Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God; who is our Red Sea, through which we must pass, to escape the tyranny of Pharaoh, that is, the devil, and to enter into the spiritual land of Canaan. Therefore the ministers, on their part, administer the sacrament, and that which is visible, but our Lord giveth that which is signified by the sacrament, namely, the gifts and invisible grace; washing, cleansing and purging our souls of all filth and unrighteousness; renewing our hearts, and filling them with all comfort; giving unto us a true assurance of his fatherly goodness; putting on us the new man, and putting off the old man with all his deeds. Therefore we believe, that every man, who is earnestly studious of obtaining life eternal, ought to be but once baptized with this only baptism, without ever repeating the same: since we cannot be born twice. Neither doth this baptism only avail us, at the time when the water is poured upon us, and received by us, but also through the whole course of our life; therefore we detest the error of the Anabaptists, who are not content with the one only baptism they have once received, and moreover condemn the baptism of the infants of believers, whom we believe ought to be baptized and sealed with the sign of the covenant, as the children in Israel formerly were circumcised, upon the same promises which are made unto our children. And indeed Christ shed his blood no less for the washing of the children of the faithful, than for adult persons; and therefore they ought to receive the sign and sacrament of that, which Christ hath done for them; as the Lord commanded in the law, that they should be made partakers of the sacrament of Christ's suffering and death, shortly after they were born, by offering for them a lamb, which was a sacrament of Jesus Christ. Moreover, what circumcision was to the Jews, that baptism is to our children. And for this reason Paul calls baptism the circumcision of Christ.

XXXV.—Of the Holy Supper of our Lord Jesus Christ.

We believe and confess, that our Savior Jesus Christ did ordain and institute the sacrament of the holy supper, to nourish and support those whom he hath already regenerated, and incorporated into his family, which is his Church. Now those, who are regenerated, have in them a twofold life, the one corporal and temporal, which they have from the first birth, and is common to all men: the other spiritual and heavenly, which is given them in their second birth, which is effected by the word of the gospel, in the communion of the body of Christ; and this life is not common, but is peculiar to God's elect. In like manner God hath given us, for the support of the bodily and earthly life, earthly and common bread, which is subservient thereto, and is common to all men, even as life itself. But for the support of the spiritual and heavenly life, which believers have, he hath sent a living bread, which descended from heaven, namely, Jesus Christ, who nourishes and strengthens the spiritual life of believers, when they eat him, that is to say, when they apply and receive him by faith in the spirit. Christ, that he might represent unto us this spiritual and heavenly bread, hath instituted an earthly and visible bread, as a sacrament of his body, and wine as a sacrament of his blood, to testify by them unto us, that, as certainly as we receive and hold this sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished, we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Savior in our souls, for the support of our spiritual life. Now, as it is certain and beyond all doubt, that Jesus Christ hath not enjoined to us the use of his sacraments in vain, so he works in us all that he represents

to us by these holy signs, though the manner surpasses our understanding, and cannot be comprehended by us, as the operations of the Holy Ghost are hidden and incomprehensible. In the meantime we err not, when we say, that what is eaten and drunk by us is the proper and natural body, and the proper blood of Christ. But the manner of our partaking of the same, is not by the mouth, but by the spirit through faith. Thus then, though Christ always sits at the right hand of his Father in the heavens, yet doth he not therefore cease to make us partakers of himself by faith. This feast is a spiritual table, at which Christ communicates himself with all his benefits to us, and gives us there to enjoy both himself, and the merits of his sufferings and death, nourishing, strengthening and comforting our poor comfortless souls by the eating of his flesh, quickening and refreshing them by the drinking of his blood. Further, though the sacraments are connected with the thing signified, nevertheless both are not received by all men: the ungodly indeed receives the sacrament to his condemnation, but he doth not receive the truth of the sacrament. As Judas, and Simon the sorcerer, both indeed received the sacrament, but not Christ, who was signified by it, of whom believers only are made partakers. Lastly, we receive this holy sacrament in the assembly of the people of God, with humility and reverence, keeping up amongst us a holy remembrance of the death of Christ our Savior, with thanksgiving: making there confession of our faith, and of the Christian religion. Therefore no one ought to come to this table without having previously rightly examined himself; lest by eating of this bread and drinking of this cup, he eat and drink judgment to himself. In a word, we are excited by the use of this holy sacrament, to a fervent love towards God and our neighbor. Therefore we reject all mixtures and damnable inventions, which men have added unto, and blended with the sacraments, as profanations of them: and affirm that we ought to rest satisfied with the ordinance which Christ and his apostles have taught us, and that we must speak of them in the same manner as they have spoken.

XXXVI.—Of Magistrates.

We believe that our gracious God, because of the depravity of mankind, hath appointed kings, princes and magistrates, willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order and decency. For this purpose he hath invested the magistracy with the sword, for the punishment of evil-doers, and for the protection of them that do well. And their office is, not only to have regard unto, and watch for the welfare of the civil state; but also that they protect the sacred ministry; and thus may remove and prevent all idolatry and false worship;* that the kingdom

*This phrase, touching the office of the magistracy in its relation to the Church, proceeds on the principle of the Established Church, which was first applied by Constantine and afterwards also in many Protestant countries. History, however, does not support the principle of State domination over the Church, but rather the separation of Church and State. Moreover, it is contrary to the New Dispensation that authority be vested in the State to arbitrarily reform the Church, and to deny the Church the right of independently conducting its own affairs as a distinct territory alongside the State. The New Testament does not subject the Christian Church to the authority of the State that it should be governed and extended by political measures, but to our Lord and King only as an independent territory alongside and altogether independent of the State, that it may be governed and edified by its office-bearers and with spiritual weapons only. Practically all Reformed churches have repudiated the idea of the Established Church, and are advocating the autonomy of the churches and personal liberty of conscience in matters pertaining to the service of God.

"The Christian Reformed Church in America, being in full accord with this view, feels constrained to declare that it does not conceive of the office of the magistracy in this sense, that it be in duty bound to also exercise political authority in the sphere of religion, by establishing and maintaining a State Church, advancing and supporting the same as the only true Church, and to oppose, to persecute and to destroy by means of the sword all the other churches as being false religions; and to also declare that it does positively hold that, within its own secular sphere, the magistracy has a divine duty towards the first table of the Law as well as towards the second; and furthermore that both State and Church as institutions of God and Christ have mutual rights and duties appointed them from on high, and therefore have a very sacred reciprocal obligation to meet through the Holy Spirit, who proceeds from Father and Son. They may not, however, encroach upon each other's territory. The Church has rights of sovereignty in its own sphere as well as the State."

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of anti-christ may be thus destroyed and the kingdom of Christ promoted. They must therefore countenance the preaching of the Word of the gospel everywhere, that God may be honored and worshipped by every one, as he commands in his Word. Moreover, it is the bounden duty of every one, of what state, quality, or condition soever he may be, to subject himself to the magistrates; to pay tribute, to show due honor and respect to them, and to obey them in all things which are not repugnant to the Word of God; to supplicate for them in their prayers, that God may rule and guide them in all their ways, and that we may lead a quiet and peaceable life in all godliness and honesty. Wherefore we detest the Anabaptists and other seditious people, and in general all those who reject the higher powers and magistrates, and would subvert justice, introduce community of goods, and confound that decency and good order, which God hath established among men.

XXXVII.—Of the Last Judgment.

Finally we believe, according to the Word of God, when the time appointed by the Lord (which is unknown to all creatures) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven, corporally and visibly, as he ascended, with great glory and majesty to declare himself judge of the quick and the dead; burning this old world with fire and flame, to cleanse it. And then all men will personally appear before this great judge, both men and women and children, that have been from the beginning of the world to the end thereof, being summoned by the voice of the archangel, and by the sound of the trumpet of God. For all the dead shall be raised out of the earth, and their souls joined and united with their proper bodies, in which they formerly lived. As for those who shall then be living, they shall not die as the others, but be changed in the twinkling of an eye, and from corruptible, become incorruptible. Then the books (that is to say the consciences) shall be opened, and the dead judged according to what they shall have done in this world, whether it be good or evil. Nay, all men shall give an account of every idle word they have spoken, which the world only counts amusement and jest: and then the secrets and hypocrisy of men shall be disclosed and laid open before all. And therefore the consideration of this judgment, is justly terrible and dreadful to the wicked and ungodly, but most desirable and comfortable to the righteous and elect: because then their full deliverance shall be perfected, and there they shall receive the fruits of their labor and trouble which they have borne. Their innocence shall be known to all, and they shall see the terrible vengeance which God shall execute on the wicked, who most cruelly persecuted, oppressed and tormented them in this world; and who shall be convicted by the testimony of their own consciences, and being immortal, shall be tormented in that everlasting fire, which is prepared for the devil and his angels. But on the contrary, the faithful and elect shall be crowned with glory and honor; and the Son of God will confess their names before God his Father, and his elect angels; all tears shall be wiped from their eyes; and their cause which is now condemned by many judges and magistrates, as heretical and impious, will then be known to be the cause of the Son of God. And for a gracious reward, the Lord will cause them to possess such a glory, as never entered into the heart of man to conceive. Therefore we expect that great day with a most ardent desire to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. AMEN.

"Even so, come, Lord Jesus."—Rev. 22:20.

CANONS

RATIFIED IN THE NATIONAL SYNOD OF THE

REFORMED CHURCH,

Held at Dordrecht, in the years 1618 and 1619.

FIRST HEAD OF DOCTRINE.

OF DIVINE PREDESTINATION.

Article 1. As all men have sinned in Adam, lie under the curse, and are deserving of eternal death, God would have done no injustice by leaving them all to perish, and delivering them over to condemnation on account of sin, according to the words of the apostle, Rom. 3:19, "that every mouth may be stopped, and all the world may become guilty before God." And verse 23: "for all have sinned, and come short of the glory of God." And Rom. 6:23: "for the wages of sin is death."

Article 2. But in this the love of God was manifested, that he sent his only begotten Son into the world, that whosoever believeth on him should not perish, but have everlasting life. 1 John 4:9. John 3:16.

Article 3. And that men may be brought to believe, God mercifully sends the messengers of these most joyful tidings, to whom he will and at what time he pleaseth; by whose ministry men are called to repentance and faith in Christ crucified. Rom. 10: 14, 15. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

Article 4. The wrath of God abideth upon those who believe not this gospel. But such as receive it, and embrace Jesus the Savior by a true and living faith, are by him delivered from the wrath of God, and from destruction, and have the gift of eternal life conferred upon them.

Article 5. The cause or guilt of this unbelief as well as of all other sins, is no wise in God, but in man himself; whereas faith in Jesus Christ, and salvation through him is the free gift of God, as it is written: "By grace ye are saved through faith, and that not of yourselves, it is the gift of God." Eph. 2:8. "And unto you it is given in the behalf of Christ, not only to believe on him," etc. Phil. 1:29.

Article 6. That some receive the gift of faith from God, and others do not receive it proceeds from God's eternal decree, "For known unto God are all his works from the beginning of the world," Acts 15:18. "Who worketh all things after the counsel of his will," Eph. 1:11. According to which decree, he graciously softens the hearts of the elect, however obstinate, and inclines them to believe, while he leaves the non-elect in his just judgment to their own wickedness and obduracy. And herein is especially displayed the profound, the merciful, and at the same time the righteous discrimination between men, equally involved in ruin; or that decree of election and reprobation, revealed in the Word of God, which though men of perverse, impure and unstable minds wrest to their own destruction, yet to holy and pious souls affords unspeakable consolation.

Article 7. Election is the unchangeable purpose of God, whereby, before the foundation of the world, he hath out of mere grace, according to the sovereign good pleasure of his own will, chosen, from the whole human race, which had fallen through their own fault, from their primitive state of rectitude, into sin and destruction, a certain number of persons to redemption in Christ, whom he from eternity appointed the Mediator and Head of the elect, and the foundation of Salvation.

This elect number, though by nature neither better nor more deserving than others, but with them involved in one common misery, God hath decreed to give to Christ, to be saved by him, and effectually to call and draw them to his communion by his Word and Spirit, to bestow upon them true faith, justification and sanctification; and having powerfully preserved them in the fellowship of his Son, finally, to glorify them for the demonstration of his mercy, and for the praise of his glorious grace; as it is written: "According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph. 1:4, 5, 6. And elsewhere: "Whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified them he also glorified." Rom. 8:30.

Article 8. There are not various decrees of election, but one and the same decree respecting all those, who shall be saved, both under the Old and New Testament: since the scripture declares the good pleasure, purpose and counsel of the divine will to be one, according to which he hath chosen us from eternity, both to grace and glory, to salvation and the way of salvation, which he hath ordained that we should walk therein.

Article 9. This election was not founded upon foreseen faith, and the obedience of faith, holiness, or any other good quality or disposition in man, as the pre-requisite, cause or condition on which it depended; but men are chosen to faith and to the obedience of faith, holiness, etc., therefore election is the fountain of every saving good; from which proceed faith, holiness, and the other gifts of salvation, and finally eternal life itself, as its fruits and effects, according to that of the apostle: "He hath chosen us (not because we were) but that we should be holy, and without blame, before him in love." Eph. 1:4.

Article 10. The good pleasure of God is the sole cause of this gracious election; which doth not consist herein, that out of all possible qualities and actions of men God has chosen some as a condition of salvation; but that he was pleased out of the common mass of sinners to adopt some certain persons as a peculiar people to himself, as it is written, "For the children being not yet born neither having done any good or evil," etc., it was said (namely to Rebecca): "the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated." Rom 9:11, 12, 13. "And as many as were ordained to eternal life believed." Acts 13:48.

Article 11. And as God himself is most wise, unchangeable, omniscient and omnipotent, so the election made by him can neither be interrupted nor changed, recalled or annulled; neither can the elect be cast away, nor their number diminished.

Article 12. The elect in due time, though in various degrees and in different measures, attain the assurance of this their eternal and unchangeable election, not by inquisitively prying into the secret and deep things of God, but by observing in themselves with a spiritual joy and holy pleasure, the infallible fruits of election pointed out in the Word of God—such as a true faith in Christ, filial fear, a godly sorrow for sin, a hungering and thirsting after righteousness, etc.

Article 13. The sense and certainty of this election afford to the children of God additional matter for daily humiliation before him, for adoring the depth of his mercies, for cleansing themselves, and rendering grateful returns of ardent love to him, who first manifested so great love towards them. The consideration of this doctrine of election is so far from en-

couraging remissness in the observance of the divine commands, or from sinking men in carnal security, that these, in the just judgment of God, are the usual effects of rash presumption, or of idle and wanton trifling with the grace of election, in those who refuse to walk in the ways of the elect.

Article 14. As the doctrine of divine election by the most wise counsel of God, was declared by the prophets, by Christ himself, and by the apostles, and is clearly revealed in the Scriptures, both of the Old and New Testament, so it is still to be published in due time and place in the Church of God, for which it was peculiarly designed, provided it be done with reverence, in the spirit of discretion and piety, for the glory of God's most holy name, and for enlivening and comforting his people, without vainly attempting to investigate the secret ways of the Most High. Acts 20:27; Rom. 11:33, 34; 12:3; Heb. 6:17, 18.

Article 15. What peculiarly tends to illustrate and recommend to us the eternal and unmerited grace of election, is the express testimony of sacred Scripture, that not all, but some only are elected, while others are passed by in the eternal decree; whom God, out of his sovereign, most just, irreprehensible and unchangeable good pleasure, hath decreed to leave in the common misery into which they have wilfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but permitting them in his just judgment to follow their own ways, at last for the declaration of his justice, to condemn and perish them forever, not only on account of their unbelief, but also for all their other sins. And this is the decree of reprobation which by no means makes God the author of sin (the very thought of which is blasphemy), but declares him to be an awful, irreprehensible, and righteous judge and avenger thereof.

Article 16. Those who do not yet experience a lively faith in Christ, an assured confidence of soul, peace of conscience, an earnest endeavor after filial obedience, and glorying in God through Christ, efficaciously wrought in them, and do nevertheless persist in the use of the means which God hath appointed for working these graces in us, ought not to be alarmed at the mention of reprobation, nor to rank themselves among the reprobate, but diligently to persevere in the use of means, and with ardent desires, devoutly and humbly to wait for a season of richer grace. Much less cause have they to be terrified by the doctrine of reprobation, who, though they seriously desire to be turned to God, to please him only, and to be delivered from the body of death, cannot yet reach that measure of holiness and faith to which they aspire; since a merciful God has promised that he will not quench the smoking flax, nor break the bruised reed. But this doctrine is justly terrible to those, who, regardless of God and of the Savior Jesus Christ, have wholly given themselves up to the cares of the world, and the pleasures of the flesh, so long as they are not seriously converted to God.

Article 17. Since we are to judge of the will of God from his Word, which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace, in which they, together with the parents, are comprehended, godly parents have no reason to doubt of the election and salvation of their children, whom it pleaseth God to call out of this life in their infancy.

Article 18. To those who murmur at the free grace of election, and just severity of reprobation, we answer with the apostle: "Nay, but, O man, who art thou that repliest against God?" Rom. 9:30, and quote the language of our Savior: "Is it not lawful for me to do what I will with mine own?" Matt. 20:15. And therefore with holy adoration of these mysteries, we exclaim in the words of the apostle: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory for ever.—Amen."

The true doctrine concerning Election and Rejection having been explained, the Synod rejects the errors of those:

I.

Who teach: That the will of God to save those who would believe and would persevere in faith and in the obedience of faith, is the whole and entire decree of election unto salvation, and that nothing else concerning this decree has been revealed in God's Word.

For these deceive the simple and plainly contradict the Scriptures, which declare that God will not only save those who will believe, but that he has also from eternity chosen certain particular persons to whom above others he in time will grant both faith in Christ and perseverance; as it is written: "I manifested thy name unto the men whom thou gavest me out of the world." John 17:6. "And as many as were ordained to eternal life believed," Acts 13:48. And: "Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love." Eph. 1:4.

II.

Who teach: That there are various kinds of election of God unto eternal life: the one general and indefinite, the other particular and definite; and that the latter in turn is either incomplete, revocable, non-decisive and conditional, or complete, irrevocable, decisive and absolute. Likewise: that there is one election unto faith, and another unto salvation, so that election can be unto justifying faith, without being a decisive election unto salvation. For this is a fancy of men's minds, invented regardless of the Scriptures, whereby the doctrine of election is corrupted, and this golden chain of our salvation is broken: "And whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. 8:30.

III.

Who teach: That the good pleasure and purpose of God, of which Scripture makes mention in the doctrine of election, does not consist in this, that God chose certain persons rather than others, but in this that he chose out of all possible conditions (among which are also the works of the law), or out of the whole order of things, the act of faith which from its very nature is undeserving, as well as its incomplete obedience, as a condition of salvation, and that he would graciously consider this in itself as a complete obedience and count it worthy of the reward of eternal life. For by this injurious error the pleasure of God and the merits of Christ are made of none effect, and men are drawn away by useless questions from the truth of gracious justification and from the simplicity of Scripture, and this declaration of the Apostle is charged as untrue: "Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal." 2 Tim. 1:9.

IV.

Who teach: That in the election unto faith this condition is beforehand demanded, viz., that man should use the light of nature aright, be pious, humble, meek, and fit for eternal life, as if on these things election were in any way dependent. For this savors of the teaching of Pelagius, and is opposed to the doctrine of the apostle, when he writes: "Among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest; but God being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in heavenly places, in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in kindness towards us in Christ Jesus; for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." —Eph. 2:3-9.

V.

Who teach: That the incomplete and non-decisive election of particular persons to salvation occurred because of a foreseen faith, conversion, holiness, godliness, which either began or continued for some time; but that the complete and decisive election oc-

curred because of foreseen perseverance unto the end in faith, conversion, holiness and godliness; and that this is the gracious and evangelical worthiness, for the sake of which he who is chosen, is more worthy than he who is not chosen; and that therefore faith, the obedience of faith, holiness, godliness and perseverance are not fruits of the unchangeable election unto glory, but are conditions, which, being required beforehand, were foreseen as being met by those who will be fully elected, and are causes without which the unchangeable election to glory does not occur.

This is repugnant to the entire Scripture, which constantly inculcates this and similar declarations: Election is not out of works, but of him that calleth. Rom. 9:11. "And as many as were ordained to eternal life believed," Acts 13:48. "He chose us in him before the foundation of the world, that we should be holy," Eph. 1:4. "Ye did not choose me, but I chose you," John 15:16. "But if it be of grace, it is no more of works," Rom. 11:6. "Herein is love, not that we loved God, but that he loved us, and sent his Son," 1 John 4:10.

VI.

Who teach: That not every election unto salvation is unchangeable, but that some of the elect, any decree of God notwithstanding, can yet perish and do indeed perish. By which gross error they make God to be changeable, and destroy the comfort which the godly obtain out of the firmness of their election, and contradict the Holy Scripture, which teaches, that the elect can not be led astray. Matt. 24:24; that Christ does not lose those whom the Father gave him. John 6:39; and that God hath also glorified those whom he foreordained, called and justified. Rom. 8:30.

VII.

Who teach: That there is in this life no fruit and no consciousness of the unchangeable election to glory, nor any certainty, except that which depends on a changeable and uncertain condition. For not only is it absurd to speak of an uncertain certainty, but also contrary to the experience of the saints, who by virtue of the consciousness of their election rejoice with the Apostle and praise this favor of God, Eph. 1; who according to Christ's admonition rejoice with his disciples that their names are written in heaven, Luke 10:20; who also place the consciousness of their election over against the fiery darts of the devil, asking: "Who shall lay anything to the charge of God's elect?" Rom. 8:33.

VIII.

Who teach: That God, simply by virtue of his righteous will, did not decide either to leave anyone in the fall of Adam and in the common state of sin and condemnation, or to pass anyone by in the communication of grace which is necessary for faith and conversion. For this is firmly decreed: "He hath mercy on whom he will, and whom he will he hardeneth," Rom. 9:18. And also this: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given," Matt. 13:11. Likewise: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well-pleasing in thy sight," Matt. 11:25, 26.

IX.

Who teach: That the reason why God sends the gospel to one people rather than to another is not merely and solely the good pleasure of God, but rather the fact that one people is better and worthier than another to whom the gospel is not communicated. For this Moses denies, addressing the people of Israel as follows: "Behold unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein. Only Jehovah had a delight in thy fathers to love him, and he chose their seed after them, even you above all peoples, as at this day," Deut. 10: 14, 15. And Christ said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes." Matt. 11:21.

SECOND HEAD OF DOCTRINE.

OF THE DEATH OF CHRIST, AND THE REDEMPTION OF MEN THEREBY.

Article 1. God is not only supremely merciful, but also supremely just. And his justice requires (as he hath revealed himself in his Word), that our sins committed against his infinite majesty should be punished, not only with temporal, but with eternal punishment, both in body and soul; which we cannot escape, unless satisfaction be made to the justice of God.

Article 2. Since therefore we are unable to make that satisfaction in our own persons, or to deliver ourselves from the wrath of God, he hath been pleased in his infinite mercy to give his only begotten Son, for our surety, who was made sin, and became a curse for us and in our stead, that he might make satisfaction to divine justice on our behalf.

Article 3. The death of the Son of God is the only and most perfect sacrifice and satisfaction for sin; and is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world.

Article 4. This death derives its infinite value and dignity from these considerations, because the person who submitted to it was not only really man, and perfectly holy, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit, which qualifications were necessary to constitute him a Savior for us; and because it was attended with a sense of the wrath and curse of God due to us for sin.

Article 5. Moreover, the promise of the gospel is, that whosoever believeth in Christ crucified, shall not perish, but have everlasting life. This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of his good pleasure sends the gospel.

Article 6. And, whereas many who are called by the gospel, do not repent, nor believe in Christ, but perish in unbelief; this is not owing to any defect or insufficiency in the sacrifice offered by Christ upon the cross, but is wholly to be imputed to themselves.

Article 7. But as many as truly believe, and are delivered and saved from sin and destruction through the death of Christ, are indebted for this benefit solely to the grace of God, given them in Christ from everlasting, and not to any merit of their own.

Article 8. For this was the sovereign counsel, and most gracious will and purpose of God the Father, that the quickening and saving efficacy of the most precious death of his Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation: that is, it was the will of God, that Christ by the blood of the cross, whereby he confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity chosen to salvation, and given to him by the Father; that he should confer upon them faith, which together with all the other saving gifts of the Holy Spirit, he purchased for them by his death; should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them free from every spot and blemish to the enjoyment of glory in his own presence forever.

Article 9. This purpose proceeding from everlasting love towards the elect, has from the beginning of the world to this day been powerfully accomplished, and will henceforward still continue to be accomplished, notwithstanding all the ineffectual opposition of the gates of hell, so that the elect in due time may be gathered together into one, and that there never may be wanting a church composed of believers, the foundation of which is laid in the blood of Christ, which may

steadfastly love, and faithfully serve him as their Savior, who as a bridegroom for his bride, laid down his life for them upon the cross, and which may celebrate his praises here and through all eternity.

The true doctrine having been explained, the Synod rejects the errors of those:

I.

Who teach: That God the Father has ordained his Son to the death of the cross without a certain and definite decree to save any, so that the necessity, profitableness and worth of what Christ merited by his death might have existed, and might remain in all its parts complete, perfect and intact, even if the merited redemption had never in fact been applied to any person. For this doctrine tends to the despising of the wisdom of the Father and of the merits of Jesus Christ, and is contrary to Scripture. For thus saith our Savior: "I lay down my life for the sheep, and I know them," John 10:15, 27. And the prophet Isaiah saith concerning the Savior: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand," Is. 53:10. Finally, this contradicts the article of faith according to which we believe the catholic christian church.

II.

Who teach: That it was not the purpose of the death of Christ that he should confirm the new covenant of grace through his blood, but only that he should acquire for the Father the mere right to establish with man such a covenant as he might please, whether of grace or of works. For this is repugnant to Scripture which teaches that Christ has become the Surety and Mediator of a better, that is, the new covenant, and that a testament is of force where death has occurred. Heb. 7:22; 9:15, 17.

III.

Who teach: That Christ by his satisfaction merited neither salvation itself for anyone, nor faith, whereby this satisfaction of Christ unto salvation is effectually appropriated; but that he merited for the Father only the authority or the perfect will to deal again with man, and to prescribe new conditions as he might desire, obedience to which, however, depended on the free will of man, so that it therefore might have come to pass that either none or all should fulfill these conditions. For these adjudge too contemptuously of the death of Christ, do in no wise acknowledge the most important fruit or benefit thereby gained, and bring again out of hell the Pelagian error.

IV.

Who teach: That the new covenant of grace, which God the Father, through the mediation of the death of Christ, made with man, does not herein consist that we by faith, in as much as it accepts the merits of Christ, are justified before God and saved, but in the fact that God having revoked the demand of perfect obedience of faith, regards faith itself and the obedience of faith, although imperfect, as the perfect obedience of the law, and does esteem it worthy of the reward of eternal life through grace. For these contradict the Scriptures: "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation through faith in his blood," Rom. 3:24, 25. And these proclaim, as did the wicked Socinus, a new and strange justification of man before God, against the consensus of the whole church.

V.

Who teach: That all men have been accepted unto the state of reconciliation and unto the grace of the covenant, so that no one is worthy of condemnation on account of original sin, and that no one shall be condemned because of it, but that all are free from the guilt of original sin. For this opinion is repugnant to Scripture which teaches that we are by nature children of wrath. Eph. 2:3.

VI.

Who use the difference between meriting and appropriating, to the end that they may instill into the minds of the imprudent and inexperienced this teaching that God, as far as he is concerned, has been minded of applying to all equally the benefits gained by the death of Christ; but that, while some obtain the pardon of sin and

eternal life, and others do not, this difference depends on their own free will, which joins itself to the grace that is offered without exception, and that it is not dependent on the special gift of mercy, which powerfully works in them, that they rather than others should appropriate unto themselves this grace. For these, while they feign that they present this distinction, in a sound sense, seek to instill into the people the destructive poison of the Pelagian errors.

VII.

Who teach: That Christ neither could die, needed to die, nor did die for those whom God loved in the highest degree and elected to eternal life, and did not die for these, since these do not need the death of Christ. For they contradict the Apostle, who declares: "Christ loved me, and gave himself for me," Gal. 2:20. Likewise: "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died," Rom. 8: 33, 34, viz., for them; and the Savior who says: "I lay down my life for the sheep," John 10:15. And: "This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends," John 15:12, 13.

THIRD AND FOURTH HEADS OF DOCTRINE.

OF THE CORRUPTION OF MAN, HIS CONVERSION TO GOD, AND THE MANNER THEREOF.

Article 1. Man was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator, and of spiritual things; his heart and will were upright; all his affections pure; and the whole man was holy; but revolting from God by the instigation of the devil, and abusing the freedom of his own will, he forfeited these excellent gifts; and on the contrary entailed on himself blindness of mind, horrible darkness, vanity and perverseness of judgment, became wicked, rebellious, and obdurate in heart and will, and impure in his affections.

Article 2. Man after the fall begat children in his own likeness. A corrupt stock produced a corrupt offspring. Hence all the posterity of Adam, Christ only excepted, have derived corruption from their original parent, not by imitation, as the Pelagians of old asserted, but by the propagation of a vicious nature.

Article 3. Therefore all men are conceived in sin, and by nature children of wrath, incapable of saving good, prone to evil, dead in sin, and in bondage thereto, and without the regenerating grace of the Holy Spirit, they are neither able nor willing to return to God, to reform the depravity of their nature, nor to dispose themselves to reformation.

Article 4. There remain, however, in man since the fall, the glimmerings of natural light, whereby he retains some knowledge of God, of natural things, and of the differences between good and evil, and discovers some regard for virtue, good order in society, and for maintaining an orderly external deportment. But so far is this light of nature from being sufficient to bring him to a saving knowledge of God, and to true conversion, that he is incapable of using it aright even in things natural and civil. Nay further, this light, such as it is, man in various ways renders wholly polluted, and holds it in unrighteousness, by doing which he becomes inexcusable before God.

Article 5. In the same light are we to consider the law of the decalogue, delivered by God to his peculiar people the Jews, by the hands of Moses. For though it discovers the greatness of sin, and more and more convinces man thereof, yet as it neither points out a remedy, nor imparts strength to extricate him from misery, and thus being weak through the flesh, leaves the transgressor under the curse, man

cannot by this law obtain saving grace.

Article 6. What therefore neither the light of nature, nor the law could do, that God performs by the operation of the Holy Spirit through the word or ministry of reconciliation: which is the glad tidings concerning the Messiah, by means whereof, it hath pleased God to save such as believe, as well under the Old, as under the New Testament.

Article 7. This mystery of his will God discovered to but a small number under the Old Testament; under the New, (the distinction between various peoples having been removed), he reveals himself to many, without any distinction of people. The cause of this dispensation is not to be ascribed to the superior worth of one nation above another, nor to their making a better use of the light of nature, but results wholly from the sovereign good pleasure and unmerited love of God. Hence they, to whom so great and so gracious a blessing is communicated, above their desert, or rather notwithstanding their demerits, are bound to acknowledge it with humble and grateful hearts, and with the apostle to adore, not curiously to pry into the severity and justice of God's judgments displayed to others, to whom this grace is not given.

Article 8. As many as are called by the gospel, are unfeignedly called. For God hath most earnestly and truly declared in his Word, what will be acceptable to him; namely, that all who are called, should comply with the invitation. He, moreover, seriously promises eternal life, and rest, to as many as shall come to him, and believe on him.

Article 9. It is not the fault of the gospel, nor of Christ, offered therein, nor of God, who calls men by the gospel, and confers upon them various gifts, that those who are called by the ministry of the word, refuse to come, and be converted: the fault lies in themselves; some of whom when called, regardless of their danger, reject the word of life; others, though they receive it, suffer it not to make a lasting impression on their heart; therefore, their joy, arising only from a temporary faith, soon vanishes, and they fall away; while others choke the seed of the word by perplexing cares, and the pleasures of this world, and produce no fruit.—This our Savior teaches in the parable of the sower. Matt. 13.

Article 10. But that others who are called by the gospel, obey the call, and are converted, is not to be ascribed to the proper exercise of free will, whereby one distinguishes himself above others, equally furnished with grace sufficient for faith and conversions, as the proud heresy of Pelagius maintains; but it must be wholly ascribed to God, who as he has chosen his own from eternity in Christ, so he confers upon them faith and repentance, rescues them from the power of darkness, and translates them into the kingdom of his own Son, that they may show forth the praises of him, who hath called them out of darkness into his marvelous light; and may glory not in themselves, but in the Lord according to the testimony of the apostles in various places.

Article 11. But when God accomplishes his good pleasure in the elect, or works in them true conversion, he not only causes the gospel to be externally preached to them, and powerfully illuminates their minds by his Holy Spirit, that they may rightly understand and discern the things of the Spirit of God; but by the efficacy of the same regenerating Spirit, pervades the inmost recesses of the man; he opens the closed, and softens the hardened heart, and circumcises that which was uncircumcised, infuses new qualities into the will, which though heretofore dead, he quickens; from being evil, disobedient, and refractory, he renders it good, obedient, and pliable; actuates and strengthens it, that like a good tree, it may bring forth the fruits of good actions.

Article 12. And this is the regeneration so highly celebrated in Scripture, and denominated a new creation: a resurrection from the dead, a making alive, which God works in us without our aid. But this is in no wise effected merely by the external preaching of the gospel, by moral suasion, or such a mode of operation, that after God has performed his part, it still remains in the power of man to be regenerated or not. to be converted.

or to continue unconverted; but it is evidently a supernatural work, most powerful, and at the same time most delightful, astonishing, mysterious, and ineffable; not inferior in efficacy to creation, or the resurrection from the dead, as the Scripture inspired by the author of this work declares; so that all in whose heart God works in this marvelous manner, are certainly, infallibly, and effectually regenerated, and do actually believe.—Whereupon the will thus renewed, is not only actuated and influenced by God, but in consequence of this influence, becomes itself active. Wherefore also, man is himself rightly said to believe and repent, by virtue of that grace received.

Article 13. The manner of this operation cannot be fully comprehended by believers in this life. Notwithstanding which, they rest satisfied with knowing and experiencing, that by this grace of God they are enabled to believe with the heart, and love their Savior.

Article 14. Faith is therefore to be considered as the gift of God, not on account of its being offered by God to man, to be accepted or rejected at his pleasure; but because it is in reality conferred, breathed, and infused into him; or even because God bestows the power or ability to believe, and then expects that man should by the exercise of his own free will, consent to the terms of salvation, and actually believe in Christ; but because he who works in man both to will and to do, and indeed all things in all, produces both the will to believe, and the act of believing also.

Article 15. God is under no obligation to confer this grace upon any; for how can he be indebted to man, who had no previous gifts to bestow, as a foundation for such recompense? Nay, who has nothing of his own but sin and falsehood? He therefore who becomes the subject of this grace, owes eternal gratitude to God, and gives him thanks forever. Whoever is not made partaker thereof, is either altogether regardless of these spiritual gifts, and satisfied with his own condition; or is in no apprehension of danger, and vainly boasts the possession of that which he has not. With respect to those who make an external profession of faith, and live regular lives, we are bound, after the example of the apostle, to judge and speak of them in the most favorable manner. For the secret recesses of the heart are unknown to us. And as to others, who have not yet been called, it is our duty to pray for them to God, who calls the things that are not, as if they were. But we are in no wise to conduct ourselves towards them with haughtiness, as if we had made ourselves to differ.

Article 16. But as man by the fall did not cease to be a creature, endowed with understanding and will, nor did sin which pervaded the whole race of mankind, deprive him of the human nature, but brought upon him depravity and spiritual death; so also this grace of regeneration does not treat men as senseless stocks and blocks, nor takes away their will and its properties, neither does violence thereto; but spiritually quickens, heals, corrects, and at the same time sweetly and powerfully bends it; that where carnal rebellion and resistance formerly prevailed, a ready and sincere spiritual obedience begins to reign; in which the true and spiritual restoration and freedom of our will consist. Wherefore unless the admirable author of every good work wrought in us, man could have no hope of recovering from his fall by his own free will, by the abuse of which, in a state of innocence, he plunged himself into ruin.

Article 17. As the almighty operation of God, whereby he prolongs and supports this our natural life, does not exclude, but requires the use of means, by which God of his infinite mercy and goodness hath chosen to exert his influence, so also the beforementioned supernatural operation of God, by which we are regenerated, in no wise excludes, or subverts the use of the gospel, which the most wise God has ordained to be the seed of regeneration, and food of the soul. Wherefore, as the apostles, and teachers who succeeded them, piously instructed the people concerning this grace of God, to his glory, and the abasement of all pride, and in the meantime, however, neglected not to keep them by the sacred precepts of the gospel in the exercise of the Word, sacraments and discipline; so even to this day, be it far from either instructors or in-

structed to presume to tempt God in the church by separating what he of his good pleasure hath most intimately joined together. For grace is conferred by means of admonitions; and the more readily we perform our duty, the more eminent usually is this blessing of God working in us, and the more directly is his work advanced; to whom alone all the glory both of means, and of their saving fruit and efficacy is forever due. Amen.

The true doctrine having been explained, the Synod rejects the errors of those:

I.

Who teach: That it cannot properly be said, that original sin in itself suffices to condemn the whole human race, or to deserve temporal and eternal punishment. For these contradict the Apostle, who declares: "Therefore as through one man sin entered into the world, and death through sin, and so death passed unto all men, for that all sinned," Rom. 5:12. And: "The judgment came of one unto condemnation," Rom. 5:16. And: "The wages of sin is death," Rom. 6:23.

II.

Who teach: That the spiritual gifts, or the good qualities and virtues, such as: goodness, holiness, righteousness, could not belong to the will of man when he was first created, and that these, therefore, could not have been separated therefrom in the fall. For such is contrary to the description of the image of God, which the Apostle gives in Eph. 4:24, where he declares that it consists in righteousness and holiness, which undoubtedly belong to the will.

III.

Who teach: That in spiritual death the spiritual gifts are not separate from the will of man, since the will in itself has never been corrupted, but only hindered through the darkness of the understanding and the irregularity of the affections; and that, these hindrances having been removed, the will can then bring into operation its native powers, that is, that the will of itself is able to will and to choose, or not to will and not to choose, all manner of good which may be presented to it. This is an innovation and an error, and tends to elevate the powers of the free will, contrary to the declaration of the Prophet: "The heart is deceitful above all things, and it is exceedingly corrupt," Jer. 17:9; and of the Apostle: "Among whom (sons of disobedience) we also all once lived in the lusts of the flesh, doing the desires of the flesh and of the mind," Eph. 2:3.

IV.

Who teach: That the unregenerate man is not really nor utterly dead in sin, nor destitute of all powers unto spiritual good, but that he can yet hunger and thirst after righteousness and life, and offer the sacrifice of a contrite and broken spirit, which is pleasing to God. For these are contrary to the express testimony of Scripture. "Ye were dead through trespasses and sins," Eph. 2:1, 5; and: "Every imagination of the thought of his heart are only evil continually," Gen. 6:5; 8:21.

Moreover, to hunger and thirst after deliverance from misery, and after life, and to offer unto God the sacrifice of a broken spirit, is peculiar to the regenerate and those that are called blessed. Ps. 51:10, 19; Matt. 5:6.

V.

Who teach: That the corrupt and natural man can so well use the common grace (by which they understand the light of nature), or the gifts still left him after the fall, that he can gradually gain by their good use a greater, viz., the evangelical or saving grace and salvation itself. And that in this way God on his part shows himself ready to reveal Christ unto all men, since he applies to all sufficiently and efficiently the means necessary to conversion. For the experience of all ages and the Scriptures do both testify that this is untrue. "He showeth his Word unto Jacob, his statutes and his ordinances unto Israel. He hath not dealt so with any nation: and as for his ordinances they have not known them," Ps. 147:19. 20. "Who in the generations gone by suffered all the nations to walk in their own way," Acts 14:16. And: "And they (Paul and his companions) having been forbidden of the Holy Spirit to speak the word in Asia, and

when they were come over against Mysia, they assayed to go into Bithynia, and the Spirit suffered them not," Acts 16:6, 7.

VI.

Who teach: That in the true conversion of man no new qualities, powers or gifts can be infused by God into the will, and that therefore faith through which we are first converted, and because of which we are called believers, is not a quality or gift infused by God, but only an act of man, and that it can not be said to be a gift, except in respect of the power to attain to this faith. For thereby they contradict the Holy Scriptures, which declare that God infuses new qualities of faith, of obedience, and of the consciousness of his love into our hearts: "I will put my law in their inward parts, and in their hearts will I write it," Jer. 31:33. And: "I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed," Is. 44:3. And: "The love of God hath been shed abroad in our hearts through the Holy Spirit which hath been given us," Rom. 5:5. This is also repugnant to the continuous practice of the Church, which prays by the mouth of the Prophet thus: "Turn thou me, and I shall be turned," Jer. 31:18.

VII.

Who teach: That the grace whereby we are converted to God is only a gentle advising, or (as others explain it), that this is the noblest manner of working in the conversion of man, and that this manner of working, which consists in advising, is most in harmony with man's nature; and that there is no reason why this advising grace alone should not be sufficient to make the natural man spiritual, indeed, that God does not produce the consent of the will except through this manner of advising; and that the power of the divine working, whereby it surpasses the working of Satan, consists in this, that God promises eternal, while Satan promises only temporal goods. But this is altogether Pelagian and contrary to the whole Scripture which, besides this, teaches yet another and far more powerful and divine manner of the Holy Spirit's working in the conversion of man, as in Ezekiel: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh," Ezek. 36:26.

VIII.

Who teach: That God in the regeneration of man does not use such powers of his omnipotence as potently and infallibly bend man's will to faith and conversion; but that all the works of grace having been accomplished, which God employs to convert man, man may yet so resist God and the Holy Spirit, when God intends man's regeneration and wills to regenerate him, and indeed that man often does so resist that he prevents entirely his regeneration, and that it therefore remains in man's power to be regenerated or not. For this is nothing less than the denial of all the efficiency of God's grace in our conversion, and the subjecting of the working of Almighty God to the will of man, which is contrary to the Apostles, who teach: "That we believe according to the working of the strength of his power," Eph. 1:19. And: "That God fulfils every desire of goodness and every work of faith with power," 2 Thess. 1:11. And: "That his divine power hath given unto us all things that pertain unto life and godliness," 2 Peter 1:3.

IX.

Who teach: That grace and free will are partial causes, which together work the beginning of conversion, and that grace, in order of working, does not precede the working of the will; that is, that God does not efficiently help the will of man unto conversion until the will of man moves and determines to do this. For the ancient Church has long ago condemned this doctrine of the Pelagians according to the words of the Apostle: "So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy," Rom. 9:16. Likewise: "For who maketh thee to differ? and what hast thou that thou didst not receive?" 1 Cor. 4:7. And: "For it is God who worketh in you both to will and to work, for his good pleasure," Phil. 2:13.

FIFTH HEAD OF DOCTRINE.

OF THE PERSEVERANCE OF THE SAINTS.

Article 1. Whom God calls, according to his purpose, to the communion of his Son, our Lord Jesus Christ, and regenerates by the Holy Spirit, he delivers also from the dominion and slavery of sin in this life; though not altogether from the body of sin, and from the infirmities of the flesh, so long as they continue in this world.

Article 2. Hence spring daily sins of infirmity, and hence spots adhere to the best works of the saints; which furnish them with constant matter for humiliation before God, and flying for refuge to Christ crucified; for mortifying the flesh more and more by the spirit of prayer, and by holy exercises of piety; and for pressing forward to the goal of perfection, till being at length delivered from this body of death, they are brought to reign with the Lamb of God in heaven.

Article 3. By reason of these remains of indwelling sin, and the temptations of sin and of the world, those who are converted could not persevere in a state of grace, if left to their own strength. But God is faithful, who having conferred grace, mercifully confirms, and powerfully preserves them therein, even to the end.

Article 4. Although the weakness of the flesh cannot prevail against the power of God, who confirms and preserves true believers in a state of grace, yet converts are not always so influenced and actuated by the Spirit of God, as not in some particular instances sinfully to deviate from the guidance of divine grace, so as to be seduced by, and comply with the lusts of the flesh; they must, therefore, be constant in watching and prayer, that they be not led into temptation. When these are neglected, they are not only liable to be drawn into great and heinous sins, by Satan, the world and the flesh, but sometimes by the righteous permission of God actually fall into these evils. This, the lamentable fall of David, Peter, and other saints described in Holy Scripture, demonstrates.

Article 5. By such enormous sins, however, they very highly offend God, incur a deadly guilt, grieve the Holy Spirit, interrupt the exercise of faith, very grievously wound their consciences, and sometimes lose the sense of God's favor, for a time, until on their returning into the right way of serious repentance, the light of God's fatherly countenance again shines upon them.

Article 6. But God, who is rich in mercy, according to his unchangeable purpose of election, does not wholly withdraw the Holy Spirit from his own people, even in their melancholy falls; nor suffers them to proceed so far as to lose the grace of adoption, and forfeit the state of justification, or to commit the sin unto death; nor does he permit them to be totally deserted, and to plunge themselves into everlasting destruction.

Article 7. For in the first place, in these falls he preserves in them the incorruptible seed of regeneration from perishing, or being totally lost; and again, by his Word and Spirit, certainly and effectually renews them to repentance, to a sincere and godly sorrow for their sins, that they may seek and obtain remission in the blood of the Mediator, may again experience the favor of a reconciled God, through faith adore his mercies, and henceforward more diligently work out their own salvation with fear and trembling.

Article 8. Thus, it is not in consequence of their own merits, or strength, but of God's free mercy, that they do not totally fall from faith and grace, nor continue and perish finally in their backslidings; which, with respect to themselves, is not only possible, but would undoubtedly happen; but with respect to God, it is utterly impossible, since his counsel cannot be changed, nor his promise fail, neither can the call according to his purpose be revoked, nor the merit, intercession and preservation of Christ be rendered ineffectual, nor the sealing

of the Holy Spirit be frustrated or obliterated.

Article 9. Of this preservation of the elect to salvation, and of their perseverance in the faith, true believers for themselves may and do obtain assurance according to the measure of their faith, whereby they arrive at the certain persuasion, that they ever will continue true and living members of the church; and that they experience forgiveness of sins, and will at last inherit eternal life.

Article 10. This assurance, however, is not produced by any peculiar revelation contrary to, or independent of the Word of God; but springs from faith in God's promises, which he has most abundantly revealed in his Word for our comfort; from the testimony of the Holy Spirit, witnessing with our spirit, that we are children and heirs of God, Rom. 8:16; and lastly, from a serious and holy desire to preserve a good conscience, and to perform good works. And if the elect of God were deprived of this solid comfort, that they shall finally obtain the victory, and of this infallible pledge or earnest of eternal glory, they would be of all men the most miserable.

Article 11. The Scripture moreover testifies, that believers in this life have to struggle with various carnal doubts, and that under grievous temptations they are not always sensible of this full assurance of faith and certainty of persevering. But God, who is the Father of all consolation, does not suffer them to be tempted above that they are able, but will with the temptation also make a way to escape, that they may be able to bear it, 1 Cor. 10:13, and by the Holy Spirit again inspires them with the comfortable assurance of persevering.

Article 12. This certainty of perseverance, however, is so far from exciting in believers a spirit of pride, or of rendering them carnally secure, that on the contrary, it is the real source of humility, filial reverence, true piety, patience in every tribulation, fervent prayers, constancy in suffering, and in confessing the truth, and of solid rejoicing in God: so that the consideration of this benefit should serve as an incentive to the serious and constant practice of gratitude and good works, as appears from the testimonies of Scripture, and the examples of the saints.

Article 13. Neither does renewed confidence of persevering produce licentiousness, or a disregard to piety in those who are recovering from backsliding; but it renders them much more careful and solicitous to continue in the ways of the Lord, which he hath ordained, that they who walk therein may maintain an assurance of persevering, lest by abusing his fatherly kindness, God should turn away his gracious countenance from them, to behold which is to the godly dearer than life: the withdrawing whereof is more bitter than death, and they in consequence hereof should fall into more grievous torments of conscience.

Article 14. And as it hath pleased God, by the preaching of the gospel, to begin this work of grace in us, so he preserves, continues, and perfects it by the hearing and reading of his Word, by meditation thereon, and by the exhortations, threatenings, and promises thereof, as well as by the use of the sacraments.

Article 15. The carnal mind is unable to comprehend this doctrine of the perseverance of the saints, and the certainty thereof; which God hath most abundantly revealed in his Word, for the glory of his name, and the consolation of pious souls, and which he impresses upon the hearts of the faithful. Satan abhors it; the world ridicules it; the ignorant and hypocrite abuse, and heretics oppose it; but the spouse of Christ hath always most tenderly loved and constantly defended it, as an inestimable treasure; and God, against whom neither counsel nor strength can prevail, will dispose her to continue this conduct to the end. Now, to this one God, Father, Son, and Holy Spirit, be honor and glory, forever. AMEN.

The true doctrine having been explained, the Synod rejects the errors of those:

I.

Who teach: That the perseverance of the true believers is not a fruit of election, or a gift of God, gained by the death of Christ, but a condition

of the new covenant, which (as they declare) man before his decisive election and justification must fulfill through his free will. For the Holy Scripture testifies that this follows out of election, and is given the elect in virtue of the death, the resurrection and intercession of Christ: "But the elect obtained it and the rest were hardened," Rom. 11:7. Likewise: "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" Rom. 8:32-35.

II.

Who teach: That God does indeed provide the believer with sufficient powers to persevere, and is ever ready to preserve these in him, if he will do his duty; but that through all things, which are necessary to persevere in faith and which God will use to preserve faith, are made use of, it even then ever depends on the pleasure of the will whether it will persevere or not. For this idea contains an outspoken Pelagianism, and while it would make men free, it makes them robbers of God's honor, contrary to the prevailing agreement of the evangelical doctrine, which takes from man all cause of boasting, and ascribes all the praise for this favor to the grace of God alone; and contrary to the Apostle, who declares: "That it is God, who shall also confirm you unto the end, that ye be unreprovable in the day of our Lord Jesus Christ." 1 Cor. 1:18.

III.

Who teach: That the true believers and regenerate not only can fall from justifying faith and likewise from grace and salvation wholly and to the end, but indeed often do fall from this and are lost forever. For this conception makes powerless the grace, justification, regeneration, and continued keeping by Christ, contrary to the expressed words of the Apostle Paul: "That while we were yet sinners Christ died for us. Much more then, being justified by his blood, shall we be saved from the wrath of God through him," Rom. 5:8, 9. And contrary to the Apostle John: "Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he can not sin, because he is begotten of God," 1 John 3:9. And also contrary to the words of Jesus Christ: "I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father who hath given them to me, is greater than all; and no one is able to snatch them out of the Father's hand." John 10:28, 29.

IV.

Who teach: That true believers and regenerate can sin the sin unto death or against the Holy Spirit. Since the same Apostle John, after having spoken in the fifth chapter of his first epistle, vss. 16 and 17, of those who sin unto death and having forbidder to pray for them, immediately adds to this in vs. 18: "We know that whosoever is begotten of God sinneth not (meaning a sin of that character), but he that is begotten of God keepeth himself, and the evil one toucheth him not," 1 John 5:18.

V.

Who teach: That without a special revelation we can have no certainty of future perseverance in this life. For by this doctrine the sure comfort of the true believers is taken away in this life, and the doubts of the papist are again introduced into the church, while the Holy Scriptures constantly deduce this assurance, not from a special and extraordinary revelation, but from the marks proper to the children of God and from the constant promises of God. So especially the Apostle Paul: "No creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. 8:39. And John declares: "And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us." 1 John 3:24.

VI.

Who teach: That the doctrine of the certainty of perseverance and of salvation from its own character and nature is a cause of indolence and is injurious to godliness, good morals, prayers and other holy exercises, but

that on the contrary it is praiseworthy to doubt. For these show that they do not know the power of divine grace and the working of the indwelling Holy Spirit. And they contradict the Apostle John, who teaches the opposite with express words in his first epistle: "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure," 1 John 3:2, 3. Furthermore, these are contradicted by the example of the saints, both of the Old and the New Testament, who though they were assured of their perseverance and salvation, were nevertheless constant in prayers and other exercises of godliness.

VII.

Who teach: That the faith of those, who believe for a time, does not differ from justifying and saving faith except only in duration. For Christ himself, in Matt. 13:20, Luke 8:13, and in other places, evidently notes, besides this duration, a threefold difference between those who believe only for a time and true believers, when he declares that the former receive the seed in stony ground, but the latter in the good ground or heart; that the former are without root, but the latter have a firm root; that the former are without fruit, but that the latter bring forth their fruit in various measure, with constancy and steadfastness.

VIII.

Who teach: That it is not absurd that one having lost his first regeneration, is again and even often born anew. For these deny by this doctrine the incorruptibleness of the seed of God, whereby we are born again. Contrary to the testimony of the Apostle Peter: "Having been begotten again, not of corruptible seed, but of incorruptible," 1 Peter 1:23.

IX.

Who teach: That Christ has in no place prayed that believers should infallibly continue in faith. For they contradict Christ himself, who says: "I have prayed for thee (Simon), that thy faith fail not," Luke 22:32; and the Evangelist John, who declares, that Christ has not prayed for the Apostles only, but also for those who through their word would believe: "Holy Father, keep them in thy name," and: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one," John 17:11, 15, 20.

CONCLUSION.

And this is the perspicuous, simple, and ingenuous declaration of the orthodox doctrine respecting the five articles which have been controverted in the Belgic churches; and the rejection of the errors, with which they have for some time been troubled. This doctrine, the Synod judges to be drawn from the Word of God, and to be agreeable to the confessions of the Reformed churches. Whence it clearly appears, that some whom such conduct by no means became, have violated all truth, equity, and charity, in wishing to persuade the public.

"That the doctrine of the Reformed churches concerning predestination, and the points annexed to it, by its own genius and necessary tendency, leads off the minds of men from all piety and religion; that it is an opiate administered by the flesh and the devil, and the stronghold of Satan, where he lies in wait for all; and from which he wounds multitudes, and mortally strikes through many with the darts both of despair and security; that it makes God the author of sin, unjust, tyrannical, hypocritical; that it is nothing more than interpolated Stoicism, Manicheism, Libertinism, Turcism; that it renders men carnally secure, since they are persuaded by it that nothing can hinder the salvation of the elect, let them live as they please; and therefore, that they may safely perpetrate every species of the most atrocious crimes; and that, if the reprobate should even perform truly all the works of the saints, their obedience would not in the least contribute to their salvation; that the same doctrine teaches, that God, by a mere

arbitrary act of his will, without the least respect or view to any sin, has predestinated the greatest part of the world to eternal damnation; and, has created them for this very purpose; that in the same manner in which the election is the fountain and the cause of faith and good works, reprobation is the cause of unbelief and impiety; that many children of the faithful are torn, guiltless, from their mothers' breasts, and tyrannically plunged into hell; so that, neither baptism, nor the prayers of the Church at their baptism, can at all profit by them;" and many other things of the same kind, which the Reformed Churches not only do not acknowledge, but even detest with their whole soul. Wherefore, this Synod of Dort, in the name of the Lord, conjures as many as piously call upon the name of our Savior Jesus Christ, to judge of the faith of the Reformed Churches, not from the calumnies, which, on every side, are heaped upon it; nor from the private expressions of a few among ancient and modern teachers, often dishonestly quoted, or corrupted, and wrested to a meaning quite foreign to their intention; but from the public confessions of the Churches themselves, and from the declaration of the orthodox doctrine, confirmed by the unanimous consent of all and each of the members of the whole Synod. Moreover, the Synod warns calumniators themselves, to consider the terrible judgment of God which awaits them, for bearing false witness against the confessions of so many Churches, for distressing the conciences of the weak; and for laboring to render suspected the society of the truly faithful. Finally, this Synod exhorts all their brethren in the gospel of Christ, to conduct themselves piously and religiously in handling this doctrine, both in the universities and churches; to direct it, as well in discourse, as in writing, to the glory of the Divine Name, to holiness of life, and to the consolation of afflicted souls; to regulate, by the Scripture, according to the analogy of faith, not only their sentiments, but also their language; and, to abstain from all those phrases which exceed the limits necessary to be observed in ascertaining the genuine sense of the holy Scriptures; and may furnish insolent sophists with a just pretext for violently assailing, or even vilifying, the doctrine of the Reformed Churches.

May Jesus Christ, the Son of God, who, seated at the Father's right hand, gives gifts to men, sanctify us in the truth, bring to the truth those who err, shut the mouths of the calumniators of sound doctrine, and endue the faithful minister of his Word with the spirit of wisdom and discretion, that all their discourses may tend to the glory of God, and the edification of those who hear them. AMEN.

That this is our faith and decision we certify by subscribing our names.

Here follow the names, not only of President, Assistant President, and Secretaries of the Synod, and of the Professors of Theology in the Dutch Churches, but of all the Members who were deputed to the Synod, as the Representatives of their respective Churches, that is, of the Delegates from Great Britain, the Electoral Palatinate, Hessia, Switzerland, Wetteraw,—the Republic and Church of Geneva,—The Republic and Church of Bremen,—The Republic and Church of Emden,—The Duchy of Gelderland and of Zutphen,—South Holland,—North Holland,—Zeeland,—The Province of Utrecht,—Friesland,—Transylvania, —The State of Groningen and Omland, — Drent, — The French Churches.

LITURGY

FORM FOR THE ADMINISTRATION OF BAPTISM.

The principal parts of the doctrine of holy baptism are these three:

First. That we with our children are conceived and born in sin, and therefore are children of wrath, in so much that we cannot enter into the kingdom of God, except we are born again. This, the dipping in, or sprinkling with water teaches us, whereby the impurity of our souls is signified, and we admonished to loathe, and humble ourselves before God, and seek for our purification and salvation without ourselves.

Secondly. Holy baptism witnesseth and sealeth unto us the washing away of our sins through Jesus Christ. Therefore we are baptized in the name of the Father, and of the Son, and of the Holy Ghost. For when we are baptized in the name of the Father, God the Father witnesseth and sealeth unto us, that he doth make an eternal covenant of grace with us, and adopts us for his children and heirs, and therefore will provide us with every good thing, and avert all evil or turn it to our profit. And when we are baptized in the name of the Son, the Son sealeth unto us, that he doth wash us in his blood from all our sins, incorporating us into the fellowship of his death and resurrection, so that we are freed from all our sins, and accounted righteous before God. In like manner, when we are baptized in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that he will dwell in us, and sanctify us to be members of Christ, applying unto us, that which we have in Christ, namely, the washing away of our sins, and the daily renewing of our lives, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.

Thirdly. Whereas in all covenants, there are contained two parts: therefore are we by God through baptism, admonished of, and obliged unto new obedience, namely, that we cleave to this one God, Father, Son, and Holy Ghost; that we trust in him, and love him with all our hearts, with all our souls, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life.

And if we sometimes through weakness fall into sin, we must not therefore despair of God's mercy, nor continue in sin, since baptism is a seal and undoubted testimony, that we have an eternal covenant of grace with God

I. TO INFANTS OF BELIEVERS.

And although our young children do not understand these things, we may not therefore exclude them from baptism, for as they are without their knowledge, partakers of the condemnation in Adam, so are they again received unto grace in Christ; as God speaketh unto Abraham, the father of all the faithful, and therefore unto us and our children (Gen. 17:7), saying, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." This also the Apostle Peter testifieth, with these words (Acts 2:39), "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Therefore God formerly commanded them to be circumcised, which was a seal of the covenant, and of the righteousness of faith; and therefore Christ also embraced them, laid his hands upon them and blessed them (Mark 10).

Since then baptism is come in the place of circumcision, therefore infants are to be baptized as heirs of the kingdom of God, and of his covenant. And parents are in duty bound, further to instruct their children herein, when they shall arrive to years of discretion.

That therefore this holy ordinance of God may be administered to his glory, to our comfort, and to the edification of his Church, let us call upon his holy name.

PRAYER.

O Almighty and eternal God, Thou, who hast according to thy severe judgment punished the unbelieving and unrepentant world with the flood, and hast according to thy great mercy saved and protected believing Noah and his family; Thou, who hast drowned the obstinate Pharaoh and his host in the Red Sea, and hast led thy people Israel through the midst of the Sea upon dry ground, by which baptism was signified—we beseech thee, that Thou wilt be pleased of thine infinite mercy, graciously to look upon these children, and incorporate them by thy Holy Spirit, into thy Son Jesus Christ, that they may be buried with him into his death, and be raised with him in newness of life; that they may daily follow him, joyfully bearing their cross, and cleave unto him in true faith, firm hope, and ardent love; that they may, with a comfortable sense of thy favor, leave this life, which is nothing but a continual death, and at the last day, may appear without terror before the judgment seat of Christ thy Son, through Jesus Christ our Lord, who with thee and the Holy Ghost, one only God, lives and reigns forever. Amen.

An exhortation to the Parents.

Beloved in the Lord Jesus Christ, you have heard that baptism is an ordinance of God, to seal unto us and to our seed his covenant; therefore it must be used for that end, and not out of custom or superstition. That it may then be manifest, that you are thus minded, you are to answer sincerely to these questions:

First. Whether you acknowledge, that although our children are conceived and born in sin, and therefore are subject to all miseries, yea, to condemnation itself; yet that they are sanctified* in Christ, and therefore, as members of his Church ought to be baptized?

Secondly. Whether you acknowledge the doctrine which is contained in the Old and New Testament, and in the articles of the Christian faith, and which is taught here in this Christian Church, to be the true and perfect† doctrine of salvation?

Thirdly. Whether you promise and intend to see these children, when come to the years of discretion (whereof you are either parent or witness), instructed and brought up in the aforesaid doctrine, or help or cause them to be instructed therein, to the utmost of your power?

Answer. Yes.

Then the Minister of God's Word, in baptizing, shall say, N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

THANKSGIVING.

Almighty God and merciful Father, we thank and praise thee, that Thou hast forgiven us, and our children, all our sins, through the blood of thy beloved Son Jesus Christ, and received us through thy Holy Spirit as members of thine only begotten Son, and adopted us to be thy children, and sealed and confirmed the same unto us by holy baptism; we beseech thee, through the same Son of thy love, that Thou wilt be pleased always to govern these baptized children by thy Holy Spirit, that they may be piously and religiously educated, increase and grow up in the Lord Jesus Christ, that they then may acknowledge thy fatherly goodness and mercy, which Thou hast shown to them and us, and live in all righteousness, under our only Teacher, King and High Priest, Jesus Christ; and manfully fight

*My children. Ezek. 16:21. They are holy. 1 Cor. 7:14.

†Dutch—Volkomene—complete.

against, and overcome sin, the devil and his whole dominion, to the end that they may eternally praise and magnify thee, and thy Son Jesus Christ, together with the Holy Ghost, the one only true God. Amen.

II. TO ADULT PERSONS.

However children of Christian parents (although they understand not this mystery) must be baptized by virtue of the covenant; yet it is not lawful to baptize those who are come to years of discretion, except they first be sensible of their sins, and make confession both of their repentance and faith in Christ. For this cause did not only John the Baptist preach (according to the command of God) the baptism of repentance, and baptized, for the remission of sins, those who confessed their sins (Mark 1 and Luke 3); but our Lord Jesus Christ also commanded his disciples to teach all nations, and then to baptize them, in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28, Mark 16), adding this promise: "He that believeth and is baptized shall be saved." According to which rule, the Apostles, as appeareth from Acts 2, 10 and 16, baptized none who were of years of discretion, but such as made confession of their faith and repentance. Therefore it is not lawful now to baptize any other adult person, than such as have been taught the mysteries of holy baptism, by the preaching of the gospel, and are able to give an account of their faith by the confession of the mouth.

That therefore this holy ordinance of God may be administered to his glory, to our comfort, and to the edification of his Church, let us call upon his holy name:

O Almighty and eternal God, Thou, who hast according to thy severe judgment punished the unbelieving and unrepentant world with the flood, and hast according to thy great mercy saved and protected believing Noah and his family; Thou, who hast drowned the obstinate Pharaoh and his host in the Red Sea, and hast led thy people Israel through the midst of the Sea upon dry ground, by which baptism is signified—we beseech thee, that Thou wilt be pleased of thine infinite mercy, graciously to look upon this person, and incorporate him by thy Holy Spirit into thy Son Jesus Christ, that he may be buried with him into his death, and be raised with him in newness of life; that he may daily follow him, joyfully bearing his cross, and cleave unto him in true faith, firm hope, and ardent love; that he may with a comfortable sense of thy favor, leave this life, which is nothing but a continual death, and at the last day, may appear without terror before the judgment seat of Christ thy Son, through Jesus Christ our Lord, who with thee and the Holy Ghost, one only God, lives and reigns forever. Amen.

Since therefore thou, N., art also desirous of holy baptism, to the end, that it may be to thee a seal of thine ingrafting into the Church of God; that it may appear that thou dost not only receive the Christian religion, in which thou hast been privately instructed by us and of which also thou hast made confession before us, but that thou (through the grace of God), intendest and purposest to lead a life according to the same, thou art sincerely to give answer before God and his Church.

First. Dost thou believe in the only true God, distinct in three persons, Father, Son, and Holy Ghost, who has made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth, without his divine will?

Answer. Yes.

Secondly. Dost thou believe that thou art conceived and born in sin, and therefore art a child of wrath by nature, wholly incapable of doing any good, and prone to all evil; and that thou hast frequently, in thought, word and deed, transgressed the commandments of the Lord: and whether thou art heartily sorry for these sins?

Answer. Yes.

Thirdly. Dost thou believe that Christ, who is the true and eternal God, and very man, who took his human nature on him out of the flesh

and blood of the Virgin Mary, is given thee of God, to be thy Savior, and that thou dost receive by this faith, remission of sins in his blood, and that thou art made by the power of the Holy Ghost, a member of Jesus Christ and his Church?

Answer. Yes.

Fourthly. Dost thou assent to all the articles of the Christian religion, as they are taught here, in this Christian Church, according to the Word of God; and purpose steadfastly to continue in the same doctrine to the end of thy life; and also dost thou reject all heresies and schisms, repugnant to this doctrine, and promise to persevere in the communion of the Christian Church, not only in the hearing of the Word, but also in the use of the Lord's Supper?

Answer. Yes.

Fifthly. Hast thou taken a firm resolution always to lead a Christian life; to forsake the world and its evil lusts, as is becoming the members of Christ and his Church; and to submit thyself to all Christian admonitions?

Answer. Yes.

The good and great God mercifully grant his grace and blessing to this thy purpose, through Jesus Christ. Amen.

THANKSGIVING.

Almighty God and merciful Father, we thank and praise thee, that thou hast forgiven us and our children all our sins, through the blood of thy Son Jesus Christ, and received us through thy Holy Spirit, as members of thine only begotten Son, and adopted us to be thy children, and sealed and confirmed the same unto us by holy baptism. We beseech thee, through the same Son of thy love, that thou wilt be pleased always to govern this baptized person by thy Holy Spirit, that he may lead a christian and godly life, and increase and grow up in the Lord Jesus Christ, that he may acknowledge thy fatherly goodness and mercy, which thou hast shown to him and to us, and live in all righteousness, under our only Teacher, King, and High Priest, Jesus Christ; and that he may manfully fight against and overcome sin, the devil and his whole dominion, to the end that he may eternally praise and magnify thee, and thy Son Jesus Christ together with the Holy Ghost, the one only true God. Amen.

PUBLIC CONFESSION *of* FAITH

Questions and Answer.

(Before or after the sermon, the minister requests those who intend to make public confession of their faith to arise and to reply to the following questions:)

1. Do you acknowledge the doctrine contained in the Old and New Testaments and in the Articles of the Christian faith and taught here in this Christian Church to be the true and complete doctrine of salvation?

2. Have you resolved by the grace of God to adhere to this doctrine; to reject all heresies repugnant thereto and to lead a new, godly life?

3. Will you submit to church government, and in case you should become delinquent (which may God graciously forbid) to church discipline?

Answer: Yes.

FORM FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

Beloved in the Lord Jesus Christ, attend to the words of the institution of the Holy Supper of our Lord Jesus Christ, as they are delivered by the holy Apostle Paul. 1 Cor. 11:23-30.

"For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you, this do in remembrance of me. And after the same manner also, he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it in remembrance of me; for as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation* to himself, not discerning the Lord's body.

That we may now celebrate the Supper of the Lord to our comfort, it is above all things necessary,

First. Rightly to examine ourselves.

Secondly. To direct it to that end for which Christ hath ordained and instituted the same, namely, to his remembrance.

The true examination of ourselves consists of these three parts:

First. That every one consider by himself, his sins and the curse due to him for them, to the end that he may abhor and humble himself before God: considering that the wrath of God against sin is so great, that (rather than it should go unpunished) he hath punished the same in his beloved Son Jesus Christ, with the bitter and shameful death of the cross.

Secondly. That every one examine his own heart, whether he doth believe this faithful promise of God, that all his sins are forgiven him only for the sake of the passion and death of Jesus Christ, and that the perfect righteousness of Christ is imputed and freely given him as his own, yea, so perfectly, as if he had satisfied in his own person for all his sins, and fulfilled all righteousness.

Thirdly. That every one examine his own conscience, whether he purposeth henceforth to show true thankfulness to God in his whole life, and to walk uprightly before him; as also, whether he hath laid aside unfeignedly all enmity, hatred, and envy, and doth firmly resolve henceforward to walk in true love and peace with his neighbor.

All those, then, who are thus disposed, God will certainly receive in mercy, and count them worthy partakers of the table of his Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts, eat and drink judgment to themselves.

Therefore, we also, according to the command of Christ and the Apostle Paul, admonish all those who are defiled with the following sins, to keep themselves from the table of the Lord, and declare to them that they have no part in the kingdom of Christ; such as all idolaters, all those who invoke deceased saints, angels or other creatures; all those who worship images; all enchanters, diviners, charmers, and those who confide in such enchantments; all despisers of God, and of his Word, and of the holy sacraments; all blasphemers; all those who are given to raise discord, sects and mutiny in Church or State; all perjured persons; all those who are disobedient to their parents and su-

*Dutch, Oordeel—English, Judgment, condemnation.

periors; all murderers, contentious persons, and those who live in hatred and envy against their neighbors; all adulterers, whoremongers, drunkards, thieves, usurers, robbers, gamesters, covetous, and all who lead offensive lives.

All these, while they continue in such sins, shall abstain from this meat (which Christ hath ordained only for the faithful), lest their judgment and condemnation be made the heavier.

But this is not designed (dearly beloved brethren and sisters in the Lord), to deject the contrite hearts of the faithful, as if none might come to the supper of the Lord, but those who are without sin; for we do not come to this supper, to testify thereby that we are perfect and righteous in ourselves; but on the contrary, considering that we seek our life out of ourselves in Jesus Christ, we acknowledge that we lie in the midst of death; therefore, notwithstanding we feel many infirmities and miseries in ourselves, as namely, that we have not perfect faith, and that we do not give ourselves to serve God with that zeal as we are bound, but have daily to strive with the weakness of our faith, and the evil lusts of our flesh; yet, since we are (by the grace of the Holy Spirit) sorry for these weaknesses, and earnestly desirous to fight against our unbelief, and to live according to all the commandments of God: therefore we rest assured that no sin or infirmity, which still remaineth against our will, in us, can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

Let us now also consider, to what end the Lord hath instituted his Supper, namely, that we do it in remembrance of him. Now after this manner are we to remember him by it:

First. That we are confidently persuaded in our hearts, that our Lord Jesus Christ (according to the promises made to our forefathers in the Old Testament) was sent of the Father into the world; that he assumed our flesh and blood; that he bore for us the wrath of God (under which we should have perished everlastingly) from the beginning of his incarnation, to the end of his life upon earth; and that he hath fulfilled, for us, all obedience to the divine law, and righteousness; especially, when the weight of our sins and the wrath of God pressed out of him the bloody sweat in the garden, where he was bound that we might be freed from our sins; that he afterwards suffered innumerable reproaches, that we might never be confounded; that he was innocently condemned to death, that we might be acquitted at the judgment-seat of God; yea, that he suffered his blessed body to be nailed on the cross—that he might fix thereon the handwriting of our sins; and hath also taken upon himself the curse due to us, that he might fill us with his blessings: and hath humbled himself unto the deepest reproach and pains of hell, both in body and soul, on the tree of the cross, when he cried out with a loud voice, "My God, my God! why hast thou forsaken me?" that we might be accepted of God and never be forsaken of him: and finally confirmed with his death and shedding of his blood, the new and eternal testament, that covenant of grace and reconciliation when he said: **"It is finished."**

Secondly. And that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ, in his last Supper, took bread, and when he had given thanks, he brake it, and gave it to his disciples and said, "Take, eat, this is my body which is broken for you, this do in remembrance of me; in like manner also after supper he took the cup, gave thanks and said, Drink ye all of it; this cup is the new testament in my blood, which is shed for you and for many, for the remission of sins; this do ye as often as ye drink it in remembrance of me": that is, as often as ye eat of this bread and drink of this cup, you shall thereby as by a sure remembrance and pledge, be admonished and assured of this my hearty love and faithfulness towards you; that, whereas you should otherwise have suffered eternal death, I have given my body to the death of the cross, and shed my blood for you; and as certainly feed and nourish your hungry and thirsty souls with my crucified body, and shed blood, to everlasting life, as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the same with your mouth, in remembrance of me.

From this institution of the Holy Supper of our Lord Jesus Christ, we see that he directs our faith and trust to his perfect sacrifice (once offered on the cross) as to the only ground and foundation of our salvation, wherein he is become to our hungry and thirsty souls, the true meat and drink of life eternal. For by his death he hath taken away the cause of our eternal death and misery, namely, sin, and obtained for us the quickening Spirit, that we by the same (who dwelleth in Christ as in the head, and in us as his members), might have true communion with him, and be made partakers of all his blessings, of life eternal, righteousness and glory.

Besides, that we by this same Spirit may also be united as members of one body in true brotherly love, as the holy Apostle saith, "For we, being many, are one bread and one body; for we are all partakers of that one bread." For as out of many grains one meal is ground, and one bread baked, and out of many berries being pressed together, one wine floweth, and mixeth itself together; so shall we all, who by a true faith are ingrafted into Christ, be altogether one body, through brotherly love, for Christ's sake, our beloved Savior, who hath so exceedingly loved us, and not only show this in word, but also in very deed towards one another.

Hereto assist us, the Almighty God and Father of our Lord Jesus Christ through his Holy Spirit. AMEN.

That we may obtain all this, let us humble ourselves before God, and with true faith implore his grace.

PRAYER.

O most merciful God and Father, we beseech thee, that Thou wilt be pleased in this Supper (in which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jesus Christ) to work in our hearts through the Holy Spirit, that we may daily more and more with true confidence, give ourselves up unto thy Son Jesus Christ, that our afflicted and contrite hearts, through the power of the Holy Ghost, may be fed and comforted with his true body and blood; yea, with him, true God and man, that only heavenly bread; and that we may no longer live in our sins, but he in us, and we in him, and thus truly be made partakers of the new and everlasting covenant of grace. That me may not doubt but Thou wilt forever be our gracious Father, nevermore imputing our sins unto us, and providing us with all things necessary, as well for the body as the soul, as thy beloved children and heirs; grant us also thy grace, that we may take up our cross cheerfully, deny ourselves, confess our Savior, and in all tribulations, with uplifted heads expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his most glorious body, and take us unto him in eternity.

Our Father which are in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power and the glory, for ever.

Strengthen us also by this Holy Supper in the catholic undoubted christian faith, whereof we make confession with our mouths and hearts, saying:

I believe in God the Father, Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell: the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; I believe an holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

That we may be now fed with the true heavenly bread, Christ Jesus, let us not cleave with our hearts unto the external bread and wine, but lift them up on high in heaven, where Christ

Jesus is our Advocate, at the right hand of his heavenly Father, whither all the articles of our faith lead us; not doubting, but we shall as certainly be fed and refreshed in our souls through the working of the Holy Ghost, with his body and blood, as we receive the holy bread and wine in remembrance of him.

In breaking and distributing the bread, the Minister shall say:

The bread which we break, is the communion of the body of Christ.

And when he giveth the cup:

The cup of blessing, which we bless, is the communion of the blood of Christ.

(During the communion, there shall or may be devoutly sung, a psalm, or some chapter read, in remembrance of the death of Christ, as the 53rd chapter of Isaiah, the 13th, 14th, 15th, 16th, 17th, and 18th chapters of John, or the like.)

After the Communion the Minister shall say:

Beloved in the Lord, since the Lord hath now fed our souls at this table, let us therefore jointly praise his holy name with thanksgiving, and every one say in his heart, thus:

Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thine iniquities; who healeth all thy diseases.

Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.

The Lord is merciful and gracious, slow to anger and plenteous in mercy.

He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy towards them that fear him.

As far as the East is from the West, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

Who hath not spared his own Son, but delivered him up for us all, and given us all things with him. Therefore God commendeth therewith his love towards us, in that while we were yet sinners, Christ died for us; much more then, being now justified in his blood, we shall be saved from wrath through him: for, if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. Therefore shall my mouth and heart show forth the praise of the Lord from this time forth forever more. AMEN.

Let every one say with an attentive heart:

THANKSGIVING.

O! Almighty, merciful God and Father, we render thee most humble and hearty thanks, that Thou hast of thy infinite mercy, given us thine only begotten Son, for a Mediator and a sacrifice for our sins, and to be our meat and drink unto life eternal, and that Thou givest us lively faith, whereby we are made partakers of such great benefits. Thou hast also been pleased, that thy beloved Son Jesus Christ should institute and ordain his Holy Supper for the confirmation of the same. Grant, we beseech thee, O faithful God and Father, that through the operation of thy Holy Spirit, the commemoration of the death of our Lord Jesus Christ may tend to the daily increase of our faith, and saving fellowship with him, through Jesus Christ thy Son, in whose name we conclude our prayers, saying:

Our Father, etc.

FORM OF EXCOMMUNICATION.

Beloved in the Lord Jesus Christ; it is known unto you, that we have several times, and by several methods declared unto you the great sin committed, and the heinous offence given by our fellow-member N., to the end that he, by your christian admonition and prayers to God, might be brought to repentance, and so be freed from the bonds of the devil (by whom he is held captive), and recovered by the will of the Lord. But we cannot conceal from you, with great sorrow, that no one has yet appeared before us, who hath in the least given us to understand that he, by the frequent admonitions given him, (as well in private as before witnesses, and in the presence of many), is come to any remorse for his sins, or hath shown the least token of true repentance. Since then he daily aggravates his sin, (which in itself is not small), by his stubbornness, and since we have signified unto you the last time, that in case he did not repent, after such patience shown him by the Church, we should be under the disagreeable necessity of being further grieved for him, and come to the last remedy: wherefore we at this present are necessitated to proceed to this excommunication according to the command and charge given us by God in his holy Word; to the end that he may hereby be made (if possible) ashamed of his sins, and likewise that we may not by this rotten and as yet incurable member, put the whole body of the Church in danger, and that God's name may not be blasphemed.

Therefore we, the ministers and rulers of the Church of God, being here assembled in the name and authority of our Lord Jesus Christ, declare before you all, that for the aforesaid reasons we have excommunicated, and by these, do excommunicate N. from the Church of God, and from fellowship with Christ, and the holy sacraments, and from all the spiritual blessings and benefits, which God promiseth to and bestows upon his Church, so long as he obstinately and impenitently persists in his sins, and is therefore to be accounted by you as a heathen man and a publican, according to the command of Christ (Matt. 18), who saith, that whatsoever his ministers bind on earth, shall be bound in heaven.

Further we exhort you, beloved Christians, to keep no company with him, that he may be ashamed; yet count him not as an enemy, but at all times admonish him as you would a brother. In the meantime let every one take warning by this and such like examples; to fear the Lord, and diligently take heed unto himself, If he thinketh he standeth, lest he fall; but having true fellowship with the Father and his Son Jesus Christ, together with all faithful Christians, remain steadfast therein to the end, and so obtain eternal salvation. You have seen, beloved brethren and sisters, in what manner this our excommunicated brother has begun to fall, and by degrees is come to ruin; observe therefore, how subtle Satan is, to bring man to destruction, and to withdraw him from all salutary means of salvation: guard then, against the least beginnings of evil, "and laying aside," according to the exhortation of the apostle, "every weight and the sin which doth so easily beset us, let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; be sober, watch and pray, lest you enter into temptation. Today, if you will hear the voice of the Lord, harden not your hearts, but work out your own salvation with fear and trembling;" and every one repent of his sins, lest our God humble us again and that we be obliged to bewail some one of you; but that you may with one accord, living in all godliness, be our crown and joy in the Lord.

Since it is God who worketh in us, both to will and to do of his good pleasure, let us call upon his holy name with confession of our sins, saying:

O! Righteous God and merciful Father, we bewail our sins before thy high majesty, and acknowledge that we have deserved the grief and sorrow caused unto us by the cutting off of this our late fellow-member; yea, we all deserve, shouldst Thou enter into judgment with us, by reason of our great transgressions, to be cut off and banished from thy presence.—But O Lord, Thou art merciful unto us for Christ's sake; forgive us our trespasses, for we heartily repent of them, and daily work in our hearts a greater measure of sorrow for them; that we may, fearing thy judgments which thou executest against the stiff-necked, endeavor to please thee; grant us to avoid all pollution of the world, and those who are cut off from the communion of the Church, that we may not make ourselves partakers of their sins; and that he who is excommunicated may become ashamed of his sins; and since thou desirest not the death of a sinner, but that he may repent and live, and the bosom of thy Church is always open for those, who turn away from their wickedness; we therefore humbly beseech thee, to kindle in our hearts a pious zeal, that we may labor, with good christian admonitions and examples, to bring again this excommunicated person on the right way, together with all those, who, through unbelief or dissoluteness of life, go astray.

Give thy blessing to our admonitions, that we may have reason thereby to rejoice again in him, for whom we must now mourn, and that thy holy name may be praised, through our Lord Jesus Christ, who hath taught us to pray:

Our Father, etc.

FORM OF READMITTING EXCOMMUNICATED PERSONS.

Beloved in the Lord, it is known to you, that some time ago our fellow-member N., was cut off from the Church of Christ; we cannot now conceal from you, that he, by the above-mentioned remedy, as also by the means of good admonitions and your christian prayers, is come so far, that he is ashamed of his sins, praying us to be re-admitted into the communion of the Church.

Since we, then, by virture of the command of God, are in duty bound to receive such persons with joy, and it being necessary that good order should be used therein, we therefore give you to understand hereby, that we purpose to loose again the aforementioned excommunicated person from the bond of excommunication, the next time when by the grace of God we celebrate the Supper of the Lord, and receive him again into the communion of the Church; except any one of you, in the meantime, shall show just cause why this ought not to be done, of which you must give notice to us in due time. In the meantime, let every one thank the Lord, for the mercy shown this poor sinner, beseeching him to perfect his work in him to his eternal salvation. Amen.

Afterwards, if no impediment be alleged, the Minister shall proceed to the re-admission of the excommunicated sinner, in the following manner:

Beloved Christians, we have the last time informed you of the repentance of our fellow-member N. to the end, that he might with your foreknowledge be again received into the Church of Christ: and whereas no one has alleged anything why his re-admission ought not to take place, we therefore at present purpose to proceed to the same.

Our Lord Jesus Christ (Matt. 18), having confirmed the sentence of his Church, in the excommunicating of impenitent sinners, declareth immediately thereupon, "that whatsoever his ministers shall loose on earth, shall be loosed in heaven"; whereby he giveth to understand, that when any

person is cut off from his Church, he is not deprived of all hopes of salvation; but can again be loosed from the bonds of condemnation. Therefore, since God declares in his word, that he takes no pleasure in the death of a sinner, but that he turn from his wickedness and live, so the church always hopes for the repentance of the backslidden sinner, and keepeth her bosom open to receive the penitent; accordingly the apostle Paul (1 Cor. 5), commanded the Corinthian (whom he had declared ought to be cut off from the Church) to be again received and comforted, since being reproved by many, he was come to the knowledge of his sins: to the end that he should not be swallowed up with overmuch sorrow (2 Cor. 2).

Secondly. Christ teacheth us in the aforementioned text, that the sentence of absolution, which is passed upon such a penitent sinner according to the Word of God, is counted sure and firm by the Lord; therefore, no one ought to doubt in the least, who truly repents, that he is assuredly received by God in mercy, as Christ saith (John 20), "Whosesoever sins ye remit, they are remitted unto them."

But now to proceed to the matter in hand: I ask thee, N., whether thou dost declare here with all thine heart before God and his Church; that thou art sincerely sorry for the sin and stubbornness, for which thou hast been justly cut off from the Church? whether thou dost also truly believe, that the Lord hath forgiven thee, and doth forgive thy sins for Christ's sake, and that thou therefore art desirous to be re-admitted into the Church of Christ, promising henceforth to live in all godliness according to the command of the Lord?

Answer. Yes, verily.

Then the Minister shall further say:

We then, here assembled in the name and authority of the Lord Jesus Christ, declare thee, N., to be absolved from the bonds of excommunication; and do receive thee again into the Church of the Lord, and declare unto thee that thou art in the communion of Christ and of the holy sacraments, and of all the spiritual blessings and benefits of God, which he promiseth to and bestoweth upon his Church: may the eternal God preserve thee therein to the end, through his only begotten Son Jesus Christ. Amen.

Be therefore assured in thy heart, my beloved brother, that the Lord hath again received thee in mercy. Be diligent henceforward to guard thyself against the subtlety of Satan, and the wickedness of the world, to the end, that thou mayest not fall again into sin: love Christ, for many sins are forgiven thee.

And you, beloved Christians, receive this your brother, with hearty affection; be glad that he was dead and is alive, he was lost and is found; rejoice with the angels of heaven, over this sinner who repenteth: count him no longer as a stranger, but as a fellow-citizen with the saints, and of the household of God.

And whereas we can have no good of ourselves, let us, praising and magnifying the Lord Almighty, implore his mercy, saying:

Gracious God and Father, we thank thee through Jesus Christ, that thou hast been pleased to give this our fellow-brother repentance unto life, and us cause to rejoice in his conversion. We beseech thee, show him thy mercy, that he may become more and more assured in his mind of the remission of his sins, and that he may receive from thence inexpressible joy and delight, to serve thee. And whereas he hath heretofore by his sins offended many, grant that he may, by his conversion, edify many. Grant also that he may steadfastly walk in thy ways to the end: and may we learn from this example, that with thee is mercy, that thou mayest be feared; and that we, counting him for our brother and co-heir of life eternal, may jointly serve thee with filial fear and obedience all the days of our life, through Jesus Christ, our Lord, in whose name we thus conclude our prayer: Our Father, etc.

FORM OF ORDINATION OF THE MINISTERS OF GOD'S WORD.

The sermon and the usual prayers being finished, the Minister shall thus speak to the congregation:

Beloved brethren, it is known unto you, that we have, at three different times, published the name of our brother N., here present, to learn whether any person had aught to offer concerning his doctrine or life, why he might not be ordained to the ministry of the Word. And whereas no one hath appeared before us, who hath alleged anything lawful against his person, we shall therefore at present, in the name of the Lord, proceed to his ordination; for which purpose, you N., and all those who are here present, shall first attend to a short declaration taken from the word of God, touching the institution and the office of pastors and ministers of God's Word; where, in the first place, you are to observe, that God our heavenly Father, willing to call and gather a Church from amongst the corrupt race of men unto life eternal, doth by a particular mark of his favor use the ministry of men therein.

Therefore, Paul saith, that the Lord Jesus Christ hath given some apostles and some prophets, and some evangelists, and some pastors and ministers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Here we see that the holy apostle among other things saith, that the pastoral office is an institution of Christ.

What this holy office enjoins, may easily be gathered from the very name itself; for as it is the duty of a common shepherd, to feed, guide, protect and rule the flock committed to his charge; so it is with regard to these spiritual shepherds, who are set over the Church, which God calleth unto salvation, and counts as sheep of his pasture. The pasture, with which these sheep are fed, is nothing else but the preaching of the gospel, accompanied with prayer, and the administration of the holy sacraments; the same word of God is likewise the staff with which the flock is guided and ruled, consequently it is evident, that the office of pastors and ministers of God's word is,

First. That they faithfully explain to their flock, the Word of the Lord, revealed by the writings of the prophets and the apostles; and apply the same as well in general as in particular, to the edification of the hearers; instructing, admonishing, comforting and reproving, according to every one's need; preaching repentance towards God, and reconciliation with him through faith in Christ; and refuting with the Holy Scriptures, all schisms and heresies which are repugnant to the pure doctrine. All this is clearly signified to us in Holy Writ, for the Apostle Paul saith, "that these labor in the Word"; and elsewhere he teacheth, that this must be done "according to he measure or rule of faith"; he writes also, that a pastor "must hold fast and right divide the faithful and sincere word which is according to the doctrine": likewise, he that prophesieth (that is, preacheth God's Word), speaketh unto men to edification, and exhortation and comfort. In another place he proposes himself as a pattern to pastors, declaring that he hath publicly, and from house to house, taught and testified repentance toward God, and faith toward our Lord Jesus Christ. But particularly we have a clear description of the office, and ministers of God's Word (2 Cor. 5:18, 19, 20), where the apostle thus speaketh, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us (namely, to the apostles and pastors) the ministry of reconciliation; to-wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Concerning the refutation of false doctrine, the same apostle saith (Titus 1:9): "That a minister must hold fast the faithful Word of God, that he may be able by sound doctrine, both to exhort and convince the gainsayers."

Secondly. It is the office of the Ministers, publicly to call upon the name of the Lord in behalf of the whole congregation; for that which the apostles say, we will give ourselves continually to prayer and to the ministry of the word, is common to these pastors with the apostles; to which St. Paul alluding, thus speaketh to Timothy: "I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority," etc. (1 Tim. 2:1 and 2).

Thirdly. Their office is to administer the sacraments, which the Lord hath instituted as seals of his grace: as is evident from the command given by Christ to the apostles, and in them to all pastors: "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost." Likewise: "for I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed," etc.

Finally, it is the duty of the Ministers of the Word, to keep the Church of God in good discipline, and to govern it in such a manner as the Lord hath ordained; for Christ having spoken of the Christian discipline, says to his apostles, whatsoever ye shall bind on earth shall be bound in heaven. And Paul will have the ministers to know how to rule their own house, since they otherwise neither can provide for, nor rule the Church of God. This is the reason why the pastors are in Scripture called stewards of God, and bishops, that is, overseers and watchmen, for they have the oversight of the house of God, wherein they are conversant, to the end that everything may be transacted with good order and decency; and also to open and shut, with the keys of the kingdom of heaven, committed to them, according to the charge given them by God.

From these things may be learned, what a glorious work the ministerial office is, since so great things are effected by it; yea, how highly necessary it is for man's salvation, which is also the reason why the Lord will have such an office always to remain. For Christ said when he sent forth his apostles to officiate in his holy function, Lo, I am always with you, even unto the end of the world; where we see his pleasure is, that this holy office (for the persons to whom he here speaketh, could not live to the end of the world) should always be maintained on earth. And therefore Paul exhorteth Timothy, to commit that which he had heard of him, to faithful men, who are able to teach others, and he also, having ordained Titus minister, further commanded him to ordain elders in every city. (Titus 1:5.)

Forasmuch, therefore as we, for the maintaining of this office in the Church of God, are now to ordain a new minister of the Word, and having sufficiently spoken of the office of such persons, therefore you N., shall answer to the following questions, which shall be proposed to you, to the end that it may appear to all here present, that you are inclined to accept of this office as above described.

First. I ask thee, whether thou feelest in thy heart that thou art lawfully called of God's Church, and therefore of God himself, to this holy ministry?

Secondly. Whether thou dost believe the books of the Old and New Testament to be the only Word of God and the perfect doctrine unto salvation, and dost reject all doctrine repugnant thereto?

Thirdly. Whether thou dost promise faithfully to discharge thy office, according to the same doctrine as above described, and to adorn it with a godly life: also, to submit thyself, in case thou shouldest become delinquent either in life or doctrine, to ecclesiastical admonition, according to the public ordinance of the churches?

Answer. Yes, truly, with all my heart.

Then the Minister, who demanded those questions of him, while he and other Ministers who are present, shall lay their hands* on his head, shall say:

God our heavenly Father, who hath called thee to his holy ministry, enlighten thee with his Holy Spirit, strengthen thee with his hand, and so govern thee in thy ministry, that thou

*This ceremony shall not be used in the case of those who have before been in the ministry.

mayest decently and fruitfully walk therein, to the glory of his name, and the propagation of the kingdom of his Son Jesus Christ. Amen.

Then the Minister shall, from the pulpit, exhort the ordained Minister, and the congregation in the following manner:

"Take heed, therefore, beloved brother, and fellow-servant in Christ, unto thyself and to all the flock, over which the Holy Ghost hath made thee overseer, to feed the Church of God which he hath purchased with his own blood: love Christ and feed his sheep, taking the oversight of them not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lord over God's heritage, but as an example to the flock. Be an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, meditate upon those things, give thyself wholly to them, that thy profiting may appear to all; take heed to thy doctrine, and continue steadfast therein. Bear patiently all sufferings, and oppressions, as a good soldier of Jesus Christ, for in doing this thou shalt both save thyself and them that hear thee. And when the chief Shepherd shall appear, thou shalt receive a crown of glory that fadeth not away."

"And you likewise, beloved Christians, receive this your minister in the Lord with all gladness, 'and hold such in reputation.' Remember that God himself through him speaketh unto and beseecheth you. Receive the Word, which he, according to the Scripture, shall preach unto you, 'not as the word of man, but (as it is in truth) the Word of God.' Let the feet of those, that preach the gospel of peace, and bring glad tidings of good things, be beautiful and pleasant unto you. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you. If you do these things, it shall come to pass, that the peace of God shall enter into your houses, and that you who receive this man in the name of a prophet, shall receive a prophet's reward, and through his preaching, believing in Christ, shall through Christ, inherit life eternal."

Since no man is of himself fit for any of these things, let us call upon God with thanksgiving.

Merciful Father, we thank thee that it pleaseth thee, by the ministry of men, to gather a Church to thyself unto life eternal, from amongst the lost children of men; we bless thee for so graciously providing the Church in this place with a faithful minister; we beseech thee to qualify him daily more and more by the Holy Spirit, for the ministry to which thou hast ordained and called him; enlighten his understanding to comprehend thy holy Word, and give him utterance, that he may boldly open his mouth, to make known and dispense the mysteries of the gospel. Endue him with wisdom and valor, to rule the people aright over which he is set, and to preserve them in christian peace, to the end that thy Church under his administration and by his good example, may increase in number and in virtue. Grant him courage to bear the difficulties and troubles which he may meet with in his ministry, that being strengthened by the comfort of thy Spirit, he may remain steadfast to the end, and be received with all faithful servants into the joy of his master. Give thy grace also to this people and Church, that they may becomingly deport themselves towards this their minister; that they may acknowledge him to be sent of thee; that they may receive his doctrine with all reverence, and submit themselves to his exhortations. To the end that they may, by his word, believing in Christ, be made partakers of eternal life. Hear us, O Father, through thy beloved Son, who hath taught us to pray:

Our Father, etc.

FORM OF ORDINATION OF ELDERS AND DEACONS.

When ordained at the same time. But if they are ordained separately this form shall be used as occasion requires.

Beloved Christians, you know that we have several times published unto you the names of our brethren here present, who are chosen to the office of elders and deacons in this Church, to the end that we might know whether any person had aught to allege, why they should not be ordained in their respective offices; and whereas no one hath appeared before us, who hath alleged anything lawful against them, we shall therefore at present, in the name of the Lord, proceed to their ordination.

But first, you, who are to be ordained, and all those who are here present, shall attend to a short declaration from the word of God concerning the institution and the office of elders and deacons.

Of the elders is to be observed, that the word elder or eldest (which is taken from the Old Testament, and signifieth a person who is placed in an honorable office of government over others), is applied to two sorts of persons who minister in the Church of Jesus Christ: for the apostle saith, "the elders that rule well, shall be counted worthy of double honor, especially they who labor in the Word and doctrine." Hence it is evident that there were two sorts of elders in the Apostolic Church, the former whereof did labor in the Word and doctrine, and the latter did not. The first were the ministers of the Word and pastors, who preached the gospel and administered the sacraments; but the others, who did not labor in the Word, and still did serve in the Church, bore a particular office, namely, they had the oversight of the Church, and ruled the same with the ministers of the Word. For Paul, Rom. chap. 12, having spoken of the ministry of the word, and also of the office of distribution or deaconship, speaketh afterwards particularly of this office, saying, "he that ruleth let him do it with diligence"; likewise, in another place he counts government among the gifts and offices which God hath instituted in the Church: 1 Cor. 12. Thus we see that these sorts of ministers are added to the others who preach the gospel, to aid and assist them, as in the Old Testament the common Levites were to the priests in the service of the tabernacle, in those things which they could not perform alone: notwithstanding the offices always remained distinct one from the other. Moreover, it is proper that such men should be joined to the ministers of the Word in the government of the Church, to the end, that thereby all tyranny and lording may be kept out of the Church of God, which may sooner creep in, when the government is placed in the hands of one alone, or of a very few. And thus the ministers of the Word, together with the elders, form a body or assembly, being as a council of the Church, representing the whole Church; to which Christ alludes when he saith, "Tell the Church"—which can in no wise be understood of all and every member of the Church in particular, but very properly of those who govern the Church, out of which they are chosen.

Therefore, in the first place, the office of elders is, together with the ministers of the Word, to take the oversight of the Church, which is committed to them, and diligently to look, whether every one properly deports himself in his confession and conversation; to admonish those who behave themselves disorderly, and to prevent, as much as possible, the sacraments from being profaned: also to act (according to the Christian discipline) against the impenitent, and to receive the penitent again into the bosom of the Church, as doth not only appear from the above mentioned saying of Christ, but also from many other places of Holy Writ, as 1 Cor. chap. 5, and 2 Cor. chap. 2, that these things are not alone intrusted to one or two persons, but to many who are ordained thereto.

Secondly. Since the apostle enjoineth, that all things shall be done decently and in order, amongst Christians, and that no other persons ought to serve in the Church of Christ, but those who are lawfully called, according to the christian ordinance, there-

fore it is also the duty of the elders to pay regard to it, and in all occurrences, which relate to the welfare and good order of the Church, to be assistant with their good counsel and advice, to the ministers of the Word, yea, also to serve all Christians with advice and consolation.

Thirdly. It is also the duty particularly to have regard unto the doctrine and conversation of the ministers of the Word, to the end that all things may be directed to the edification of the Church; and that no strange doctrine be taught, according to that which we read, Acts 20, where the apostle exhorteth to watch diligently against the wolves, which might come into the sheepfold of Christ; for the performance of which, the elders are in duty bound diligently to search the Word of God, and continually be meditating on the mysteries of faith.

Concerning the **deacons:** of the origin and institution of their office we may read, Acts 6, where we find that the apostles themselves did in the beginning serve the poor, "At whose feet was brought the price of the things that were sold: and distribution was made unto every man, according as he had need. But afterwards, when a murmuring arose, because the widows of the Grecians were neglected in the daily ministrations," men were chosen (by the advice of the apostles) who should make the service of the poor their peculiar business, to the end that the apostles might continually give themselves to prayer, and to the ministry of the Word. And this has been continued from that time forward in the Church, as appears from Rom. 12, where the apostle, speaking of this office, saith, "he that giveth, let him do it with simplicity." And 1 Cor. 12:28 speaking of helps, he means those, who are appointed in the Church to help and assist the poor and indigent in time of need.

From which passage we may easily gather, what the deacon's office is, namely, that they in the first place collect and preserve with the greatest fidelity and diligence, the alms and goods which are given to the poor: yea, to do their utmost endeavors, that many good means be procured for the relief of the poor.

The **second** part of their office consists in distribution, wherein are not only required discretion and prudence to bestow the alms only on objects of charity, but also cheerfulness and simplicity to assist the poor with compassion and hearty affection: as the apostle requires, Rom., chap 12; and 2 Cor., chap. 9. For which end it is very beneficial, that they do not only administer relief to the poor and indigent with external gifts, but also with comfortable words from Scripture.

To the end therefore, beloved brethren, N. N., that every one may hear, that you are willing to take your respective offices upon you, ye shall answer to the following questions:

And in the first place I ask you, both elders and deacons, whether you do not feel in your hearts, that ye are lawfully called of God's Church, and consequently of God himself, to these your respective holy offices?

Secondly. Whether ye believe the books of the Old and New Testament to be the only Word of God, and the perfect doctrine of salvation, and do reject all doctrines repugnant thereto?

Thirdly. Whether ye promise, agreeably to said doctrine, faithfully, according to your ability, to discharge your respective offices, as they are here described? ye elders in the government of the Church together with the ministers of the Word: and ye deacons in the ministration to the poor? Do ye also jointly promise to walk in all godliness, and to submit yourself, in case ye should become remiss in your duty, to the admonition of the Church?—Upon which they shall answer: Yes.

Then the Minister shall say:

The Almighty God and Father, replenish you all with his grace, that ye may faithfully and fruitfully discharge your respective offices. Amen.

The Minister shall further exhort them, and the whole congregation, in the following manner:

Therefore, ye **elders,** be diligent in the government of the Church, which is committed to you, and the ministers of the Word. Be also, as watchmen over the house and city of God, faithful to admonish and to caution every one against his ruin. Take heed that purity of doctrine and godliness of life be maintained in the Church,

of God. And, ye deacons, be diligent in collecting the alms, prudent and cheerful in the distribution of the same: assist the oppressed, provide for the true widows and orphans, show liberality unto all men, but especially to the household of faith.

Be ye all with one accord faithful in your offices, and hold the mystery of the faith in a pure conscience, being good examples unto all the people. In so doing you will purchase to yourselves a good degree, and great boldness in the faith, which is in Christ Jesus, and hereafter enter into the joy of our Lord. On the other hand, beloved Christians, receive these men as the servants of God: count the elders that rule well worthy of double honor, give yourselves willingly to their inspection and government. Provide the deacons with good means to assist the indigent. Be charitable, ye rich, give liberally, and contribute willingly. And, ye poor, be poor in spirit, and deport yourselves respectfully towards your benefactors, be thankful to them, and avoid murmuring: follow Christ, for the food of your souls, but not for bread. "Let him that hath stolen (or who hath been burdensome to his neighbors) steal no more: but rather let him labor, working with his hands the things which are good, that he may give to him that needeth." Each of you, doing these things in your respective callings, shall receive of the Lord, the reward of righteousness. But since we are unable of ourselves, let us call upon the name of the Lord saying:

O Lord God and heavenly Father, we thank thee that it hath pleased thee, for the better edification of thy Church, to ordain in it, besides the ministers of the Word, rulers and assistants, by whom thy Church may be preserved in peace and prosperity, and the indigent assisted; and that Thou hast at present granted us in this place, men, who are of good testimony, and we hope endowed with thy Spirit. We beseech thee, replenish them more and more with such gifts as are necessary, for them in their ministration; with the gifts of wisdom, courage, discretion, and benevolence, to the end that every one may, in his respective office, acquit himself as is becoming; the elders in taking diligent heed unto the doctrine and conversation, in keeping out the wolves from the sheepfold of thy beloved Son; and in admonishing and reproving disorderly persons. In like manner, the deacons in carefully receiving, and liberally and prudently distributing of the alms to the poor, and in comforting them with thy holy Word. Give grace both to the elders and deacons, that they may persevere in their faithful labor, and never become weary by reason of any trouble, pain or persecution of the world. Grant also especially thy divine grace to this people, over whom they are placed, that they may willingly submit themselves to the good exhortations of the elders, counting them worthy of honor for their work's sake; give also unto the rich, liberal hearts towards the poor, and to the poor grateful hearts towards those who help and serve them; to the end that every one acquitting himself of his duty, thy holy name may thereby be magnified, and the kingdom of thy Son Jesus Christ, enlarged, in whose name we conclude our prayers, saying: "Our Father," etc.

FORM FOR THE INSTALLATION OF PROFESSORS OF THEOLOGY.

Beloved brethren, it is known unto you that our brother in the holy ministry, N. N., has been called by our last Synod to the important office of professor of theology at our Theological Seminary. To our joy he has accepted this call, and we are now assembled to install him in office. For which purpose we request thee, brother N. N., to arise and to listen

to that which belongs to this office, and is placed by the Lord and the Church in thy charge.

Since our God, who is rich in mercy, has chosen in his great love a Church unto himself for the inheritance of eternal life, and will gather this Church through his Spirit and Word to the fellowship of his Son, in the unity of true faith, and to the increase of the knowledge of his will, so it pleases him to call men by his Holy Spirit, who as ministers of the Word are to preach the glad tidings of salvation among those who already belong to the Church and among those outside, who are yet without the knowledge of God's ways.

The first messengers of peace in the days of the New Testament were immediately taught by our Lord Jesus Christ, and were by him personally trained and sent. After the outpouring of the Holy Spirit he gave them great diversities of extraordinary gifts and knowledge of the mysteries of salvation of sinners and the upbuilding of saints. Because these extraordinary methods, however, lasted only as long as the Lord judged them to be necessary for the founding of his Church among the nations, the necessity was soon felt of training youths and men for the holy ministry under the ordinary dispensation of the Spirit by the regular methods of eduction. And this especially in virtue of what Paul wrote in 2 Tim. 2:2, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The Apostle here points to what he had himself done and what he required of his disciple Timothy.

In obedience to this apostolic direction this training was originally done by learned and capable overseers of the Church. Later the schools of Alexandria, Antioch, and other important cities were especially engaged in this work. And when towards the end of the middle ages and in the sixteenth and seventeenth centuries universities arose in various places, theology was not incorporated merely as a faculty with other faculties, but usually recognized as Queen of Sciences. This was the more easily done because the Church, both Roman Catholic and Protestant, exercised authority over or concerned itself with everything.

As long as a university is founded on the basis of Holy Scripture, accepts the confession of a certain denomination, and this denomination has part control in the appointing of professors of theology, it can not be disapproved of that future ministers of the Word should receive their education at such an institution.

Since, however, Paul in Rom. 3:2 expressly declares that the Church of the Old Dispensation, and therefore also the Church of the New Dispensation, was given the special prerogative that to her were intrusted the oracles of God, it follows therefore that the Church has a divine mission to proclaim the word of God, to collect from the Word of God her standards of faith, to study theology according to these words, and further to advance what is in direct connection with this study.

Conscious of this calling our Church has also established a Theological School and called the reverend brother N. N. to devote his talents to this School.

In behalf of our Church the Curators charge thee, esteemed brother, with the task of instructing and establishing in the knowledge of God's Word, the students who hope once to minister in his Church. Expound to them the mysteries of the faith; caution them in regard to the errors and heresies of the old, but especially of the new day; seek to explain how they not alone as teachers are to instruct but also as pastors are to shepherd the flock of the Lord. Assist in maintaining order and discipline among the disciples, that our Seminary may continue to enjoy the respect, the support, the appreciation, the love and the prayer of the Church. Be a good example to the students, that they may not only profit from thy learning, but also find in thee a living illustration of the power and practice of true godliness.

Be engaged in all of this according to the measure of the gifts God gave thee, in dependence on the Lord's help and the light of the Holy Spirit.

And that it may now publicly appear that thou, highly esteemed brother, art thus disposed, thou art to answer the following questions:

First. I ask thee, dost thou feel in thy heart that thou art lawfully called

of God's Church and therefore of God himself to this office?

Secondly. Dost thou believe the books of the Old and New Testament to be the only Word of God? Dost thou reject all doctrine repugnant thereto, and dost thou accept the doctrinal standards of the Christian Reformed Church as the truest expression of the doctrine of salvation?

Thirdly. Dost thou promise faithfully to discharge thy office according to the same doctrine above described, and to adorn it with a godly life?

Fourthly. Dost thou promise to submit thyself, in case thou shouldest become delinquent, either in life or doctrine, to the ordinance of the Church, and if necessary, to Church discipline?

Answer: Yes, with all my heart.

FORM OF ORDINATION OF MISSIONARIES.

Beloved in our Lord and Savior and all here present.

It is known to you that our brother N. N., called by the..... as missionary minister of the Word among the Heathen (Dispersed), (and recently examined by the Classis of .....) is now to be publicly ordained (installed) as missionary.

We, therefore, request thee, beloved brother N. N., to arise and to attend to a short declaration touching the office of missionary ministers of the Word.

Since our God, according to his infinite mercy, has chosen a Church unto everlasting life, and gathers it by his blessed gospel, out of every nation, and of all tribes and peoples and tongues, unto the fellowship of his Son, in unity of the true faith, therefore our risen Savior has ordained an office and has called men, to carry the message of salvation to all peoples, commanding his apostles, and in them all lawful ministers of the Word: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. For he that ascended far above all the heavens, that he might fulfill all things, gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ. And the Apostles, responding to this, went forth into the world declaring the whole counsel of God, particularly repentance, and remission of sins, through faith in Jesus Christ, testifying: "for God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." John 3:16. "But all things are of God who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation: to-wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses; and hath committed unto us the word of reconciliation. We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." 2 Cor. 5.

Without this word of reconciliation, faith in Christ and consequently salvation, is and remains forever impossible, for Holy Scripture says, Acts 4:12: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved"; and elsewhere: Rom. 10:14, 15, 17: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? So then, faith cometh by hearing, and hearing by the Word of God."

Although all ministers of the Word have in common, that to them is committed the preaching of the Gospel, the administration of the Sacraments, the government of the Church, and the maintenance of christian discipline, yea, all, that, according to the Word of God belongs to the office of pastor and teacher: and although from the difference of field of labor no difference is resulting, concerning office, authority or dignity, since all possess the same mission, the same office and the same authority, yet notwithstanding this, it is necessary that some labor in the congregations already established, while others are called and sent to preach the Gospel to those

without, in order to bring them to Christ. And let each man abide in that calling wherein he was called by the Church of God and consequently by God himself and whereunto each has received gifts, until it pleases the Lord to lead him along a lawful way to a different field of labor.

UNTO THE HEATHEN

That unto the **Heathen** also these glad tidings must be brought appears plainly from Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

The same was revealed to Peter by showing him as it were a great sheet let down by four corners upon the earth, wherein were all manner of beasts, and thereupon commanding him to go down to the Gentile Cornelius, saying: "Arise, and get thee down, and go with them, nothing doubting; for I have sent them," Acts 10:20. Likewise he spoke to Paul in a vision in the temple: "Depart: for I will send thee forth far hence unto the Gentiles." Acts 22:21.

This divine charge was also carried out by the church of Antioch, when they, after fasting and prayer, laid their hands upon Barnabas and Saul and sent them away to preach the gospel also unto the Gentiles, Acts 13. And when they on their first missionary journey had arrived at Antioch in Pisidia they testified to the contradicting Jews: "Lo, we turn to the Gentiles. For so hath the Lord commanded us, saying: I have set thee for a light of the Gentiles; that thou shouldest be for salvation unto the uttermost part of the earth."

And besides all this it is evident that the work of missions is the task of the Church since the Lord Jesus himself calls his Church the salt of the earth, and says: "Ye are the light of the world. A city on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand." Matt. 5.

UNTO THE DISPERSED

That unto the **Dispersed** also these glad tidings must be brought is plainly inferred from what God says in Ezekiel 34:11-16: "For thus saith the Lord God: Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture, and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold, and on fat pasture shall they feed upon the mountains of Israel. I myself will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. I will feed them in judgment."

That the Lord does this by means of his servants, is clearly shown by the way wherein God, in the same chapter, rebukes the unfaithful shepherds: "Neither have ye brought again that which was driven away," and expresses his holy indignation because: "My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them." Ezek. 34:4, 6.

The same also follows from the fact that Jesus who Himself was sent "to the lost sheep of the House of Israel," calls the Church the salt of the earth, while besides all this, the example of the Apostle Paul teaches us plainly that it is our high calling to bring the bread of life to our dispersed brethren after the flesh everywhere, and therefore certainly first of all in our own country, to gather them, if possible, as congregations of our Lord.

And since thou, beloved brother, art now called and art now being sent to labor among the **Heathen (Dispersed)**, thou art to consider which important **duties** are thereby devolving upon thee:

In the **first** place thou art to bring to their attention by all fit and lawful

means, the glad tidings that Jesus Christ has come into the world to save sinners. All thine actions, thy speaking and thy silence, yea, all thine influence is to co-operate to recommend the gospel of Christ. Let thy conversation be without covetousness; abhor that which is evil; cleave to that which is good, that thou mayest be able to say with the Apostle Paul, 1 Cor. 9: 19, 22, 27: "For though I was free from all men I brought myself under bondage to all, that I might gain the more. . . . I am become all things to all men, that I may by all means save some. I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected."

Secondly, thou art holden, if it pleases God to make thy work fruitful unto the gathering of a church, to administer the Sacrament of Holy Baptism according to the institution of the Lord and the requirement of the covenant.

Furthermore, thou art called wherever it is necessary and possible to ordain elders and deacons even as Paul charged Titus, chapter 1:5, saying: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." But lay hands hastily on no man.

Moreover, there is committed unto thee, as minister of Christ and steward of the mysteries of God, the administering of the Holy Supper of the Lord according to the institution of Christ.

Besides this, there is commended unto thee the maintaining of christian discipline in the midst of the congregation, by faithful use of the keys of the Kingdom, as our Lord Jesus has spoken: "Go, show him his fault, between thee and him alone," etc. And afterward: "Verily I say unto you, what things soever ye shall bind on earth, shall be bound in heaven."

And **finally,** beloved brother, be a faithful servant of Jesus Christ, and a careful shepherd of the flock. "Preach the Word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching, . . . be an example to them that believe, in word, in manner of life, in love, in faith, in purity." . . . "Give heed to reading, to exhortations, to teaching. Neglect not the gift that is in thee." . . . "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." (2 Tim. 4:2 and 1 Tim. 4:12b, 16.)

And that now everyone present may hear, beloved brother, that thou art willing, and ready to undertake the ministry of the Word among the **Heathen (Dispersed),** thou art requested to answer sincerely the following questions:

First. I ask thee whether thou feelest in thy heart that thou art lawfully called of God's Church and therefore of God himself, to this holy ministry?

Secondly. Whether thou dost believe the books of the Old and New Testament to be the only Word of God, and the perfect doctrine unto salvation, and dost reject all doctrines repugnant thereto?

Thirdly. Whether thou dost promise faithfully to discharge thine office, according to the same doctrine as above described, and to adorn it with a godly life; also, to submit thyself, in case thou shouldest become delinquent either in life or doctrine, to ecclesiastical admonition, according to the public ordinance of the churches?

Answer. Yes, truly, with all my heart.

Then the Minister, who demanded those questions of him, while he and other Ministers who are present, shall lays their hands* on his head, shall say:

"Go then, beloved brother, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. God our heavenly Father, who hath called thee to his holy ministry, enlighten thee with his Holy Spirit, strengthen thee with his hand and so govern thee in thy ministry, that thou mayest decently and fruitfully walk therein, to the glory of his Name, and the propagation of the Kingdom of his Son Jesus Christ." Amen.

*This ceremony shall not be used in the case of those who have before been in the Ministry.

FORM FOR THE CONFIRMATION OF MARRIAGE BEFORE THE CHURCH.

Whereas married persons are generally, by reason of sin, subject to many troubles and afflictions; to the end that you N. and N., who desire to have your marriage bond publicly confirmed, here in the name of God, before this Church, may also be assured in your hearts of the certain assistance of God in your afflictions, hear therefore from the Word of God, how honorable the marriage state is, and that it is an institution of God, which is pleasing to him. [Wherefore he also will (as he hath promised) bless and assist the married persons, and on the contrary, judge and punish whoremongers and adulterers.]

I. In the first place you are to know, that God our Father, after he had created heaven and earth, and all that in them is, made man in his own image and likeness, that he should have dominion over the beasts of the field, over the fish of the sea, and over the fowls of the air. And after he had created man, he said, "It is not good that man should be alone, I will make him an helpmeet for him. And the Lord caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father, and his mother, and shall cleave unto his wife, and they two shall be one flesh." Therefore ye are not to doubt, but that the married state is pleasing to the Lord, since he made unto Adam his wife, brought and gave her himself to him to be his wife; witnessing thereby that he doth yet as with his hand bring unto every man his wife. For this reason the Lord Jesus Christ did also highly honor it with his presence, gifts and miracles, in Cana of Galilee, to show thereby that this holy state ought to be kept honorably by all, and that he will aid and protect married persons, even when they are least deserving it.

[But that you may live godly in this state, you must know the reasons, wherefore God hath instituted the same. The first reason is, that each faithfully assist the other, in all things that belong to this life, and a better.

Secondly. That they bring up the children, which the Lord shall give them, in the true knowledge and fear of God, to his glory, and their salvation.

Thirdly. That each of them, avoiding all uncleanness and evil lusts, may live with a good and quiet conscience.

For, to avoid fornication, let every man have his own wife, and every woman her own husband; insomuch that all, who are come to their years, and have not the gift of continence, are bound by the command of God, to enter into the marriage state, with knowledge and consent of parents, or guardians and friends; so that the temple of God, which is our body, may not be defiled; for, whosoever defileth the temple of God, him shall God destroy.]

II. Next, you are to know, how each is bound to behave respectively towards the other, according to the word of God.

First. You, who are the bridegroom, must know, that God hath set you to be the head of your wife, that you, according to your ability, shall lead her with discretion; instructing, comforting, protecting her, as the head rules the body; yea, as Christ is the head, wisdom, consolation and assistance to his Church. Besides, you are to love your wife as your own body, as Christ hath loved his Church: you shall not be bitter against her, but dwell with her as a man of understanding, giving honor to the wife as the weaker vessel, considering that ye are joint heirs of the grace of life, that your prayers be not hindered. And since it is God's command, "that the man shall eat his bread in the sweat of his face," therefore you are to labor diligently and faithfully, in the calling wherein God hath set you, that you may maintain your household honestly, and likewise have something to give to the poor.

In like manner, must you, who are the bride, know how you are to carry yourself towards your husband, according to the Word of God. You are

to love your lawful husband, to honor and fear him, as also to be obedient unto him in all lawful things, as to your Lord, as the body is obedient to the head, and the Church to Christ. You shall not exercise any dominion over your husband, but be silent: for Adam was first created, and then Eve, to be an help to Adam; and after the fall, God said to Eve, and in her to all women, "your will shall be subject to your husband." [You shall not resist this ordinance of God, but be obedient to the word of God, and follow the examples of godly women, who trusted in God, and were subject to their husbands; "as Sarah was obedient to Abraham, calling him her lord": you shall also be an help to your husband in all good and lawful things, looking to your family, and walking in all honesty and virtue, without worldly pride, that you may give an example to others of modesty.]

Wherefore you N. and you N., having now understood that God hath instituted marriage, and what he commands you therein; are you willing thus to behave yourselves in this holy state, as you here do confess before this christian assembly, and desirous that you be confirmed in the same?

Answer. Yes.

Whereupon the Minister shall say:

I take you all, who are met here to witness, that there is brought no lawful impediment.

Further to the married persons.

Since then it is fit that you be furthered in this your work, the Lord God confirm your purpose, which he hath given you; and your beginning be in the name of the Lord, who made heaven and earth.

Hereupon they shall join hands together, and the Minister speak first to the bridegroom.

N. Do you acknowledge here before God and this his holy Church, that you have taken, and do take to your lawful wife, N., here present, promising her never to forsake her; to love her faithfully, to maintain her, as a faithful and pious husband is bound to do to his lawful wife; that you will live holily with her; keeping faith and truth to her in all things according to the holy gospel?

Answer. Yes.

Afterwards to the bride.

N. Do you acknowledge here before God, and this his holy Church, that you have taken, and do take to your lawful husband, N., here present, promising to be obedient to him, to serve and assist him, never to forsake him, to live holily with him, keeping faith and truth to him in all things, as a pious and faithful wife is bound to her lawful husband according to the holy gospel?

Answer. Yes.

Then the Minister shall say:

The Father of all mercies, who of his grace hath called you to this holy state of marriage, bind you in true love and faithfulness, and grant you his blessing. Amen.

Hear now from the Gospel, how firm the bond of marriage is, as described, Matt. 19:3-9:

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Believe these words of Christ, and be certain and assured, that your Lord God hath joined you together in this holy state. You are therefore to receive whatever befalls you therein, with patience and thanksgiving, as from the hand of God, and thus all things will turn to your advantage and salvation. Amen.

PRAYER.

Almighty God, Thou, who dost manifest thy goodness and wisdom in all thy works and ordinances; and from the beginning hast said, that it is not good that man be alone and therefore hast created him a helpmeet to be with him, and ordained that they who were two should be one, and who dost also punish all impurity; we pray thee, since Thou hast called and united these two persons in the holy state of marriage, that Thou wilt give them thy Holy Spirit, so that they in true love and firm faith my live holy according to thy divine will and resist all evil. Wilt Thou also bless them as Thou hast blessed the believing fathers, thy friends and faithful servants, Abraham, Isaac and Jacob; in order that they, as co-heirs of the covenant which Thou hast established with these fathers, may bring up their children, which Thou wilt be pleased to give them, in the fear of the Lord, to the honor of thy holy name, to the edification of thy Church and to the extension of the holy gospel. Hear us, Father of all mercy, for the sake of Jesus Christ, thy beloved Son, our Lord, in whose name we conclude our prayer: Our Father, who art in heaven, etc.

Hearken now to the promise of God, from Psalm 128: "Blessed is every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life; yea, thou shalt see thy children's children, and peace upon Israel."

The Lord our God replenish you with his grace, and grant that ye may long live together in all godliness and holiness. Amen.

THE CONSOLATION OF THE SICK.

Which is an Instruction in Faith, and the Way of Salvation to prepare Believers to die willingly.

Since Adam was created just and good, that is to say, holy, righteous and immortal, and dominion given him over all the creatures which God had created; and whereas he did not long remain in this state, but has through the subtilty of the Devil and his own rebellion fallen from this excellent glory, whereby he hath brought upon us the misery of temporal and eternal death; this is the original sin of which David speaks in the
Ps. 51. v. 5. 51st Psalm, saying, I was shapen in iniquity and in sin did my mother conceive me: In like manner Paul saith to the Romans,
Rom. 5:12. That by one man sin entered into the world, and death by sin, and death passed upon all men, for that all have sinned. For as soon as Adam was thus fallen, he immediately came under a certain curse, as we read in Genesis, where God saith,
Gen. 3:17,19. Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life, in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: For dust thou art, and unto dust shalt thou return. Whence we certainly know, that all things which receive life,
Ps. 89.48. Eccl. 9:5. Heb. 13:14. must once die: This David clearly testifies, saying, What man is he that liveth, and shall not see death? For Solomon saith, The living know that they shall die. (Hebrews.) For here we have no continuing city, but we seek one to come. And to
Heb. 9:27. 2 Sam. 14:14. the Hebrews, That it is appointed unto men once to die, but after this the judgment. For as the Scripture saith: We must needs all die, and are as water spilt on the ground, which cannot
Job 9:25. be gathered up again. For our days (saith Job) are like the days of an hireling, and swifter than a post. And we pass away (saith David) like a stream, yea like a leaf which the wind driveth away, and a withered stalk and a garment moth-
Eccl. 12:7. eaten. For the dust must return to the earth, as it was, and the spirit unto God who gave it; as Job saith, We are ashes
Jam. 4:14. and must return to ashes. Likewise James saith, That man's life is even a vapour that appeareth for a little time and then vanisheth away. Yea our time passeth away as a cloud and is consumed like a mist, and vanisheth as a shadow. And Peter also
1 Peter 1:24. saith (quoting from Isaiah), That all flesh is as grass, and all the glory of men, as the flower of grass; the grass withereth, and the flower thereof falleth away. Again Jesus Syrach saith, This is the old covenant, you must die;—the one today and the other tomorrow, like as green leaves upon a tree, some fall off, and others grow again: Thus it goeth with mankind, some
Eccl. 3:1, 2. die and some are born. As Solomon saith, To every thing there is a season, a time to be born, and a time to die.

And this time is in the hands of the Lord, as Job saith, Man
Job 14:5. hath his appointed time, the number of his months are with him, he has appointed our bounds that we cannot pass. Which
Acts 17:26. Paul also saith, That God hath determined the times before appointed, and the bounds of their habitation. And David saith,
Ps. 39:5. That our days are as an hand-breadth by the Lord, and our age is as nothing before him: How vain are all men who live so

unconcerned? For our days are lighter than a weaver's shuttle, and swifter than a post. Moreover we are here only pilgrims and strangers for a short time. For the days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength, labour and sorrow; for it is soon cut off, and we fly away. And when we live long we live a hundred years: As drops of water are to the sea, so are our years to eternity. And Peter saith, That one day is with the Lord as a thousand years, and a thousand years as one day, even so are our years to eternity.

Job. 7:6. Job. 9:25. Heb. 11:13. Ps. 90:10. 2 Peter 3:8.

Whereas then we must all die, according to holy Scripture, who would not earnestly wish for death, when we behold in what state and ruin we are plunged through Adam, namely, in all unrighteousness, misery and trouble; inasmuch that we are wicked, and inclined to wickedness from our very infancy. For as Paul saith, We are by nature the children of wrath, and reprobate unto every good work, having nothing of ourselves but sin. And David also saith, There is none that doth good, they are all gone aside, they are all-together become filthy. For the good that we would, we do not, by reason of sin that dwelleth in us. Of this inherent sin, David witnesseth, That we are conceived and born in sin, and proceed in the same. For the inclination of men's hearts is to evil from their youth.

Eph. 2:3. Tit. 1:16. Ps. 14:1. Rom. 7:19. Ps. 51.

Since we thus lie under the wrath of God, and in the shadow of death, yea in hell and damnation, therefore Christ the light of the world appeared unto us, and the sun of righteousness is risen: Who was delivered for our offences, and was raised again for our justification, and hath also quickened us when we were dead in sin, and hath forgiven us our sins, and blotted out the hand-writing of ordinances that was against us, and took it out of the way, and nailed it on the cross; whereby he hath triumphed over all our enemies, as death, Satan, hell and the curse of the law, as God hath spoken by the Prophet Hosea, O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ, who hath also (according to the promise of God) bruised the head of the Devil, in whose power we were kept captives, by reason of the transgressions of sin.

Rom. 4:25. Col. 2:14. 1 Cor. 15:55, 57.

God to the end that he might deliver us therefrom, hath given us his dearest pledge, namely his only beloved Son in whom the Father is well pleased, and commands us to hear him. Whom he hath given for a propitiation and a ransom. For God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life. Also in this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. And this is life eternal (saith Christ), that they might know thee the only true God, and Jesus Christ whom thou hast sent. He is the true Messiah, who came into the world in the fullness of time, true God to crush the power of the Devil; and true man to be our mediator before God, that he might deliver those who were captive under the law. He is that lamb without blemish, that was wounded and offered for our transgressions, to be a propitiation for all our sins, as Isaiah clearly testifies. And he who was rich, for our sakes became poor, that we through his poverty might be rich, for he hath given unto us, all his goods, all his benefits, all his righteousness, merits and holiness. Therefore we must embrace him in faith, and be thankful to him with love and obedience. And who would not love him who first loved us? in that when we were yet his enemies, he delivered and reconciled us, how much

John 3:16. 1 John 4:9. John 1:17, 3. 2 Cor. 8. Rom. 5:8.

John 15:13. more being reconciled, shall we be saved by his life? For how can one have greater love, than to lay down his life for his friends? Which Christ as a good shepherd has done, who hath
Phil. 2:8. been obedient to his Father, unto death, even the death of the
Heb. 2:9. cross, and was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by
Luke 10:34. the grace of God should taste death for every man. Also he is the true Samaritan who hath poured oil and wine in our wounds, that is to say, he hath poured out his precious blood for our sins, and bought us with such a precious price. For we
1 Pet. 1:18, 19. are not (saith Peter) redeemed with gold or silver, but with the precious blood of Christ, as of a lamb without blemish and
Heb. 9:12. without spot. For we are not redeemed by the blood of goats or calves, but by his own blood he entered in once into the holy
Col. 1:13, 14. place, having obtained eternal redemption for us: Who hath also delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have the redemption through his blood, even the forgiveness of sins.

Since we certainly know this, that we only obtain eternal salvation, without our merits (for we have none, wherefore we are unprofitable servants), through the death and resurrection of
Heb. 4:16. Christ, we must therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. And since we always stand in need of help, we must go
Ps. 50:15. unto him; for he saith, by the Prophet David, Call upon me in the day of trouble, and I will deliver thee. And although a mother might forsake her child, yet will I never forsake thee, as
Mat. 11:28, 29. Christ himself saith in the gospel: Come unto me all ye that labor and are heavy laden and I will give you rest, and ye shall
John 6:68. find rest unto your souls. To whom else should we go? He has the words of eternal life, and life is made manifest in him. He is that heavenly manna, which eternally satisfies our souls, that heavenly bread of which he that eateth through faith, shall never hunger, and whosoever drinketh of his blood shall never thirst.

Rev. 22:17. Again Christ saith by the Apostle John, Let him that is
John 7:38. a-thirst, come and take the water of life freely: He that believeth on me, as the Scripture hath said, out of this belly shall flow rivers of living water, which are the operations of the
John 4:14. Holy Ghost: Whosoever drinketh of that living water, shall never thirst, for the water that I shall give him, shall be in him a well of water springing up into everlasting life. As God hath
Isa. 55:1. said by the Prophet Isaiah, Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come, buy wine and milk, without money and without price. Therefore let us go to this fountain for our refreshment,
John 1:16, 17. and not to broken wells which contain no water, For of his fullness have we all received grace for grace: For the law was given by Moses, but grace and truth came by Jesus Christ.

He is the true mediator who stands between God and us, to be
1 Tim. 2:5. our advocate against all our accusers: For there is one medi-
Heb. 9:15. ator between God and man, the man Christ Jesus. For this cause he is also a mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive
Heb. 7:25. the promise of an eternal inheritance. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for us; with which the
1 John 2:1, 2. Apostle John agreeing, saith, If any man sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins: And not for ours only, but also for the

sins of the whole world: Namely for all peoples and nations of the whole world, who sincerely repent and turn themselves to God: For the lamb was slain, from the beginning of the world for believers, as Christ himself saith, That Abraham saw his day and was glad. John 8:56, 5.

Thus we see that God is no respecter of persons. For God is not only the God of the Jews, but of the Gentiles also: Namely he is a God who justifies the circumcision by faith, and uncircumcision through faith; for he hath justified us by faith, without the deeds of the law, after which manner David also speaks, that salvation is only come unto the man to whom God imputeth righteousness without works, where he saith, Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity. Acts 10.34. Rom. 3.29, 30. Ps. 32:1, 2.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom we have a certain access into the holy place, by his blood, whereby he hath made peace between God and us; for he is our true peace, wherefore we have nothing to fear. For Paul saith, If God be for us who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who maketh intercession for us; who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? Therefore though we have the daily actual and other sins remaining in us, we must not despair. For the Prophet Isaiah saith, Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. And this is done through Jesus Christ, who hath washed away our sins by his blood, of which baptism is a sign; and the Lord's Supper is a token unto us, that we are redeemed by the sacrifice of Christ once offered on the cross, that he might deliver us from the wrath to come, and all iniquity; and purify unto himself a peculiar people, zealous of good works, by which the Lord may be praised. Rom. 5 1. Rom. 8:31, 33, 34, 35. Isa 1 18. Tit. 2:24.

We then knowing for certain, that we are reconciled to God by Jesus Christ, ought (according to the word of God) to have an earnest desire of being delivered from this mortal body, by which we must come to that glorious inheritance of all the children of God, which is prepared for us in heaven. This, Paul, that chosen vessel of God, desired, when he saith, O wretched man that I am, who shall deliver me from the body of this death? Moreover he saith, We know that if our own earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens; for in this we groan, earnestly desiring to be clothed upon, with our house which is from heaven, and we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; therefore we are willing rather to be absent from the body, and to be present with the Lord. Again Paul saith, We know that the whole creation groaneth with us, and not only they, but we ourselves groan within ourselves, who have the first fruits of the spirit, waiting for the adoption, to wit the redemption of our body. And since we are pilgrims and strangers, who would not desire to be at home in his native country? For here we walk in absence, and in faith, but not in sight. For now we see through a glass darkly, but then face to face, as he is. Who would not long after this sight, since we see that the holy men of God have craved after it? As we read in the 42nd Psalm, As the hart panteth after the water brooks, so panteth my soul Rom. 7 24. 2 Cor 5 1. 2 Cor. 5 2, 6, 8. Rom. f 22. 1 Cor. 13:12.

after thee, O God! My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat, day and night, while they continually say unto me, where is thy God? This unutterable glorious sight of God is so great (as the prophet saith), That eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him. Again David saith, that a day in the courts of the Lord, is better than a thousand; yea I had rather be a door-keeper in the house of God, than to dwell long in the tents of wickedness. How amiable are thy tabernacles, O Lord of Host! Blessed are they that dwell in thy house: They will be still praising thee. And they shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life, in thy light shall we see light; this is the delightful mansion, of which Christ spake by John, In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, I come again and receive you unto myself, that where I am there may ye be also; namely in the new Jerusalem, which has no need of the sun, neither of the moon, for the glory of God lightens it, and the lamb is the light thereof. There God will wipe all tears away from our eyes, and death shall be no more: Which is the last enemy that God will trample under his feet. There God hath prepared a glorious wedding, where we shall sit at the table of the Lord, together with Abraham, Isaac and Jacob: And blessed are they who are called to this wedding or supper.

Isa. 64:4.
1 Cor. 2:9.
Ps. 84:10.
Ps. 34:1, 4.
Ps. 36:8, 9.
John 14:2, 3.
Rev. 21:23.

We cannot come to this supper by any other means than through death, therefore Paul saith, For to me to live is Christ, and to die is gain. And as soon as the faithful depart from hence, they enter into eternal rest, as Christ saith, Where I am, there shall also my servant be: Again, He that heareth my Word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Which is also plainly to be observed in the malefactor, when he prayed and said, Lord remember me when thou comest into thy kingdom. Upon which Christ answered him, Today shalt thou be with me in Paradise: Therefore Paul justly said (agreeable to this), I desire to depart and to be with Christ. Solomon likewise saith, That dust must return to the earth as it was, and the spirit unto God who gave it. Which also evidently appears in the example of Enoch and Elias, who were both taken up into heaven, where our citizenshp and conversation is: from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.

Phil. 1:21.
John 12:26.
John 5:24.
Luke 23:42, 43.
Phil. 1:23.
Eccl. 12:7.
Phil. 3:20, 21.

And we cannot arrive to this state of glory, unless through much tribulation, of which Jesus Syrach elegantly speaks: My son (saith he), if thou come to serve the Lord, prepare thy soul for temptation: In which thou shalt also rejoice, thou who hast for a short time, mourned with much temptation. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while will make you perfect, establish, strengthen, settle you. Again Paul saith, If so be that we suffer with Christ, we shall also be glorified together. For the sufferings of this present time, are not to be compared with the glory which shall be revealed to us. For our affliction is temporal and light, but worketh an eternal and exceeding weight of glory. And David said, Weeping may endure for a night, but joy cometh in the morning. Therefore rejoice, that when his glory shall be revealed ye may be glad also with

1 Pet. 5:10.
Rom. 8:17, 18.
2 Cor. 4:17.
Ps. 30:5.
1 Pet. 4:13.

exceeding joy: Christ hath also suffered without the gate, therefore let us also go forth unto him without the camp, bearing his reproach. For herein hath Christ left us an example, that we should follow his steps. Again Peter saith, "Forasmuch then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: For he that suffers in the flesh ceaseth from sin. Moreover the Apostle James also saith, My beloved brethren, count it all joy when you fall in divers temptations. And Paul likewise saith, We glory in tribulations, knowing that tribulation worketh patience, and patience, experience; and experience hope, and hope maketh not ashamed. For which reason we must not despise the chastening of the Lord, when we are rebuked of him; for whom the Lord loveth he chasteneth, and he scourgeth, every son whom he receiveth; which may be seen at large in the 12th chapter of the Epistle to the Hebrews, Be therefore patient, and stablish your hearts, for the coming of the Lord draweth nigh. Take also the prophets for an example of suffering affliction, and of patience; we count them happy which endure, for we have heard of the patience of Job, and have seen the end of the Lord, who have left us an example of perseverance. For we see that Christ for the suffering of death, hath been crowned with never fading honour. Therefore Christ also saith, He that endureth to the end shall be saved: And the Apostle Paul saith, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord shall give me; and not only to me, but unto all them that love his appearing. Likewise James saith, Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them, that love him.

Heb. 13:12, 13.
1 Pet. 2.21.
1 Pet. 4:1.
Jam. 1:2.
Rom. 5:3, 4, 5
Jam. 5:8, 10, 11.
Heb. 2 9.
Mat. 10:22.
2 Tim. 4.7, 8.
Jam. 1.12.

To obtain this crown of righteousness, we must manfully fight against all our enemies, who attack us on all sides: Particularly against the wiles of the Devil, against which put on the whole armour of God, with which you will be able to withstand the Devil and all his might. Peter speaking of his fight saith, That the Devil walketh about as a roaring lion seeking whom he may devour: Whom resist steadfast in the faith, and he will flee from you. This victory and resistance we have of God through Christ, who tramples the Devil under our feet, in whose power and bonds we were bound. He is the prince of this world whom Christ hath cast out; and we have likewise through him obtained the victory, and are also through faith made partakers of him. He is the old serpent who seeks to devour us, who did devour our first parents, and who still bites us in the heel, wherefore he is called a murderer from the beginning.

1 Pet. 5:8, 9.

Therefore we must be diligent on our guard against his wiles, as Peter saith, Be sober and watch unto prayer. For as Christ saith, We know neither the day nor the hour wherein the Lord will come. But this ye know that, if the good man of the house had known what hour the thief would come, he would have watched. Be ye ready therefore also, for the Son of Man will come at an hour when we watch not, but begin to beat our fellow-servants, and to eat and drink with the drunkards; then the Lord will come, and cut us in sunder, and our portion will be with the hypocrites: there will be weeping and gnashing of teeth, there the worm never dieth, and the fire is not quenched. For we certainly know that the day of the Lord will come as a thief in the night, when we shall say, Peace and safety, then sudden destruction will come upon us, as travail upon a woman with child. Therefore take heed to yourselves lest at any time

1 Pet. 4:7.
Mat. 25 13.
Luke 12 39.
Luke 12 40, 45, 46.
Mark 9:44.
2 Pet. 3:10.

Luke 21:34. your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares.
Luke 21:35, 36. For as a snare, or as lightning which comes suddenly, shall it come on us all. Watch therefore and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand undaunted before the Son of Man.

But this worthiness to stand before the Son of Man consists in a pure undefiled and immovable faith which worketh through love, by which we receive and embrace Christ with all his merits and benefits. Which faith we must show by a pure life. As
Mat. 5:8. James saith, And of this purity Christ speaks by Matthew, Blessed are the pure in heart, for they shall see God. And the
Mat. 15:19, 20. principal purity lies in the heart, for as Christ saith, Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness and blasphemies: these things defile man.
Gal. 5:22, 23. Therefore the fruits of the spirit follow, which are, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, chastity, righteousness, and truth. Therefore unless we are
Mat. 3:3. born again, we cannot see the kingdom of God. Yea as Christ saith, Except ye repent and become as children (to wit in sin)
Mark 10:14. ye shall not enter into the kingdom of heaven. There shall
Rev. 21:27. nothing enter into it that defileth, neither whatsoever worketh abomination, or maketh a lie, as Paul likewise clearly testifieth.

Since then the law of God requires this perfection of us, as it is written, Cursed is every one who doth not keep the whole
Jam. 2:10. law; as James also saith, Whosoever offendeth in one point, he is guilty of all. Again whosoever doth the law, shall live by it: But we do not keep the least commandment perfectly. As the wise man saith, When we imagine to have done we only begin (and in case we did do it, we only do our duty), wherefore we are by the law condemned in God's righteous judgment; for this we have a sure remedy and cure, namely Christ who
Gal. 3:13. hath redeemed us (as Paul saith) from the curse of the law, and hath satisfied the righteousness of God for us, making reconciliation; and who hath broken down the wall which was between us, namely the law, contained in ordinances, and forgiven us our sins, and torn the hand-writing of them, and nailed it to the cross: For this great love of Christ, we ought also to love him, and to be thankful to him, with good works, and verily to believe in him, for the gift of these excellent benefits: For he that cometh to God, must believe that he is a
Heb. 11:6. rewarder of them that seek him; for the just shall live by his
Heb. 2:4. faith. Therefore we conclude that a man is justified by faith,
Rom. 3:28. without the deeds of the law; and although we suffer a little with Christ, we must not despair, for we see that Christ himself when he was smote for our sins, did not smite again, but suffered patiently.

And if the ungodly live in great prosperity, as David and the prophets testify, we must not marvel, neither stumble, but comfort ourselves, being assured that their end is everlasting death. He lets them go as sheep to the slaughter, therefore it is to be wondered at that the faithful meet with still more crosses in comparison to the glorious joy which is prepared for them, and on the contrary, that the ungodly have still more prosperity, than they have, in comparison to the dreadful damnation which attends them. Therefore if the trial of believers is not alike, so neither shall the resurrection of the dead be alike.

And in this we have great comfort, that all believers will rise at the last day; of which Paul reasoning, saith, If the

dead rise not, then is not Christ risen, then is our preaching vain, and we are found false witnesses of God. The manner of our resurrection we may read in the 37th chapter of Ezekiel, how that we shall rise with flesh and bones. And Job also saith, I know that my redeemer liveth, and will hereafter raise me up out of the earth, and that I shall be covered with my skin, and in my own flesh, see God; likewise the Prophet Isaiah saith, that the earth and the sea shall give up the dead which have slept in them, for Christ is the resurrection, the first of them that slept. But you must not be ignorant concerning them which are asleep, that ye sorrow not even as others, which have no hope. For if we believe that Jesus died and rose again, even so those also which sleep in Jesus, will God bring with him, for this we say as a true word of God; that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord himself, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. Where we must appear before the judgment seat of Christ: Where every one will receive according to that he hath done, whether it be good or bad. Then Christ will separate the sheep from the goats, and the sheep will be set on his right hand, who shall hear the delightful voice, Come ye blessed, inherit the kingdom of my Father prepared for you from the foundation of the world. There we shall stand with greater confidence against those who have distressed us: Then we shall shine forth as the sun in the kingdom of our Father, there we shall come to the hope of an innumerable company of angels. There we shall reign from eternity to eternity, Amen.

1 Cor. 15.

Job 19.

1 Thess. 4, 13-17.

2 Cor. 5 10.

Blessed are they whose names are written in the Book of Life.

CHURCH ORDER

ARTICLE 1.

For the maintenance of good order in the Church of Christ it is necessary that there should be: offices, assemblies, supervision of doctrine, sacraments and ceremonies, and Christian discipline; of which matters the following articles treat in due order.

OF THE OFFICES.

ARTICLE 2.

The offices are of four kinds: of the Ministers of the Word, of the Professors of Theology, of the Elders, and of the Deacons.

ARTICLE 3.

No one, though he be a Professor of Theology, Elder or Deacon, shall be permitted to enter upon the Ministry of the Word and the Sacraments without having been lawfully called thereunto. And when any one acts contrary thereto, and after being frequently admonished does not desist, the Classis shall judge whether he is to be declared a schismatic or is to be punished in some other way.

ARTICLE 4.

The lawful calling of those who have not been previously in office, consists:

First, in the ELECTION by the Consistory and the Deacons, after preceding prayers, with due observance of the regulations established by the consistory for this purpose, and of the ecclesiastical ordinance, that only those can for the first time be called to the Ministry of the Word who have been declared eligible by the churches, according to the rule in this matter; and furthermore with the advice of Classis or of the counselor appointed for this purpose by the Classis;

Secondly, in the EXAMINATION both of doctrine and life which shall be conducted by the Classis, to which the call must be submitted for approval, and which shall take place in the presence of three Delegates of Synod from the nearest Classes;

Thirdly, in the APPROBATION by the members of the calling church, when, the name of the minister having been announced for two successive Sundays, no lawful objection arises; which approbation, however, is not required in case the election takes place with the co-operation of the congregation by choosing out of a nomination previously made.

Finally, in the public ORDINATION in the presence of the presence of the congregation, which shall take place with appropriate stipulations and interrogations, admonitions and prayers and imposition of hands by the officiating minister (and by other ministers who are present) agreeably to the Form for that purpose.

ARTICLE 5.

Ministers already in the Ministry of the Word, who are called to another congregation, shall likewise be called in the aforesaid manner by the Consistory and the Deacons, with observance of the regulations made for the purpose by the Consistory and of the general ecclesiastical ordinances for the eligibility of those who have served outside of the Christian Reformed Church and for the repeated calling of the same Minister during the same vacancy; further, with the advice of the Classis or of the counselor, appointed by the Classis, and with the approval of the Classis or of the Delegates appointed by the Classis, to whom the ministers called show good ecclesiastical testimonials of doctrine and life, with the approval of the members of the calling congregation, as stated in Article 4; whereupon the minister called shall be installed with appropriate stipulations and prayers agreeably to the Form for this purpose.

ARTICLE 6.

No Minister shall be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding articles, and he shall, no less than others, be subject to the Church Order.

ARTICLE 7.

No one shall be called to the Ministry of the Word, without his being stationed in a particular place, except he be sent to do church extension work.

ARTICLE 8.

Persons who have not pursued the regular course of study in preparation for the Ministry of the Word, and have therefore not been declared eligible according to Article 4, shall not be admitted to the Ministry unless there is assurance of their exceptional gifts, godliness, humility, modesty, common sense and discretion, as also gifts of public address. When such persons present themselves for the Ministry, the Classis (if the [particular] Synod approve) shall first examine them, and further deal with them as it shall deem edifying, according to the general regulations of the churches.

ARTICLE 9.

Preachers without fixed charge, or others who have left some sect, shall not be admitted to the Ministry in the Church until they have been declared eligible, after careful examination, by the Classis, with the approval of Synod.

ARTICLE 10.

A Minister, once lawfully called, may not leave the congregation with which he is connected, to accept a call elsewhere, without the consent of the Consistory, together with the Deacons, and knowledge on the part of the Classis; likewise no other church may receive him until he has presented a proper certificate of dismission from the church and the Classis where he served.

ARTICLE 11.

On the other hand, the Consistory, as representing the congregation, shall also be bound to provide for the proper support of its Ministers, and shall not dismiss them from service without the knowledge and approbation of the Classis and of the Delegates of the (particular) Synod.

ARTICLE 12.

Inasmuch as a Minister of the Word, once lawfully called as described above, is bound to the service of the Church for life, he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the Classis.

ARTICLE 13.

Ministers, who by reason of age, sickness, or otherwise, are rendered incapable of performing the duties of their Office, shall nevertheless retain the honor and title of a Minister, and the Church which they have served shall provide honorably for them in their need (likewise for the orphans and widows of Ministers) out of the common fund of the Churches, according to the general ecclesiastical ordinances in this matter.

ARTICLE 14.

If any Minister, for the aforesaid or any other reason, is compelled to discontinue his service for a time, which shall not take place without the advice of the Consistory, he shall nevertheless at all times be and remain subject to the call of the congregation.

ARTICLE 15.

No one shall be permitted, neglecting the Ministry of his Church or being without a fixed charge, to preach indiscriminately without the consent and authority of Synod or Classis. Likewise, no one shall be permitted to preach or administer the Sacraments in another Church without the consent of the Consistory of that Church.

ARTICLE 16.

The office of the Minister is to continue in prayer and in the Ministry of the Word, to dispense the Sacraments, to watch over his brethren, the Elders and Deacons, as well as the Congregation, and finally, with the Elders, to exercise church discipline and to see to it that everything is done decently and in good order.

ARTICLE 17.

Among the Ministers of the Word equality shall be maintained with respect to the duties of their office and also in other matters as far as possible according to the judgment of the Consistory, and if necessary, of the Classis; which equality shall also be maintained in the case of the Elders and the Deacons.

ARTICLE 18.

The office of the Professors of Theology is to expound the Holy Scripture and to vindicate sound doctrine against heresies and errors.

ARTICLE 19.

The Churches shall exert themselves, as far as necessary, that there may be students supported by them to be trained for the Ministry of the Word.

ARTICLE 20.

Students who have received permission according to the rule in this matter, and persons who have according to Article 8 been judged competent to be prepared for the Ministry of the Word, shall, for their own training, and for the sake of becoming known to the Congregations, be allowed to speak a word of edification in the meetings for public worship.

ARTICLE 21.

The Consistories shall see to it that there are good Christian Schools in which the parents have their children instructed according to the demands of the Covenant.

ARTICLE 22.

The Elders shall be chosen by the judgment of the Consistory and the Deacons according to the regulations for that purpose established by the Consistory. In pursuance of these regulations, every church shall be at liberty, according to its circumstances, to give the members an opportunity to direct attention to suitable persons, in order that the Consistory may thereupon either present to the congregation for election as many elders as are needed, that they may, after they are approved by it, unless any obstacle arise, be installed with public prayers and stipulations; or present a double number to the congregation and thereupon install the one-half chosen by it, in the aforesaid manner, agreeably to the Form for this purpose.

ARTICLE 23.

The office of the Elders, in addition to what was said in Article 16 to be their duty in common with the Minister of the Word, is to take heed that the Ministers, together with their fellow-Elders and the Deacons, faithfully discharge their office, and both before and after the Lord's Supper, as time and circumstances may demand, for the edification of the churches to visit the families of the Congregation, in order particularly to comfort and instruct the members, and also to exhort others in respect to the Christian Religion.

ARTICLE 24.

The Deacons shall be chosen, approved and installed in the same manner as was stated concerning the Elders.

ARTICLE 25.

The office peculiar to the Deacons is diligently to collect alms and other contributions of charity, and after mutual counsel, faithfully and diligently to distribute the same to the poor as their needs may require it; to visit and comfort the distressed and to exercise care that the alms are not misused; of which they shall render an account in Consistory, and also (if anyone desires to be present) to the Congregation, at such a time as the Consistory may see fit.

ARTICLE 26.

In places where others are devoting themselves to the care of the poor, the Deacons shall seek a mutual understanding with them to the end that the alms may all the better be distributed among those who have the greatest need. Moreover, they shall make it possible for the poor to make use of institutions of mercy, and to that end they shall request the Board of Directors of such institutions to keep in close touch with them. It is also desirable that the Deaconates assist and consult one another, especially in

caring for the poor in such institutions.

ARTICLE 27.

The Elders and Deacons shall serve two or more years according to local regulations, and a proportionate number shall retire each year. The retiring officers shall be succeeded by others unless the circumstances and the profit of any church, in the execution of Articles 22 and 24, render a re-election advisable.

ARTICLE 28.

The Consistory shall take care, that the churches for the possession of their property, and the peace and order of their meetings can claim the protection of the Authorities; it should be well understood, however, that for the sake of peace and material possession they may never suffer the royal government of Christ over His Church to be in the least infringed upon.

OF THE ECCLESIASTICAL ASSEMBLIES.

ARTICLE 29.

Four kinds of ecclesiastical assemblies shall be maintained: the Consistory, the Classis (the Particular Synod), and the General Synod.

ARTICLE 30.

In these assemblies ecclesiastical matters only shall be transacted and that in an ecclesiastical manner. In major assemblies only such matters shall be dealt with as could not be finished in minor assemblies, or such as pertain to the Churches of the major assembly in common.

ARTICLE 31.

If any one complain that he has been wronged by the decision of a minor assembly, he shall have the right to appeal to a major ecclesiastical assembly, and whatever may be agreed upon by a majority vote shall be considered settled and binding, unless it be proved to conflict with the Word of God or with the Articles of the Church Order, as long as they are not changed by a General Synod.

ARTICLE 32.

The proceedings of all assemblies shall begin by calling upon the Name of God and be closed with thanksgiving.

ARTICLE 33.

Those who are delegated to the assemblies shall bring with them their credentials and instructions, signed by those sending them, and they shall have a vote in all matters, except such as particularly concern their persons or churches.

ARTICLE 34.

In all assemblies there shall be not only a president, but also a clerk to keep a faithful record of all important matters.

ARTICLE 35.

The office of the president is to state and explain the business to be transacted, to see to it that everyone observe due order in speaking, to silence the captious and those who are vehement in speaking; and to properly discipline them if they refuse to listen. Furthermore his office shall cease when the assembly arises.

ARTICLE 36.

The Classis has the same jurisdiction over the Consistory as the Particular Synod has over the Classis and the General Synod over the Particular.

ARTICLE 37.

In all Churches there shall be a Consistory composed of the Ministers of the Word and the Elders, who at least in larger congregations, shall, as a rule, meet once a week. The Minister of the Word (or the Ministers, if there be more than one, in turn) shall preside and regulate the proceedings. Whenever the number of Elders is small, the Deacons may be added to the consistory by local regulation; this shall invariably be the rule where the number is less than three.

ARTICLE 38.

In places where the Consistory is to be constituted for the first time or anew, this shall not take place except with the advice of the Classis.

ARTICLE 39.

Places where as yet no Consistory can be constituted shall be placed under the care of a neighboring Consistory.

ARTICLE 40.

The Deacons shall meet, wherever necessary, every week to transact the business pertaining to their office, calling upon the Name of God; whereunto the Ministers shall take good heed and if necessary they shall be present.

ARTICLE 41.

The classical meetings shall consist of neighboring churches that respectively delegate, with proper credentials, a minister and an elder to meet at such time and place as was determined by the previous classical meeting. Such meetings shall be held at least once in three months, unless great distances render this inadvisable. In these meetings the ministers shall preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession.

Furthermore, the president shall, among other things, put the following questions to the delegates of each church:

1. Are the consistory meetings held in your church?

2. Is church discipline exercised?

3. Are the poor and the Christian schools cared for?

4. Do you need the judgment and help of the Classis for the proper government of your church?

And finally, at one but the last meeting and, if necessary, at the last meeting before the (Particular) Synod, delegates shall be chosen to attend said Synod.

ARTICLE 42.

Where in a church there are more Ministers than one, also those not delegated according to the foregoing article shall have the right to attend Classis with advisory vote.

ARTICLE 43.

At the close of the Classical and other major assemblies, Censure shall be exercised over those, who in the meeting have done something worthy of punishment, or who have scorned the admonition of the minor assemblies.

ARTICLE 44.

The Classis shall authorize at least two of her oldest, most experienced and most competent Ministers to visit all the Churches once a year and to take heed whether the Minister and the Consistory faithfully perform the duties of their office, adhere to sound doctrine, observe in all things the adopted order, and properly promote as much as lies in them, through word and deed, the upbuilding of the congregation, in particular of the youth, to the end that they may in time fraternally admonish those who have in anything been negligent, and may by their advice and assistance help direct all things unto the peace, upbuilding, and greatest profit of the churches. And each Classis may continue these visitors in service as long as it sees fit, except where the visitors themselves request to be released for reasons of which the Classis shall judge.

ARTICLE 45.

It shall be the duty of the church in which the Classis and likewise the (Particular) or General Synod meets to furnish the following meeting with the minutes of the preceding.

ARTICLE 46.

Instructions concerning matters to be considered in major assemblies shall not be written until the decision of previous Synods touching these matters have been read, in order that what was once decided be not again proposed, unless a revision be deemed necessary.

ARTICLE 47.

(Every year [or if need be oftener] four or five or more neighboring Classes shall meet as a Particular Synod, to which each Classis shall delegate two Ministers and two Elders. At the close of both the Particular and the General Synod, some church shall be empowered to deter-

mine with advice of Classis, the time and place of the next Synod.)

ARTICLE 48.

(Each Synod shall be at liberty to solicit and hold correspondence with its neighboring Synod or Synods in such manner as they shall judge most conducive to general edification.)

ARTICLE 49.

(Each Synod shall delegate some to execute everything ordained by Synod both as to what pertains to the Government and to the respective Classes, resorting under it, and likewise to supervise together or in smaller number all examinations of future Ministers. And, moreover, in all other eventual difficulties they shall extend help to the Classes in order that proper unity, order and soundness of doctrine may be maintained and established. Also they shall keep proper record of all their actions to report thereof to Synod, and if it be demanded, give reasons. They shall also not be discharged from their service before and until Synod itself discharges them.)

ARTICLE 50.

The General Synod shall ordinarily meet once every two years unless there be urgent need to shorten the time.

To this Synod three Ministers and three Elders out of every Classis shall be delegated. If it becomes necessary in the opinion of at least three Classes to call a meeting of Synod within two years, the local church designated for this purpose shall determine time and place.

ARTICLE 51.

The Missionary Work of the Church is regulated by the General Synod in a Mission Order.

ARTICLE 52.

Inasmuch as different languages are spoken in the churches, the necessary translations shall be made in the ecclesiastical assemblies, and in the publication of recommendations, instructions and decisions.

OF DOCTRINES, SACRAMENTS AND OTHER CEREMONIES.

ARTICLE 53.

The Ministers of the Word of God and likewise the Professors of Theology (which also behooves the other Professors and School Teachers) shall subscribe to the Three Formulas of Unity, namely, the Belgic Confession of Faith, the Heidelberg Catechism, and the Canons of Dordrecht, 1618-'19, and the Ministers of the Word who refuse to do so shall de facto be suspended from their office by the Consistory or Classis until they shall have given a full statement, and if they obstinately persist in refusing, they shall be deposed from their office.

ARTICLE 54.

Likewise the Elders and Deacons shall subscribe to the aforesaid Formulas of Unity.

ARTICLE 55.

To ward off false doctrines and errors that multiply exceedingly through heretical writings, the Ministers and Elders shall use the means of teaching, of refutation, or warning, and of admonition, as well in the Ministry of the Word as in Christian teaching and family-visiting.

ARTICLE 56.

The Covenant of God shall be sealed unto the children of Christians by Baptism, as soon as the administration thereof is feasible, in the public assembly when the Word of God is preached.

ARTICLE 57.

The Ministers shall do their utmost to the end that the father present his child for Baptism.

ARTICLE 58.

In the ceremony of Baptism, both of children and of adults, the Minister shall use the respective forms drawn up for the administration of this Sacrament.

ARTICLE 59.

Adults are through Baptism incorporated into the Christian Church, and are accepted as members of the Church, and are therefore obliged also to partake of the Lord's Supper, which they shall promise to do at their Baptism.

ARTICLE 60.

The names of those baptized, together with those of the parents, and likewise the date of birth and baptism, shall be recorded.

ARTICLE 61.

None shall be admitted to the Lord's Supper except those who according to the usage of the Church with which they unite themselves have made a confession of the Reformed Religion, besides being reputed to be of a godly walk, without which those who come from other Churches shall not be admitted.

ARTICLE 62.

Every Church shall administer the Lord's Supper in such a manner as it shall judge most conducive to edification; provided, however, that the outward ceremonies as prescribed in God's Word be not changed and all superstition be avoided, and that at the conclusion of the sermon and the usual prayers, the Form for the Administration of the Lord's Supper, together with the prayer for that purpose, shall be read.

ARTICLE 63.

The Lord's Supper shall be administered at least every two or three months.

ARTICLE 64.

The administration of the Lord's Supper shall take place only there where there is supervision of Elders, according to the ecclesiastical order and in a public gathering of the Congregation.

ARTICLE 65.

Funeral sermons or funeral services shall not be introduced.

ARTICLE 66.

In time of war, pestilence, national calamities, and other great afflictions, the pressure of which is felt throughout the Churches, it is fitting that the Classes proclaim a Day of Prayer.

ARTICLE 67.

The Churches shall observe, in addition to the Sunday, also Christmas, Good Friday, Easter, Ascension Day, Pentecost, the Day of Prayer, the National Thanksgiving Day, and Old and New Year's Day.

ARTICLE 68.

The Ministers shall on Sunday explain briefly the sum of Christian Doctrine comprehended in the Heidelberg Catechism so that as much as possible the explanation shall be annually completed, according to the division of the Catechism itself, for that purpose.

ARTICLE 69.

In the Churches only the 150 Psalms of David, the Ten Commandments, the Lord's Prayer, the Twelve Articles of Faith, the Songs of Mary, Zacharias and Simeon, the Morning and Evening Hymns, and the Hymn of Prayer before the sermon shall be sung.

ARTICLE 70.

Since it is proper that the matrimonial state be confirmed in the presence of Christ's Church, according to the Form for that purpose, the Consistories shall attend to it.

OF CENSURE AND ECCLESIASTICAL ADMONITION.

ARTICLE 71.

As Christian Discipline is of a spiritual nature, and exempts no one from Civil trial or punishment by the Authorities, so also besides Civil punishment there is need of Ecclesiastical Censures, to reconcile the sinner with the Church and his neighbor and to remove the offense out of the Church of Christ.

ARTICLE 72.

In case any one errs in doctrine or offends in conduct as long as the sin is of a private character, not giving public offense, the rule clearly prescribed by Christ in Matth. 18 shall be followed.

ARTICLE 73.

Secret sins of which the sinner repents, after being admonished by one person in private or in the presence of two or three witnesses, shall not be laid before the Consistory.

ARTICLE 74.

If any one, having been admonished in love concerning a secret sin by two or three persons, does not give heed, or otherwise has committed a public sin, the matter shall be reported to the Consistory.

ARTICLE 75.

The reconciliation of all such sins as are of their nature of a public character, or have become public because the admonition of the Church was despised, shall take place (upon sufficient evidence of repentance) in such a manner as the Consistory shall deem conducive to the edification of each Church. Whether in particular cases this shall take place in public, shall, when there is a difference of opinion about it in the Consistory, be considered with the advice of two neighboring Churches or of the Classis.

ARTICLE 76.

Such as obstinately reject the admonition of the Consistory, and likewise those who have committed a public or otherwise gross sin, shall be suspended from the Lord's Supper. And if he, having been suspended, after repeated admonitions, shows no signs of repentance, the Consistory shall at last proceed to the extreme remedy, namely, excommunication, agreeably to the form adopted for that purpose according to the Word of God. But no one shall be excommunicated except with consent of the Classis.

ARTICLE 77.

After the suspension from the Lord's Table, and subsequent admonitions, and before proceeding to excommunication, the obstinacy of the sinner shall be publicly made known to the congregation, the offense explained, together with the care bestowed upon him, in reproof, suspension from the Lord's Supper, and repeated admonition, and the congregation shall be exhorted to speak to him and to pray for him. There shall be three such admonitions. In the first the name of the sinner shall not be mentioned that he be somewhat spared. In the second, with the consent of the Classis, his name shall be mentioned. In the third the congregation shall be informed that (unless he repent) he will be excluded from the fellowship of the Church, so that his excommunication, in case he remains obstinate, may take place with the tacit approbation of the Church. The interval between the admonitions shall be left to the discretion of the Consistory.

ARTICLE 78.

Whenever anyone who has been excommunicated desires to become reconciled to the Church in the way of repentance, it shall be announced to the Congregation, either before the celebration of the Lord's Supper, or at some other opportune time, in order that (in as far as no one can mention anything against him to the contrary) he may with profession of his conversion be publicly reinstated, according to the Form for that purpose.

ARTICLE 79.

When Ministers of the Divine Word, Elders or Deacons, have committed any public, gross sin, which is a disgrace to the Church, or worthy of punishment by the Authorities, the Elders and Deacons shall immediately by preceding sentence of the Consistory thereof and of the nearest Church, be suspended or expelled from their office, but the Ministers shall only be suspended. Whether these shall be entirely deposed from office, shall be subject to the judgment of the Classis, with the advice of the Delegates of the (Particular) Synod mentioned in Article 11.

ARTICLE 80.

Furthermore among the gross sins, which are worthy of being punished with suspension or deposition from

office, these are the principal ones: false doctrine or heresy, public schism, public blasphemy, simony, faithless desertion of office or intrusion upon that of another, perjury, adultery, fornication, theft, acts of violence, habitual drunkenness, brawling, filthy lucre; in short, all sins and gross offenses, as render the perpetrators infamous before the world, and which in any private member of the Church would be considered worthy of excommunication.

ARTICLE 81.

The Ministers of the Word, Elders and Deacons, shall before the celebration of the Lord's Supper exercise Christian censure among themselves and in a friendly spirit admonish one another with regard to the discharge of their office.

ARTICLE 82.

To those who remove from the Congregation a letter or testimony concerning their profession and conduct shall be given by the Consistory, signed by two; or in the case of letters, which are given under the seal of the Church, signed by one.

ARTICLE 83.

Furthermore, to the poor, removing for sufficient reasons, so much money for traveling shall be given by the Deacons, as they deem adequate. The Consistory and the Deacons shall, however, see to it that they be not too much inclined to relieve their Churches of the poor, with whom they would without necessity burden other Churches.

ARTICLE 84.

No Church shall in any way lord it over other Churches, no Minister over other Ministers, no Elder or Deacon over other Elders or Deacons.

ARTICLE 85.

Churches whose usages differ from ours merely in non-essentials shall not be rejected.

ARTICLE 86.

These Articles, relating to the lawful order of the Church, have been so drafted and adopted by common consent, that they (if the profit of the Church demand otherwise) may and ought to be altered, augmented or diminished. However, no particular Congregation, Classis, (or Synod) shall be at liberty to do so, but they shall show all diligence in observing them, until it be otherwise ordained by the General Synod.

FORMULA OF SUBSCRIPTION

WE, the undersigned, Professors of

The ..... Reformed Church,

Ministers of the Gospel, Elders and

Deacons of

The ..... Reformed congrega-

tion of .....,

of the Classis of .....

do hereby sincerely and in good conscience before the Lord, declare by this, our subscription, that we heartily believe and are persuaded that all the articles and points of doctrine, contained in the Confession and Catechism of the Reformed Churches, together with the explanation of some points of the aforesaid doctrine, made by the National Synod of Dordrecht, 1618-'19, do fully agree with the Word of God.

We promise therefore diligently to teach and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same, by our public preaching or writing.

We declare, moreover, that we not only reject all errors that militate against this doctrine and particularly those which were condemned by the above mentioned Synod, but that we are disposed to refute and contradict these, and to exert ourselves in keeping the Church free from such errors. And if hereafter any difficulties or different sentiments respecting the aforesaid doctrines should arise in our minds, we promise that we will neither publicly nor privately propose, teach, or defend the same, either by preaching or writing, until we have first revealed such sentiments to the consistory, Classis and Synod, that the same may be there examined, being ready always cheerfully to submit to the judgment of the consistory, Classis and Synod, under the penalty in case of refusal to be, by that very fact, suspended from our office.

And further, if at any time the consistory, Classis or Synod, upon sufficient grounds of suspicion and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a further explanation of our sentiments respecting any particular article of the Confession of Faith, the Catechism, or the explanation of the National Synod, we do hereby promise to be always willing and ready to comply with such requisition, under the penalty above mentioned, reserving for ourselves, however, the right of an appeal, whenever we shall believe ourselves aggrieved by the sentence of the consistory, the Classis or the Synod, and until a decision is made upon such an appeal, we will acquiesce in the determination and judgment already passed.